

# Annual Reports on Indian Epigraphy

( 1911 - 1914 )



PUBLISHED BY  
THE DIRECTOR GENERAL  
ARCHAEOLOGICAL SURVEY OF INDIA  
JANPATH, NEW DELHI-110 011

1986



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## PREFACE

There have been increasing demands in recent years for copies of the Annual Reports on Epigraphy, published in the last two decades of the last and the first half of the present centuries, from scholars and institutions interested in epigraphical studies and research. And these Reports have been long out of print. It was, therefore, decided to bring out reprints of these rare and very useful Reports starting from the initial year 1887 in convenient volumes. The present one, consisting of such Reports for the years 1911 to 1914 is the third of the reprint series and will be followed in quick succession by others containing Reports for the subsequent years.

It is hoped that this re-publication will go a long way in sustaining and furthering interest in epigraphical studies. I wish to record here my deep sense of gratitude to Dr. M. S. Nagaraja Rao, Director General, Archaeological Survey of India, New Delhi, but for whose sympathetic consideration and approval, this useful reprint series would have remained a dream. Shri J. C. Gupta, Production Officer in my Office, has been largely responsible for the preparation of this reprint scheme and also for the actual printing and production.

Old University Office Bldgs.,  
Mysore-570 005  
14.3.1986.

K. V. Ramesh  
Director (Epigraphy)  
Archaeological Survey of India

# Government of Madras

PUBLIC DEPARTMENT.

G.O. No. 832, 28th July 1911

## Epigraphy.

Recording the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1910-1911.

READ—the following papers :—

*Letter*—from M.R.Ry. H. KRISHNA SASTRI Avargal, B.A., Assistant Archæological Superintendent for Epigraphy, Southern Circle.

*To*—the Chief Secretary to Government (through the Superintendent, Archæological Survey, Madras).

*Dated*—Ootacamund, the 27th June 1911.

*No.*—271.

I have the honour to submit the *Annual Report* on Epigraphy for the year ending 31st March 1911.

### PART I.

#### OFFICE ROUTINE.

I am glad to submit that during the year under review my office establishment has been doing steady work and that the members, each in his own sphere, have spared no pains to make progress in Epigraphy quite satisfactory. The Senior and Junior Sub-Assistants were granted their first annual increments (Rs. 160 and Rs. 85 respectively) for approved service in the past year and the Photographer Mr. Maduranayagam Pillai, having done uniformly good work since he joined this office in January 1908, was made permanent (with effect from 1st January 1909) and was given his biennial increment of Rs. 53 on 1st January 1911. A proper candidate for the Epigraphical Student could not, however, be pitched upon. Mr. C. R. Ramachandra Rao, B.A., clerk, post office, Coonoor, succeeded Mr. S. S. Subbaramier on the latter reverting to the office of the Board of Revenue (Separate Revenue) and discharged his duties during the short period of his probation of nine months rather well. But, as the Superintendent of Post Offices, Coimbatore, could not grant him a further lien of six months, by which time at least, he might have proved himself quite competent, Mr. Ramachandra Rao also had to revert. I have not yet selected a suitable candidate for the Epigraphical Student's place.

#### TOURS AND DIARY OF THE ASSISTANT SUPERINTENDENT.

2. I started, as usual, from Ootacamund, on my cold season tour, on 16th November 1910 and returned to head-quarters on the 14th of March 1911, thus spending nearly four months in securing *facsimiles* of inscriptions and in collecting photographs and sketches of archæologically interesting monuments. My attention was first directed to Eraganahalli in the Coimbatore district where I was very kindly informed by His Excellency Sir Arthur Lawley of the existence of a large number of written slabs. The following brief note submitted by me for His Excellency's gracious perusal will amply testify to the antiquarian interest which the monuments found in this place, possess :—

“The small village of Eraganahalli, 9 miles west of Talavādi, in the forest country between the Satyamangalam taluka of the Coimbatore district and the Chāmarājanagar taluka of the Mysore State, is the seat of many interesting antiquarian remains such as cromlechs, hero-stones and inscriptions. His Excellency

Sir Arthur Lawley very kindly mentioned the existence of these ancient monuments to me, when, last October, I was allowed the privilege of an interview. Of the six written slabs distributed over the area of the village, two are in pretty good preservation and belong to the time of the Hampe (Vijayanagara) king Achyutarāya who ruled from A.D. 1530-1540. They are dated in the Śaka year 1454, Nandana (corresponding to A.D. 1532-33) and record the apportionment of certain landed property at Eraganahalli between Bhōga-Nāñjāyā—trustee of a Jāṅgama choultry—and Dēvaṇṇāyā of a Brāhmana feeding house. Apparently, the excuse for this seems to have been 'the abundant share (of land) at the village of Eraganahalli, which the Jāṅgama choultry enjoyed. Both the charitable institutions were, evidently, located at Nāñjalūguda (i.e., Nāñjangūd) and in the presence of the god Nāñjunḍēśvara 'who had become manifest (there), at the sacred confluence of the two rivers Kapilā and Kaundinī.' The interest of the inscription centres in the detailed description of the boundary line in which occur the name Belagere which still denotes the fine broad tank east of Eraganahalli and the names of four other villages, viz. Chillahalli, Kummariyapura, Akkarasanapura and Sigalaratta. The famous Śiva temple at Nāñjangūd, for the benefit of whose Brāhman feeding house this deed of transfer was executed, does not appear at present to be holding any lands at Eraganahalli. A Jāṅgama institute of some importance, however, exists even to-day, at a small village not very far from Eraganahalli.

"Hundreds of cromlechs in the fields north-east of the village are of absorbing interest to the antiquarian as they are also to the casual observer. These are looked upon by the villagers as underground cellars built by a certain rich local chief for hoarding his untold treasures. I was informed that His Excellency during his short visit to the village got one of these curious old cellars dug up but found no objects of any antiquarian interest. The sculptured hero-stones of which good specimens are seen grouped round the *pipul* tree on the north side of the village are protected from the inclemencies of the weather by small temples of four huge slabs, three of which (including the sculptured slab) form the walls of the temple, and the fourth, the roof. A photograph of one of these (No. 94 of appendix E) is enclosed. It shows on it three bands of pictures of fighting heroes and of gods with an inscription between, which states that in the Śaka year 1308, Kshaya (corresponding to A.D. 1386-87), while the Hampe (Vijayanagara) king Vīra-Hariyappodeya (i.e., Harihara II) was ruling, Chikatamma, son of Killi-gauda of Eraganahalli killed, single handed, the thieves (who were hiding) on the Tondanabetta hills and himself fell (in the affray). His brother Kētanna got this stone (*viragal*) set up (in memory of the departed hero).

"Thus it appears as if the modern neglected village of Eraganahalli was, in the middle ages between the 14th and 16th centuries of the Christian era, an important place and a military station, the seat of heroes, landlords and religious institutions. Even now, perhaps in consideration of its past history, the village is known as Kōṭe-Eraganahalli (i.e., the Fort Eraganahalli) denoting its connexion with an extinct fortress whose relics are pointed out close to the village pond."

After a short touring, subsequently, in the Kōngu country round Satyamaṅgalam and Gōpichettipālaiyām, I started to Dharmapuri of the Salem district where, as I expected, two more ancient records of the Nolamba period were found. I have recommended to the Archaeological Superintendent (my letter No. 483, dated 18th December 1910) the inclusion of these stones in the list of conserved monuments and their early removal to the Government Museum, Madras. The temple of Mallikārjuna in the fort at Dharmapuri (appendix E. No. 100), whose date cannot be fixed from its inscriptions, is, in its style, so closely alike to Pallava structures of the 8th and 9th centuries A.D. that any casual observer with an eye to ancient architecture would not hesitate to pronounce it to be of the later Pallava style. The Jaina images photographed at Dharmapuri (appendix E. No. 104) and Adhamankōṭṭa (*ibid* No. 103) which latter place, as will be explained in Part II of this report, was surnamed Mahēndramāṅgalam after the Nolamba king Mahēndra who was then ruling over that part of the country, the inscribed slab of the Śaiva teacher Vidderāsi on the bund of the Rāmakkā tank at Dharmapuri (appendix E. No. 105) and the ornamental *prabhā* in front of the Sōmēśvara temple at Adhamankōṭṭa

(appendix F. No. 5) cannot be objects of mere passing interest. The discovery of the two hero-stones at Oddappatti (appendix E. Nos. 110 and 111) near the Bommiḍi Railway station, with inscriptions on them in archaic Vaṭṭeluttu characters, must necessarily be a valuable one for the history of that part of Gaṅga-nāḍu which remains yet to be explored.

I left the Salem district for Madras on the 17th December 1910 and was occupied there for a long time in visiting the suburban villages of Śaiva and Vaiṣṇava fame, in examining certain lithic and metallic epigraphs preserved in the Government Museum and in sharing with Rai Bahadur V. Venkayya the pleasure of deciphering the premier discovery of the year—the Vēlūrpālaiyam plates (appendix E. Nos. 112 and 113). On these I reserve my remarks for Part II, but tender, here, my sincere thanks for the great service N. S. Brodie, Esq., I.C.S., Collector of the North Arcot district and, under his orders, the Deputy Tahsildar of Arkonām have rendered to the cause of epigraphy by acquiring this valuable record for deposit in the Government Museum. The Jaina image in the centre of the village of Villivākkam (appendix E. No. 116) near Madras is a rare object of historical interest and must be preserved as an ancient monument, on that account.

After leaving Madras I spent the remaining period of my tour in the Mysore State where under orders of Government (vide G.O. No. 558, Public, dated 2nd July 1910) I was permitted to copy the Chōla inscriptions for the Government Epigraphist for reference, verification and embodiment where necessary, of the historical facts recorded therein, in his forthcoming volume of *South-Indian Inscriptions*. The work in Mysore was not, however, completed when I returned to Ootacamund on the 14th of March 1911. I hope to continue my work in that State and finish it in a supplemental tour to be undertaken by me or one of my staff, immediately after this report reaches the hands of Government and before the regular cold season tour for the year 1911-12 commences. Some of the photographs taken under my direction in the Mysore State will, I hope, also be of interest to archaeologists. I may specially mention here the central shrine of the Bhōganandiśvara temple at Nandi (appendix E. No. 131), the monolithic *discus* (?), *damaruka*, *triśūla* and the *chhattra* at Gavipura and at Nandi (*ibid.* Nos. 126 and 134 to 137), the *dhvajastambha* (*dīpḍān*) at Hoskote (*ibid.* No. 120) fashioned like a tree and the many *viragals* and *salī*-stones distributed largely over the Bangalore and Kolar districts.

#### DIARY.

1910.

- November 16th.—Ootacamund to Erode.  
 " 17th.—Halt at Erode.  
 " 18th.—Examined Bhavāni; started for Satyamaṅgalam.  
 " 20th.—Arrived at Satyamaṅgalam.  
 " 21st.—Halt at Satyamaṅgalam; examined Negaman.  
 " 22nd.—Examined Koḍuvēli; started for Eṛaganahalli.  
 " 25th.—Arrived at Eṛaganahalli; copied inscriptions and took photographs; started back to Satyamaṅgalam.  
 " 27th.—Arrived at Satyamaṅgalam.  
 " 28th.—Halt at Satyamaṅgalam; examined Śivarāpālaiyam and the old fort at Satyamaṅgalam.  
 " 29th.—Started for Gōpichettipālaiyam.  
 " 30th to 2nd December.—Halt at Gōpichettipālaiyam; secured copies of inscriptions at Pāriyūr and took photographs.
- December 3rd.—Started for Erode.  
 " 4th.—Halt at Erode; examined the temples of Ādrakapālēsvara and Raghunātha (or Raṅganātha) and secured such inscriptions as were not copied in previous years.  
 " 5th.—Started for Dharmapuri.  
 " 6th.—Arrived at Dharmapuri.  
 " 7th to 11th.—Halt at Dharmapuri to examine the villages of Kaḍagattūr, Koḷagattūr, Old Dharmapuri, Adhamankōṭṭai and Mōḍūr.  
 " 15th.—Arrived at Morappūr, examined Oddappatti near the Bommiḍi railway station.



DIARY—*cont.*

1910.

- December 16th.—Halt at Morappūr; examined Kallāvi.  
 " 17th.—Started for Madras.  
 " 18th to 31st.—Halt at Madras; examined the villages of Pādi, Villivākkam, Poonamallee, Tirumahāsai and Kūttambākkam.

1911.

- January 1st to 5th.—Halt at Madras; took fresh impressions of the Mālēpādu stone inscriptions in the Madras Museum and attempted estampages of the Burmese (?) record on the bell from Berhampur Jail.  
 " 6th.—Madras to Arkonam.  
 " 7th.—Examined the copper-plates at Vēlūrpālaiyam with the Government Epigraphist; inspected the temples of Tiruvālaṅgādu and Palaiyanūr and returned to Madras.  
 " 8th to 14th.—Halt at Madras; took impressions of the Vēlūrpālaiyam copper-plates and disposed of urgent office work.  
 " 15th and 16th.—Madras to Bangalore.  
 " 17th to 19th.—Halt at Bangalore; examined Volāgerehalli near Kēngēri.  
 " 20th.—Started for Hoskote.  
 " 21st to 25th.—Halt at Hoskote to examine the villages of Kamma-sandra, Dalasigere, Kādugōdi, Hosahalli and Siddanahalli.  
 " 26th.—Started for Iēvanahalli.  
 " 27th to 29th.—Halt at Dēvanahalli to examine Byādarahalli, Gaṅgavāra and Sugatūr.  
 " 30th.—Started for Chickballapoor.  
 " 31st to 9th February.—Halt at Chickballapoor to examine Marasa-nahalli, Gudihalli, Nandi and Nandidroog.  
 February 10th.—Started for Bāgēpalle.  
 " 11th to 13th.—Halt at Bāgēpalle; examined Nañchērlu.  
 " 14th.—Started for Mōṭumākulapalle.  
 " 15th and 16th.—Halt at Mōṭumākulapalle to examine Chilakala-nērpū and Nandanavanam.  
 " 17th.—Started for Chintāmani.  
 " 18th to 24th.—Halt at Chintāmani to examine Kallahalli, Pottapalli and Gavipalli.  
 " 25th.—Started for Hoskote.  
 " 26th and 27th.—Halt at Hoskote to examine Mārēnahalli (not identified on the occasion of my first visit).  
 " 28th.—Started for Bangalore.  
 March 1st to 3rd.—Halt at Bangalore to take photographs of the monolithic *chhattra*, *discus* (?), *triśūla* and *damaruka* at Gavipuram.  
 " 4th.—Started for Chennapaṭṇa.  
 " 5th to 8th.—Halt at Chennapaṭṇa; examined Maḷūr, Hoṅganūr and Mogēnahalli.  
 " 9th to 11th.—Chennapaṭṇa to Madras.  
 " 12th.—Halt at Madras to meet the Government Epigraphist.  
 " 13th and 14th.—Madras to Ootacamund.

## TOURS OF THE ESTABLISHMENT.

3. The Senior Assistant with the Epigraphical Student and the Photographer started on a preliminary tour from Ootacamund on 5th August 1910 and the party returned to headquarters on 8th September 1910 after examining a few villages of the Coimbatore and Salem districts, included in the sanctioned programme for 1910-11 and taking photographs of certain sculptures in the Pērūr temple under instructions from the Government Epigraphist. At Vellalūr not far from Coimbatore they discovered two very ancient and interesting epigraphs which to judge from palæography alone, seem to carry our knowledge of Kongu history to a very early period.

Mr. Venkoba Rao started on an independent tour again on 10th November 1910 and returned to headquarters on the 17th of March 1911 having inspected in this interval 28 villages in the Chingleput, South Arcot and Tanjore districts. In his notes on these places Mr. Venkoba Rao invites special attention to a number of stone beds and the faint sketch of a Jaina image on one of the hillocks adjoining Āmr̥ in the Tirukkōyilūr taluk of the South Arcot district. Although the spot examined by the Senior Assistant does not point to any Brāhmī or Vatteluttu inscriptions like the Pañchapāṇḍava beds of the Madura and Tinnevely districts, still, to judge from the description given by him, the spot seems to be of much antiquarian interest like the allied caverns of Madura and may, on that account, be included in the list of monuments for conservation. The Collector of South Arcot must, however, be requested to issue immediate orders to stop the present blasting for stone in the immediate vicinity of these rocks. Some of the villages visited by Mr. Venkoba Rao are famous as places of Śaiva and Vaiṣṇava worship and are included in the sacred hymns of the *Dēvāram* and the *Nālāyiraprabandham*. At Nallūr, says Mr. Venkoba Rao, "the *linga* in the Śiva temple of Kalyāṇasundarēśvara apparently shines with brilliance as if it were made of some burnished metal. Priests deny that it is of stone. One special feature of the temple is that in the central shrine, there is a second *linga* behind the main one on the same pedestal!" Two stones at Orattanād near Tanjore which relate to Vedic sacrifices performed under the patronage of Tanjore kings are perhaps unique in their nature and may, therefore, be included in the list of preserved monuments.

4. Seventy-seven villages, in all, were examined during the last field season both by myself and my assistants and inscriptions were copied in 71 of them. The collection made for the year comes to very near 400 epigraphs. This number, obviously, falls short of the average which may roughly be estimated at 600, by 200 inscriptions. The fall in the average must largely be due to the fact that the Junior Assistant was engaged at headquarters in the work of examining and arranging material for the forthcoming volume of the *South-Indian Inscriptions* and was not consequently, enabled to proceed on tour, as in previous years. I beg to add that with the tour clerk and an additional copyist whom the Government have been pleased to sanction for my office, the work of future collection would not suffer on such grounds.

#### THE YEAR'S WORK.

5. After completing the work of the Annual Report for 1909-10 which, for special considerations approved by Government, occupied me and my establishment till about the end of July 1910, I forwarded my article on "The second Vijayanagara dynasty; its viceroys and ministers" for the Director-General's *Archæological Annual*. A paper on the Mālēpāḍu copper-plates of the Telugu-Chōla king Puṇyakumāra, in preparing which all the available Telugu-Chōla records of the Cuddapah district had to be examined, is almost ready for the *Epigraphia Indica*. The Junior Assistant Mr. K. V. Subrahmanya Ayyar, too, has contributed a paper to the same journal on the Chōla king Sundara-Chōla Parāntaka II, in which he has made an attempt to rearrange in the light of recent researches the Chōla pedigree given by Professor Hultzsch on page 196 of *South-Indian Inscriptions*, Vol. III, Part II. He has very nearly finished another paper on the chiefs mentioned in the Śendalai pillar inscriptions, which, it may be remarked, are written in Tamil Poetry of about the 9th century A.D. Tentative transcripts were prepared of almost all the 783 lithic records included in Appendices B and C of the last *Annual Report*. The Tanjore inscriptions embodied in *South-Indian Inscriptions*, Vol. II, Part IV, which is to be shortly issued by Mr. Venkayya were compared and checked with the originals and the necessary assistance sanctioned by G.O. No. 842, Public, dated 28th October 1909, was rendered to him, in the copying of the manuscript for the press, in revising the translations, etc. A good deal of miscellaneous work was also turned out such as the examination of coins, copper-plate records and squeezes of stone inscriptions, prior to starting on tour for the year 1910-11.

6. The Superintendent, Archæological Survey, Madras, very kindly sent to me for examination a specimen gold coin—one of a find at Kamblipur (Mysore)—forwarded to him by the Assistant Resident, with his letter No. 6096, dated 8th October 1910. It is a gold *fanam* of the 18th and 19th centuries of the Christian era current in Malabar and the Travancore State and called *Vīrarāya-fanam* by Sir Walter Elliot. The obverse of the coin bears within a circle of radiating lines a kind of dagger almost similar to the one depicted by Mr. V. A. Smith in his *Catalogue of*

Co ns, page 316, No. 10. The reverse shows twelve pellets arranged in three different rows over what is called by Sir Walter Elliot a "transverse bar" (*Coins of Southern India*, Plate V, Nos. 190 and 191). With his letter No. 61/Arch., dated 24th January 1911, Mr. Rea was again pleased to send me two specimen gold coins of another find also made at Basavanhalli in the Mysore State. These were the familiar *Kanteroy fanams* issued in the time of the Mysore king Kanthirava Narasārāja (A.D. 1638-59). Their obverse sides bear "the figure of Vishnu in the Narasimha-avatār." The illegible reverse of these and similar coins is supposed by Mr. V. A. Smith to contain a "Telugu three-line legend, imperfect; (1) *Sri* (2) *Kan̥thi* (3) *rava*" (*Catalogue of Coins*, Plate XXX, No. 33). A. M. Joseph, Esq., Merchant, Rose Bank, Quilon, possesses a copper-coin of which he sent me rubbings for examination and identification. This was found to be a copy of the issues of the Ceylon king Sahasamalla who according to the Singhalese Chronicle *Mahāvamsa* succeeded his half brother Kīrti-Niśāṅkamalla and ruled for two years from A.D. 1200 to 1202. Five identical specimens of this copper issue are preserved in the Indian Museum, Calcutta (*Catalogue of Coins*, page 330).

7. The copper-plates examined during the year were twenty-five including the Velūrpālaiyam plates already referred to. Thirteen of these were sent to me by the District Judge of Madura, three by the Collector of Anantapur, three by the Epigraphist to the Government of India, two by the Tahsildar of Kalyāṇ-drug, two by Mr. Manickam Naicker, Guardian, Mudaliar's estate, Trichinopoly, and one set of three separate inscriptions by the Rev. Mr. Jones through the Tahsildar of Madura. The 13 plates received from the District Judge of Madura will be deposited in the Madras Museum. The remaining ones could not be secured, since the owners do not prefer presenting their heirlooms for deposit in that institution. The inscriptions on the plates record grants issued by an unidentified Pāṇḍya (?) king named Kōṇēriṇmaikondān, the Vijayanagara kings of the second and third dynasties, the Nāyaka rulers of Madura, the Sētupatis of Ramnad and a Tondamān of Pudukkōṭṭai. The contents of most of these will be noted under the respective dynasties, in Part II. I find it convenient however, to notice here the last mentioned plate, viz., that of the Tondamān chief Rāja Vijayaraghunātha Rāya Bahadūr (Appendix A, No. 2) and four others (*ibid.* Nos. 4, 13, 14 and 15) of about the 19th century A.D., registering transactions by private individuals.

The Tondamān plate is written in Tamil characters and registers the grant of the village of Orandakkōḍi and some other land for the maintenance of a feeding-house and Trichinopoly. The record is dated in Śaka 1727 and Kali 4906, Krōdhana (= A.D. 1805-06) and mentions Iruśappa-Mudaliyar, the proprietor of the feeding-house and the donor, the Tondamān chief Rāja Vijayaraghunātha Rāya Bahadūr who is referred to on page 225 of Mr. Sewell's *Lists of Antiquities*, Vol. II, as having ruled between A.D. 1789-1807. The father of this chief, not mentioned by Mr. Sewell, is here stated to be Tirumalaiyappa Rāya Tondamānār who, again, was the son of Tirumalai Rāya Tondamānār. As in the two Coimbatore plates of about the same period noticed on page 10 of the *Annual Report on Epigraphy for 1909-10*, this copper-plate also refers to a number of Vijayanagara kings beginning with Mallikārjuna and ending with Śrīraṅgadēva-Mahārāya, the names in the interval being not necessarily in chronological order. Of the four other plates to be noticed, the only record worth mentioning seems to be No. 14 of Appendix A which registers an agreement handed over to the members of the Rāmēśvaram temple by Rāmanātha-Paṇḍāram who was evidently the chief trustee in charge of its possessions. The circumstances under which the contract was made are related to be that "the villages owned by the temple were resumed by a certain Aśarattu Navābu (i.e., Hazrat Nawab) on the occasion when the latter captured the Sētupati king, kept him (prisoner) in Trichinopoly and annexed the whole country." The servants of the temple in a body went to Sennapattanam, paid their homages to Divān Rāyar and Aśarattu Navābu, got back the villages and entrusted them (once again) to the management of Rāmanātha-Paṇḍāram. The events related here perhaps refer to the last quarter of the 18th century A.D. when, according to Mr. Sewell, Muttu Rāmalinga Sētupati was "defeated by an English force under General Joseph Smith, his territory subdued on behalf of the Navāb of Trichinopoly and the infant Sētupati removed from Ramnad and kept at Trichinopoly under surveillance;" (*Lists of Antiquities*, Vol. II., p. 231; below, Part II, p. 89). I am not able to identify the Divān Rāyar who interceded on behalf of the Rāmēśvaram temple and got its *jāghir* villages restored to the petitioners.



8. Mr. H. C. P. Bell, Archæological Commissioner, Ceylon, with his usual kindness sent to me for decipherment an ink impression of a stone inscription from Galle, eye copies of two other lithic records and an epigraph on a bronze bell at Polannaruwa. The first is written in three different languages, *vis.*, in Tamil, Arabic and Chinese. From the imperfect impressions and the photograph, I was enabled to make only a tentative transcript of the Tamil portion the purport of which I have already communicated to Mr. Bell. The record appears to register "a mercantile transaction in which the weavers and other merchants (often bearing the honorifics, *Nāyaṇār* and *Seṭṭi*) agreed among themselves or with the ruling authorities to levy some specified taxes amounting to about 2,500 (*poṇ*?) on articles such as gold, silver, silk, *tulukki*, sandal, bee-wax, thread, etc." From the eye copies of the Polannaruwa records sent by Mr. Bell—and I have since received an inked estampage of one of them—we learn that Buddhist and Saiva temples existed side by side at Pulainari (the modern Polannaruwa) which in the period to which the inscriptions belong, was called Vijayarājapura or Jananāthapura and was included in the district Nigarili-Chōla-maṇḍalam (below, Part II. p. 72).

9. Mr. Galletti, I.C.S., suggested to me in 1909, when he was the Superintendent of Pudukkōṭṭai, to undertake a tour there, prior to the State organization of an Archæological department for preserving its ancient monuments. As I could not do this in the field season for 1910-11 which was already drawn up and submitted to Government, I promised Mr. Galletti that I would include Pudukkōṭṭai with the permission of Government, in my programme for 1911-12. If the Government be pleased to approve of this—and I may say that my tour is not likely to conflict with local enterprise—I will be glad to explore the Pudukkōṭṭai State which is sure to yield valuable information for the history of the Chōlas, the Pāndyas and the Pallavas.

Again, the idea of publishing a volume of *South-Indian Inscriptions* purely devoted to records of the Kākatiya and the Redḍi dynasties has been suggested to me by the Epigraphist to the Government of India. In order to carry out his suggestion in full, it is not only necessary to make a thorough search for Kākatiya and Redḍi records in the Kistna, Guntūr and Nellore districts, but, if possible, also to secure for collating, the many valuable inscriptions of the former dynasty which are found in large numbers in His Highness the Nizam's State in and around Warangal, the capital of the Kakatiyas. For this purpose a special tour may have to be made in the southern and south-eastern districts of Hyderabad. In case this request is granted, I beg to submit that the programme presented with the report under review will be suitably altered so as not to interfere with the volume of work expected to be turned out by this department. A separate requisition for the sanction of a special tour in His Highness the Nizam's dominions will be shortly submitted to Government.

#### OFFICE LIBRARY.

10. The following additions were made to the office library during the year under review :—

The Tomb of Akbar—Edmund W. Smith.

Indian Antiquary, Volume XXXVIII (Index Part).

Do. Volume XXXIX (April to December-1910).

Do. Volume XL (January to March 1911).

History of Indian Architecture—Fergusson (Revised Edition), Volumes I and II.

The Journal of Indian Art and Industry, Nos. 109 to 112.

Annual Report of the Archæological Survey for 1909-10, Southern Circle.

Do.	do.	Eastern	"
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Do.	do.	Frontier	"
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Do.	do.	Western	"
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Do.	do.	Northern	"
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Do.	do.	Burma	"
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Do.	do.	Ceylon	"
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Travancore Archæological Series, Nos. I to V.

Orientalische Bibliographæ, Volume XXII, Parts II and III.

Reports on Sanskrit Manuscripts in Southern India by Prof. Hultzsch. Volumes I to III.

Report on Sanskrit and Tamil Manuscripts by Prof. Seshagiri Sastri, M.A., Nos. 1 and 2.

A descriptive catalogue of the Sanskrit Manuscripts by Prof. Rangachari, M.A., Volume I (Parts I to II).

Do.	do.	Volume II.
Do.	do.	Volume III.
Do.	do.	Volume IV (Parts I and II).
Do.	do.	Volume V.
Do.	do.	Volume VI.

Epigraphia Indica, Volume X (Parts II, III and IV).

List of Ancient Monuments (selected for conservation) in the Madras Presidency, 1910.

The Ancient Monuments, Temples and Sculptures of India, Volume I, Part I (Earliest Monuments).

Preservation of National Monuments in India.

Ancient Ceylon—Parker.

Sanskrit Literature—Macdonnel.

Annual Report of the Director-General of Archæological Survey of India for 1906-07, Part II.

11. Subjoined is the statement under main heads of the expenditure of the Assistant Archæological Superintendent for Epigraphy during 1910-11 :—

	RS.	A.	P.
Assistant Archæological Superintendent .. .. .	3,975	0	0
Establishment .. .. .	4,600	13	1
Assistant Superintendent's travelling .. .. .	889	6	0
Establishment travelling .. .. .	1,313	13	6
Contingencies .. .. .	1,345	6	6
Famine batta .. .. .	42	12	3
Total ..	12,167	3	4

12. Inscriptions copied at the following villages are registered in Appendices B and C :—

I. *Coimbatore district*.—Vellalūr, Bōlumāmpatti, Muttūr, Erode, Satyamañgalam, Negaman\*, Koduvēli, Eraganahalli, Śivayāpālayam and Pāriyūr.

II. *Salem district*.—Dharmapuri, Old Dharmapuri\*, Kadagattūr, Kolagattūr, Adhamankōttai, Mōdūr, Oddapatti, Kallāvi and Chikkatimmanahalli.\*

III. *Chingleput district*.—Conjeeveram, Ilambayāngōttūr, Naraśingapuram, Edaiyārpākkam, Nandivaṇam, Urattūr, Tiruvadandai, Tiruvānakkōyil, Pulipparakōyil (Tiruppuliśvara), Chingleput, Pādi (Tiruvālidāyam), Poonamallee, Tirumaliśai and Kūtlambākkam\*.

IV. *South Arcot district*.—Nagar, Nallāttūr\* and Āmūr.

V. *North Arcot district*.—Valarpuram, Mudūr and Kilpākkam.

VI. *Tanjore district*.—Tirumeyyāṇam, Nālūr, Nallūr, Āvūr, Muniyūr, Tribhuvanāṇam, Śrīvāṇṇiyam, Tirukkandīśvaram, Tiruppāmburam, Kulikkarai, Śikkil, Valivalam, Tiruvirāmiśvaram, Vishnampēt (Tirukkāṇūr), Oṟattanād and Vadarāṅgam.\*

VIII. *Mysore State*.—(1) *Bangalore district*.—Volagerehalli, Kammasandra, Kādugōdi, Mārēnahalli, Dalasigere, Hosahalli, Siddanahalli, Byādarahalli, Gaṅgavāra, Maḷūr, Hoṅganūr and Mogēnahalli. (2) *Kolar district*.—Nandi, Marasanahalli, Gudihalli, Sugatūr, Nandanavana, Chilakalanērpū, Nañchērlu, Gavipalli, Poṭṭapalli and Kallahalli.

13. A special appendix (D) has been added, before the usual list of photographs and sketches. This is a list of stone inscriptions collected by professor Hultzsch in 1901-02 in the Mysore State, which he could not then notice as he had pledged himself "not to utilise them until they have appeared in Mr. Rice's volumes of inscriptions in the Shimoga and Hassan districts" (*Annual Report on Epigraphy for 1901-02*, paragraph 6). Now that Mr. Rice's volumes have been issued, I have thought it useful to publish a detailed list of the inscriptions for general information and reference.

\* Places marked with an asterisk were examined but contained no inscriptions.

**PROGRAMME of tour of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the field season of 1911-12.**

*N.B.*—Places proposed to be visited by the Assistant Superintendent himself are printed in *italics*. The entries in column 4 "Nature of Archaeological remains" are based on Mr. Sewell's *List of Antiquities*, Volume I and reports received from officers of Government or from local enquiry made on previous tours.

Number.	Name of village.	District.	Nature of Archaeological remains or the work proposed to be done.
1	Ādutarai .. .. .	Trichinopoly .. ..	"A good old Śiva temple" (Archaeological Superintendent's letter No. 1651, dated 18th December 1909).
2	Argaṭṭr .. .. .	Salem .. .. .	"An old Śiva temple with many inscriptions" (Sewell).
3	Āvulpalle .. .. .	North Arcot .. ..	"Some temples" and "an inscription in old Tamil characters" (Sewell).
4	Āykkuḍi .. .. .	Tinnevely .. .. .	Rock inscriptions.
6	Bhīmaganipalle .. .. .	North Arcot .. ..	"On a rock, 400 yards west of the village, is an illegible inscription" (Sewell).
6	Bodugulo .. .. .	Ganjam .. .. .	Inscription on a stone in the Boirani-Kallikota road.
7	Bukkayapalle .. .. .	Cuddapah .. .. .	"A big slab with inscriptions."
8	Chalamngalam .. .. .	North Arcot .. ..	"An inscribed slab and a temple full of inscriptions."
9	Charamballi .. .. .	Coimbatore .. ..	"Old Gaṅga stones."
10	Chidambaram .. .. .	South Arcot .. ..	A number of inscriptions not copied in previous years (Archaeological Superintendent's letter No. 628, dated 14th July 1909).
11	Chinnahoffūr .. .. .	Bellary .. .. .	Reported to contain Kanarese inscriptions (Archaeological Superintendent's letter R.C. No. 204, dated 6th March 1911).
12	Devikapuram .. .. .	North Arcot .. ..	Epigraphical temple is reported to contain inscriptions (Archaeological Superintendent's letter No. 936, dated 13th June 1910).
13	Ēḍūru .. .. .	Do. .. .. .	"An old Śiva temple full of inscriptions."
14	Ēraḍukera .. .. .	Anantapur .. .. .	Reported to contain inscriptions (letter from the Tahsildar of Kalyandrug, dated 4th November 1910).
15	Erakkūr .. .. .	Tanjore .. .. .	To examine the inscriptions in the village (letter from Mr. Appaswami Ayyar, dated 28th February 1911).
16	Ēyrapalli .. .. .	Cuddapah .. .. .	A stone built into a well near the village is reported to contain an inscription.
17	Ēṭṭappār .. .. .	Salem .. .. .	"Two old temples of Śiva and Viṣṇu", the former "with many inscriptions" (Sewell).
18	Gōreṇṇā .. .. .	Anantapur .. .. .	Reported to contain inscriptions (Archaeological Superintendent's letter No. 1610, dated 17th December 1909).
19	Ganḍāla .. .. .	Kurnool .. .. .	Reported to contain inscriptions (Archaeological Superintendent's letter No. 1355, dated 12th September 1910).
20	Guṭṭapalle .. .. .	North Arcot .. ..	"An inscription and a carved figure" (Sewell).
21	Ilāṭapuram .. .. .	Trichinopoly .. ..	Reported to contain inscriptions.
22	Kaṭṭūr .. .. .	Chingleput .. ..	Do.
23	Kalpatti .. .. .	Malabar .. .. .	Reported to contain inscriptions (Archaeological Superintendent's letter No. 193, dated 21st February 1911).
24	Kambader .. .. .	Anantapur .. .. .	Reported to contain inscriptions (letter from the Tahsildar of Kalyandrug, dated 4th November 1910).
25	Karkuḍi .. .. .	Salem .. .. .	"An old Śiva temple with many inscriptions in Tamil and Grantha characters" (Sewell).
26	Karehaṇapalle .. .. .	North Arcot .. ..	Contains many slabs with pictures of heroes on them.
27	Karungalekkuḍi .. .. .	Madura .. .. .	Reported to contain a cave and <i>Paṇḍava</i> beds (Archaeological Superintendent's letter No. 60, dated 11th January 1910).
28	Kāroṇnagar .. .. .	North Arcot .. ..	Fragments of inscriptions in the Kōṇḍarāmaswamin temple (Inscription notes of the Government Epigraphist for 1910-11).
29	Kayattar .. .. .	Tinnevely .. .. .	"A fine old Viṣṇu temple in ruins with inscriptions" also "an ancient Śiva temple" (Sewell).
30	Kṛipāṇḍa .. .. .	North Arcot .. ..	Reported to contain many Tamil inscriptions.



Programme of tour of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the field season of 1911-12—cont.

Number.	Name of Village.	District.	Nature of Archaeological remains or the work proposed to be done.
31	Kollegal .. .. .	Coimbatore .. ..	"A ruined Śiva temple called Doddapadēvara, with inscriptions, 8 miles from Kollegal (Archaeological Superintendent's letter No. 204, dated 3rd February 1910). Reported to contain inscriptions.
32	Kuraṅganimuttam .. ..	North Arcot .. ..	A cave with inscriptions in Paradedipodai estate (letter from the Manager, Survey office, dated 31st January 1910).
33	Kuttalam .. .. .	Tinnevely .. ..	A big temple with inscriptions.
34	Kōvilūr .. .. .	North Arcot .. ..	"A ruined temple with inscriptions" (Archaeological Superintendent's letter No. 18, dated 4th January 1908).
35	Do. .. .. .	Salem .. ..	A number of inscriptions not copied in previous years.
36	Kumbhakōpam .. ..	Tanjore .. ..	Reported to contain inscriptions (Memorandum, Public Department, No. 9-1, dated 24th April 1911).
37	Kundāpi .. .. .	Salem .. ..	"On a small hill is an old Śiva temple with many inscriptions" (Sewell).
38	Kuppamalai .. .. .	Trichinopoly .. ..	"A ruined temple of Viṣṇu full of inscriptions."
39	Kūrmai .. .. .	North Arcot .. ..	"Three ancient temples and some inscribed slabs" (Sewell).
40	Lakkavarapukōta .. ..	Visagapatam .. ..	"An old Viṣṇu temple, partly ruined, with several inscriptions in Grantha and Telugu" (Sewell).
41	Lepakā .. .. .	Cuddapah .. ..	Vijayanagara inscriptions (Sewell).
42	Lepakaha .. .. .	Anantapur .. ..	Reported to contain inscriptions (Government Epigraphist's letter No. 132-E, dated 1st April 1909).
43	Lōtugēdda .. .. .	Visagapatam .. ..	To examine inscriptions in Kūḍal-Aluḡar temple (Archaeological Superintendent's letter No. 530, dated 26th March 1910).
44	Madura .. .. .	Madura .. ..	Reported to contain inscriptions.
45	Malayanūr .. .. .	South Arcot .. ..	"An old temple of Śiva with Grantha inscriptions" (Sewell).
46	Maṇḍapalle .. .. .	Cuddapah .. ..	A temple under repair to be examined (Collector of Tanjore, R.C. No. 942, English, dated 26th April 1911).
47	Māyavaram .. .. .	Tanjore .. ..	"On a rock to the west of the village are four inscriptions" (Sewell).
48	Mōḍugalpalle .. ..	North Arcot .. ..	"A Viṣṇu temple with beautiful carvings and inscriptions" (Archaeological Superintendent's letter No. 131, dated 18th January 1910).
49	Mogal .. .. .	Bellary .. ..	"Two old Śiva temples with many inscriptions" (Sewell).
50	Nanjai Edaiyar .. ..	Trichinopoly .. ..	"Six slabs with pictures of heroes on them."
51	Nelapalli .. .. .	North Arcot .. ..	Reported to contain inscriptions.
52	Nerumbūr .. .. .	Chingleput .. ..	A temple under repair to be examined (Collector's letter No. 999, dated 24th April 1911).
53	Padmapuram .. .. .	North Arcot .. ..	Reported to contain inscriptions (Archaeological Superintendent's letter, R.C. No. 229, dated 21st February 1911).
54	Pallavanēvaram .. ..	Tanjore .. ..	"Two old temples of Śiva and Viṣṇu with inscriptions" (Sewell).
55	Pāṇḍamaṅḡalam .. ..	Trichinopoly .. ..	Reported to contain inscriptions.
56	Pāṇḍūr .. .. .	Chingleput .. ..	Do.
57	Paramēvaramaṅḡalam .. ..	Do. .. ..	"An old Viṣṇu temple" (Sewell).
58	Pattalaṅḡuḍi .. .. .	Madura .. ..	Reported to contain inscriptions.
59	Pēddakōḍamaṅḡala .. ..	Guntur .. ..	"An old Śiva temple."
60	Perambūr .. .. .	Tanjore .. ..	Reported to contain inscriptions.
61	Perambakkam .. .. .	Chingleput .. ..	Do. (Archaeological Superintendent's letter, R.C. No. 264, dated 15th March 1911).
62	Periyapaṭṭam .. .. .	Ramnad .. ..	Capital of a family of local chiefs.
63	Potapi .. .. .	Cuddapah .. ..	"An inscription on a rock" (Sewell).
64	Pūjaganiḡalle .. .. .	North Arcot .. ..	An inscription on a rock near the Ayyanar temple.
65	Pulipatti .. .. .	Madura .. ..	"An old Śiva temple with inscriptions" (Sewell).
66	Puttūr .. .. .	Do. .. ..	"An inscription on a slab" (Executive Engineer, Cuddapah division, No. 8234, dated 22nd November 1907).
67	Rayachōṭi .. .. .	Cuddapah .. ..	An inscription on a stone (Archaeological Superintendent's letter, R.C. No. 209, dated 20th February 1911).
68	Satiavēḍu .. .. .	Chingleput .. ..	Reported to contain inscriptions (Archaeological Superintendent's letter, R.C. No. 229, dated 21st February 1911).
69	Śayāvanam .. .. .	Tanjore .. ..	"On a rock is an inscription in Telugu. A copper-plate grant with a private individual" (Sewell).
70	Sōmaḡa .. .. .	North Arcot .. ..	

Programme of tour of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the field season of 1911-12—*cont.*

Number.	Name of village.	District.	Nature of Archaeological remains or the work proposed to be done.
71	Salamaṅgalam .. ..	Tanjore .. ..	"An old Śiva temple with inscriptions" (Sewell).
72	Taḍavūr .. ..	Salem .. ..	"A ruined temple with inscriptions. A copper-plate grant with a Brahman resident" (Sewell).
73	Tanjore .. ..	Tanjore .. ..	For copying an inscription not secured in previous years. (Inspection notes of the Government Epigraphist for 1910-11).
74	Tenkāsi .. ..	Tinnevely .. ..	Sculptures and many inscriptions which remain to be copied.
75	Tarkukarichahēri .. ..	Do. .. ..	Reported to contain inscriptions (letter from the Archaeological Superintendent, No. 1836, dated 15th December 1910).
76	Tinnevely .. ..	Do. .. ..	To examine the inscriptions on the goddess' shrine in the Nelliappa temple (Inspection notes of the Government Epigraphist for 1910-11).
77	Tirucholai .. ..	Ramnad .. ..	"A large Śiva temple well sculptured" (Sewell).
78	Tiruchendūr .. ..	Tinnevely .. ..	"Excellent sculptures and a number of inscriptions" (Sewell).
79	Tiruneyttānam (Tillasthānam).	Tanjore .. ..	Reported to contain inscriptions (inspection notes of the Government Epigraphist for India for the year 1910-11).
80	Tiruvadanai .. ..	Ramnad .. ..	"An old Śiva temple well sculptured. Also two copper-plate śāsanam" (Sewell).
81	Uppunelli .. ..	North Arcot .. ..	A place where a battle appears to have been fought in ancient temples.
82	Urkaḍ .. ..	Tinnevely .. ..	A temple with valuable inscriptions (letter from the Collector of Tinnevely R.O.C. No. 138, dated 21st October 1908).
83	Urpattūr .. ..	Trichinopoly .. ..	Reported to contain inscriptions.
84	Vairapuram .. ..	South Arcot .. ..	Do.
85	Vallam .. ..	Chingleput .. ..	To prepare fresh copies of the cave inscription.
86	Vonṭimitta .. ..	Cuddapah .. ..	Reported to contain inscriptions.

## APPENDIX.

## A.—List of copper-plates examined during 1910–1911.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	When and by whom to be published.	Remarks.
1	M.R.Ry. P. V. Manickam Naicker Avargal, Guardian, Mudaliyar's Estate, Trichinopoly.	Nayaka ..	Vijayaranga-Chokkanatha-Nayaka, son of Rangakrishna Muddovirappa-Nayaka and grandson of Chokkanatha-Nayaka.	Śaka 1648, Śubakṛit.	Telugu ..	Returned to the owner.	....	The Śaka date is wrong by two years. Records gift of land to a certain Narasā-Pantulu, probably a doctor.
2	Do.	Topdamāṇ ..	Raja Vijayaraghunatharaya Bahadur Topdamāṇar, son of Tirumalaiyapparaya Topdamāṇar and grandson of Tirumalaiyaya Topdamāṇar.	Śaka 1727 and Kali 4908, Krodhana.	Tamil .. ..	Do.	....	Gift of the village Oraṇḍakkōdi for maintaining a feeding house at Trichinopoly to a certain Irusappa-Mudaliyar of Deva-nampattanam.
3	District Judge of Madras ..	Nayaka ..	Mangammal, queen of Visvanatha-Nayaka-Chokkanatha Nayaka.	Śaka 1623, Vishu (Vṛi-sha).	Telugu ..	To be deposited in the Government Museum, Madras.	....	Gift of land for a feeding (annadana) institute, to a certain Subbayya-Bhagavata; mentions Virapratapa Vira-Venkatadeva-Maharaya, 'ruling at Ghanagiri (i.e., Penugonda).'
4	Do. ..	.. ..	....	Śaka 1106, Angirasa (wrong).	Tamil .. ..	Do.	....	In modern characters. Evidently a forgery. Gift of a maṭha, a flower garden and a well to a certain Nilakantha Pandarabhatti of Topdipattanam by (a class of people called) Mudaliyandi-Pannattar of Iravusari.
5	Do. ..	Nayaka ..	Tirumalai-Nayaka .. ..	Nikṛita (i.e. A.D. 1650-51).	Do .. ..	Do.	....	Mentions that Muddurāmalinga-Torai and the king were together in the Paḷḷimaḍam taluka when they granted a copper-plate charter to a certain Paḷuttandi Kuppasohi Ambalakaraṇ.
6	Do. ..	Do. ..	Do. .. ..	Do.	Do. .. ..	Do.	....	Gift of another copper-plate charter to the same person by the king and Kilavan Setupati Muddurāmalinga Pandudaiyan-Torai, when they were together in the Paḷḷimaḍam taluka.
7	Do. ..	Setupati ..	Muddu-Ramalinga Vijaya-Raghunatha Setupati Kattadēvar.	Śaka 1692, Vikṛita.	Do. .. ..	Do.	....	Gift of land for feeding (people) and providing a water-shed.
8	Epigraphist to the Government of India.	Sēna ..	Lakshmanasēna, 'in his victorious camp at Vikramapura.'	..	Nagari .. ..	Returned to the Government Epigraphist.	To be published in the Epigraphica Indica.	....
9	The District Judge of Madras.	Setupati ..	Muddu-Vijaya-Raghunatha Setupati Kattadēvar, 'who performed the Hiranyagarbha sacrifice.'	Śaka 1636, Vijaya.	Tamil .. ..	To be deposited in the Government Museum, Madras.	....	Gift of houses and lands at Attiyattu alias Muddurijayaraghunatha-Setupati-bhāpapuram to 14 Brāhmana families.
10	Do.	Do. ..	Tirumalai-Raghunatha Setupati Kattadēvar, 'who performed the Hiranyagarbha sacrifice.'	Śaka 1679, Viḷambi.	Do. .. ..	Do.	....	Gift of land and a copper-plate charter to Ahōbalayya of the Kaundinya-gotra.

A.—List of copper-plates examined during 1910-1911—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
11	The District Judge of Madara.	Śetupati ..	Daḷavāy Śetupati Kattadēvar.	Śaka 1529, Parabhava.	Tamil.. ..	To be deposited in the Government Museum, Madras.	....	Gift of five villages to the temple of Ramanāthasvamin and Parvatavardhani-Amman (at Rameśvaram), for worship and offerings.
12	Do.	Do. ..	Do.	Śaka 1530, Plavaṅga.	Do. .. ..	Do.	....	Gift of eight other villages to the same temple.
13	Do.	..	....	Fasli 1313, Krōdhana (= A.D. 1805-6).	Do. .. ..	Do.	....	Records the construction of a māḷ (palace?) for Rāṣaya-Pāṇḍyanār, the Zemindār of Bōḍinayakkannūr, and the gift of a copper-plate charter by him, to four manṛāḍis of the village of Agamalai.
14	Do.	..	..	Nandana ..	Do. .. ..	Do.	....	Records an agreement between the Dharmakarta (called Ramanātha-Paṇḍaram) and the 512 Ārya-mahājānas of the Rameśvaram temple.
15	Do.	..	....	Kali 4765 and Śaka 1438, Plavaṅga (wrong)	Do. .. ..	Do.	....	The Kali and Śaka years do not agree and the cyclic year Plavaṅga does not correspond with either. Registers the construction of a mēṭha called Tirunilakandarmadam at Paḷanimānagaram (i.e., Palni) and sanctions certain specified fees for its maintenance.
16	Do.	Śetupati ..	.. . . . Vijayan-Śetupati	Prabhava ..	Do. .. ..	Do.	....	The plates are very badly engraved. The characters look more likely to have been impressed, than cut, on the plate.
17	Mr. Sayid Abdol Hussain Sahib, through the Collector of Anantapur.	Vijayanagara	Vira-Veṅkaṭarāyaḍēva-Maharāya.	Śaka 1[5]60, Pramathin.	Nāgarī and Telugu.	Returned to the owner.	....	Registers the renewal of grants of certain villages to the Daraga of Babayya at Penugonda.
18	Do.	..	....	..	Kanarese ..	Do.	....	Refers to certain Nayakas who emigrated from Ūḍagiri (i.e., Udayagiri) and to the privileges granted to them, by Virapratapa-Buḥkarāya in Śaka 1306, Prabhava (wrong). Evidently a forgery.
19	Do.	Nayaka ..	Maṅgamma, queen of Chokkanātha Nayaka.	[Śaka] 1623, Viśhu (Vṛiṣha)	Telugu ..	Do.	....	Gift of some villages near Trichinopoly to the Daraga of Bātānatta.
20	The Tahsildar of Kalyandrug.	Vijayanagara	Buḥkarāya, [son] of Virapratapa Praudhadēvarāya.	Śaka 1429, Ananda (wrong).	Do. .. ..	Do.	....	Evidently a forgery. Confers the right of Redḍi on a private individual.
21	Do.	..	Raya-Veṅkaṭapati-Nāyaka, [son] of Daḷavāyi Kōṇṣṭi-Nāyaka.	Śaka 1533, Plava.	Do. .. ..	Do.	....	Registers the bestowal of Gaundrika or the right of Gaṇḍa-sbip, on a certain Yaraḷingana-gaṇḍa, over five villages in the Rājidurga-rāṣṭra.

## A.—List of Copper-plates examined during 1910-1911—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language	Disposal of the original.	Where and by whom to be published.	Remarks.
22	Epigraphist to the Government of India.	Vijaya-nagara.	Raṅga (VI) .. ..	Śaka 1666, Taraṇa.	Nagari ..	Returned to the Government Epigraphist.	....	Grant of the village of Kasara to the temple of Kalabasti, for mid-day worship and the maintenance of a feeding institute.
23	Do.	Do.	Sriraṅgaraya II .. ..	Śaka 1498, Dhatri.	Do. ..	Do.	....	Gift of the village U[ra]jamb[ohē]ri re-named Veṅgaḷambāpura, to a certain Lakshmi-patibhaṭṭa.
24	The chief priest of the Viranarayana-I'erumāl temple at Vēlurpaḷaiyam.	Pallava ..	Kō-Vijaya-Nandivarman ..	6th year ..	Grantha and Tamil.	To be deposited in the Government Museum, Madras.	M.R.Ry. V. Venkayya Avargal, M.A.	Gift of the village of Tirukkattappalli to the temple of Yajñēśvarattu-Mahādēva, at the request of Chōḷa-Mahārājā.
25	Rev. Mr. Jones of Paṣumalai near Madura.	....	Tribhuvanaśakravartin Kōṅṇiripmaikondāṇ.	16th " ..	Tamil ..	Returned to the owner.	....	Gift of land to a Vaiṣṇava-maṭha at Tirumalirūḷḷai (i.e., the modern Alagarmalai). Two other records written in continuation register grants to the temple of Vikrama-Pandya-Vinnagar-Alvār at Kūḷai-Koḍumalūr, in the 2nd and 16th years of the same reign.

B.—Stone inscriptions copied in 1910 (continued from last *Annual Report*).

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
141	On the south wall of the <i>maṇḍapa</i> in front of the Varaderāja-Perumal temple at Vellalur.	Hoysala ..	Vira-Vallabhadēva (III) .. ..	Chitrabhānu ..	Tamiḻ ..	Gift of land to the temple of Tiruvulagalanda-Perumal, by the assembly of Vellalur in Perur-naḍu. Mentions the grain measure <i>tiruvēṇḍikkāl</i> .
142	On the east entrance into the <i>maṇḍapa</i> in front of the central shrine in the Tēṇḍi-vāra temple in the same village; right side.	....	Tribhuvanachakravartin Vikrama-Chōḷa- dēva.	17 + 1st year.	Uṇ. ..	Records that certain classes residing in Annadanasi- vapurī <i>alias</i> Vellalur in Perur-naḍu provided for worship in the temple of Avinasi-Āṇḍaiyār at Tirappukkoliyūr.
143	On the same entrance; left side .. ..	....	Vira-(Chōḷa)dēva .. ..	17th ..	Do. ..	Gift of the door-post (P) for the merit of a certain Kōvan-Araṣan.
144	On the south entrance into the same <i>maṇḍapa</i> .	....	Rajarājadēva .. ..	3 + 1st ..	Do. ..	Gift of money for a lamp by a merchant of Maṇai- [pa]mbaḍi in Vayasaikkāl-naḍu, to the god at Tennūrpaḍi.
145	On a pillar in the same <i>maṇḍapa</i> .. ..	....	Vikrama-Chōḷadēva .. ..	14th ..	Do. ..	Gift of the pillar by a private individual.
146	On another pillar in the same place ..	....	Do .. ..	9th ..	Do. ..	Incomplete.
147	On the third pillar do. ..	Chera (P) ..	Kokkandan Viranarayana, 'the sovereign jewel of the Chandradityakula'.	11th ..	Do. ..	Gift of the stone pillar to the <i>maṇḍapa</i> of Nakkanaṛ at Vellūr-Tengur, by a private individual.
148	On the fourth pillar do. ..	Do. ..	Kokkandan Ravi, 'the sovereign jewel of the Chandradityakula.'	24th ..	Do. ..	Gift of the stone pillar to the same <i>maṇḍapa</i> , by another private individual.
149	On the fifth pillar do. ..	....	Vikrama-Chōḷadēva .. ..	3rd ..	Do. ..	Gift of money for 20 lamps by a native of Kanna- gudi in Taṇḍiavār-karṇam, a district of Paṇḍikula- śani-vāṇaṇḍu which was a subdivision of Chōḷa-maṇḍalam, to the temple of Tennūr-Āṇḍar at Vellalur.
150	At the entrance into the central shrine in the Nagesvara temple at Bōḷumampatti	....	Virarājendradēva .. ..	[2]7th ..	Do. ..	Records that a private individual, a resident of Adiradarajan-tirumadaivilagam, set up these two door-posts in the temple of Tirunāgiobhuraṇ ṇḍaiyār.
151	On the south wall of the same shrine ..	....	Rajarājadēva .. ..	3rd ..	Do. ..	Gift of land for offerings to the temple of Tirunāgi- varam-ṇḍaiyār at Muṭṭam <i>alias</i> Amarabuyangara- nallūr. Mentions Uttamaśli- <i>ṇḍaykkāl</i> .
152	On the same wall .. ..	....	Do. .. ..	Do. ..	Do. ..	Gift of land to the servants of the same temple, for providing offerings.
153	On the west wall of the same shrine ..	....	Vikrama-Chōḷadēva .. ..	17th year ..	Do. ..	Incomplete. Mentions the same temple.
154	On the north wall of the same shrine ..	....	Rajakēśarivarman <i>alias</i> Tribhuvanachakra- vartin Virarājendradēva.	27th ..	Do. ..	Incomplete. Seems to register gifts of land made by the early Chera kings Adiradarājadēva and Rajarā- jadēva, to the temples at Muṭṭam surnamed Kavivarma-chaturvēdimāṇḍalam and Amarabuyan- garanallūr. Mentions Kōṭṭar <i>alias</i> Arumōḷidēva- chaturvēdimāṇḍalam and Bajarajanallūr.
155	On the wall of the <i>maṇḍapa</i> in front of the Nagesvari shrine in the same temple.	....	[Vi]krama-Chōḷadēva .. ..	30 + 1 + 1st or 2.	Do. ..	Built in at the beginning and stones out of order. Gift of money for offerings to the shrine of Kōṭi- dēvar in the temple of Tirunāgiobhuraṇ ṇḍaiyār. Kavivarma-chaturvēdimāṇḍalam and Amarabuyan- garanallūr are both mentioned as the surnames of Muṭṭam.
156	On the west wall of the Venkatesvara- Perumal temple in the same village	....	....	....	Do. ..	Gift of money for a lamp to the temple of Kulak- hara-Vinnagar-Emberumāḍ.



B.—Stone inscriptions copied in 1910—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
157	On the same wall	....	Kulōttunga-Chōladēva	7th year	Tamil	Gift of money for a lamp to the same temple.
158	On the south wall of the central shrine in the Chōlōsvara temple at Muttūr.	....	Kulōttunga-Chōladēva	7th year	Do.	Gift of money for a lamp by a merchant of Kaṅgayam to the temple of Kulōttungaśōlōsaram-Uḍaiyar at Muttūr.
159	On the same wall	....	Virarāj[ā]ndradēva	4 + 1st	Do.	Incomplete. Records the gift of money for a lamp by a merchant.
160	Do.	....	Kulōttunga-Chōladēva	7th	Do.	Incomplete. Seems to record a gift to the temple of Kulōttungaśōlōsaram-Uḍaiyar at Muttūr in Kaṅgaya-nādu.
161	Do.	....	Kōṇērīmaikopḍan	6th	Do.	Damaged. Registers an order to Paparaja of Muttūr that he should provide for offerings in the temple of Kulōttungaśōlōsaram-Uḍaiyar, out of the tax he had to pay (to the king).
162	On the west wall of the same shrine	....	Kulōttunga-Chōladēva	8th	Do.	Damaged. On the left margin are engraved the syllables Rajakesari. Mentions Muttūr in Kaṅgayanādu.
163	On the same wall	....	Rajakesari Tribhuvanaśaṅkavartin Kulōttunga-Chōladēva.	Do.	Do.	Incomplete. Records that some residents of Muttūr borrowed (ś) money from the same temple.
164	On the north wall of the same temple	....	V[ī]ra[ra]j[ā]ndradēva	4th year	Do.	Gift of a lamp, by a lady, to the same temple. Mentions Kōṭṭāṇṇ in Tenkarai-nādu.
165	On the same wall	....	Virarāj[ā]ndradēva	Do.	Do.	Gift of money for a lamp to the shrine of Periyannāchchiyar at Muttūr by the son of Uttamaśōlapallavaraiyaṇ, one of the Kūvalan-valavar of Muttūr.
166	Do.	....	Virarājēndradēva	20th year	Do.	Damaged. Gift of money for offerings to the temple of Kulōttungaśōlōsaram-Uḍaiyar at Muttūr.
167	On the door-posts of the entrance into the central shrine in the Raghunāthasvamin temple at Erode.	Chōla	Madirai-kopḍa Parakēsarivarman	16th	Do.	In characters much later than the time of Madirai-kopḍa Parantaka I. Records that the people of Eḷugaraittiruvayppādi-nādu agreed to pay certain taxes for the worship of Vennaikkūta-Nayāṇar in the temple of Paḷḷigondalvar at Irōḍu.
168	On the south wall of the maṇḍapa in front of the central shrine in the Andrakapa lēsvara temple, in the same village.	....	Virarāja-Tavakka-Maraiyanayaku-Uḍaiyar.	Śaka [1426], Rudhirōḍ-garin.	Do.	Gift of land for repairs and festivals to the temple of Tondisvaramudaiya-Mahadēva at Irōḍu in Kañchit-tuṇḍam, a sub-division of Melkarai Pundurai-nādu.
169	On the same wall	Vijayanagara	Parvata-Rahuttar	Śaka 14[3]2, Prajōtpatti (Prajāpati).	Do.	Damaged. Gift of money for offerings to the temple of Tondayappar or Tondisvaramudaiya-Tamirāṇar at Irōḍu in Kañchittuṇḍam a sub-division of Melkarainādu which was a district of Kōṅgu-maṇḍalam. The donor was a gavundṇ, one of the Okkalmaṅkalu of Ummattūr-śirmai.
170	At the entrance into the same maṇḍapa, right of the Dvārapālaka-image.	Maistr	Kaṅṭhiraṇa-Narasarāja-Vaḍēru	Ma[ṇṇ]ma[ṇ]tha	Kanaree	Damaged. Mentions Daḷavayi Hampai[ya] and Madhurā.
171	On the basement of the Minakshi-Sundarēsvara temple at Satyamaṅgalam.	....	Kulōttunga-Chōladēva	4th year	Tamil	Stones out of order and damaged. Mentions Tiṅgaḷar in Kūruppa-nādu.

15.—Stone inscriptions copied in 1910—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
172	In the same place .. .. .	....	.....ndradeva .. .. .	24th year ..	Tamil ..	Stones out of order. Gift of money for offerings to the temple of Kailāyāṁḍaiyār by one of the Vellāḷaṅg pillar residents of Kuḷappalar in Kuḷuppu-nāḍu.
173	On a pillar lying near the Bhavani-ānicut at Koḍuveli	....	Vī[ra*]rajēndradeva .. .. .	[4] + 5th ,, ..	Do. ..	Gift of money for a lamp to the temple of Tirumonnai-Āḷḍaiyār, by a native of Tenkairi-Koḍuveli in Vāḍaparidāra-nāḍu.
174	On a slab lying near the same anicut ..	....	Virarājēndradeva .. .. .	13th ..	Do. ..	Damaged. Mentions the same temple and village.
175	On a slab lying near a well at Eragana-halli.	Vijayanagara ..	Virapratapa Aob[y]utaraya-Maharaya ..	Śaka 1454, Nandana.	Kanarēse ..	Mentions Nañjalugūḍa (the modern Nañjangūḍ) and registers the apportionment of land at Eragana-halli between the feeding houses of Jāṁgamas and Brāhmanas, probably instituted at Nañjangūḍ.
176	On another slab set up in the same place ..	Do. ..	Virapratapa A[ohyuta]raya-Maharaya ..	Śaka 14[62], Vikari.	Do. ..	Much damaged.
177	On a slab lying near the pond west of the same village.	....	.. .. .	Śaka [13]16, Bhava.	Do. ..	Do.
178	On a slab set up near the same pond ..	Vijayanagara ..	Virapratapa Aob[y]utaraya-Maharaya ..	Śaka 145[4], Nandana.	Do. ..	Do.
179	On three sections of a viragal near the pipul-tree west of the same village.	Do. ....	Mahamaṇḍalēśvara Vira-Hariyappodeya (i.e., Harihara II).	Śaka 1308, Kashaya.	Do. ..	Registers that a gaṇḍa of Eragana-halli killed the robbers with his axe and fell in the affray.
180	On a slab set up close to the same pipul-tree.	....	.. .. .	Paridhavi ..	Do. ..	Registers a settlement between the gaṇḍas of Ummatūr and the Kuḇuba gaṇḍas of [H] di[nāḍa]-time.
181	On a stone set up on the way to the Bhavani ri: r near Sivanpāḷaiyām.	Maisur ..	Virapratapa Devarāja-Vodeya, son of De[va]rāja-Vodeya.	Śaka 1591, Nūmya.	Do. ..	Mentions Satyamaṇḍala in Uḍuvāṅku-nāḍa and registers the gift of Beśarapaḷya surnamed Komarapura to the temple of Kuṁḍaraśamin on the Dhavalagiri hill in Dārcasa-kahētra at the confluence of the rivers Chintamani and Bhavani.
182	On the east wall of the maṇḍapa in front of the central shrine in the Amaraphaṇiśvara temple at Pāriyūr.	....	[Vira]-Pāṇḍyadeva .. .. .	[11]th year ..	Tamil ..	Much damaged. Records a gift to the shrine of the goddess in the temple of Amaraviṭṭaṅka-Perumal at Pāriyūr in Kañchikkūva-nāḍu.
183	On the base of the same wall	....	[Vira]-Pāṇḍya[dēva] .. .. .	11th ,, ..	Do. ..	Incomplete and damaged. Seems to record a gift of land in the village (?) of Kavalor and Vayyilattā.
184	On the east, north and west bases of the same maṇḍapa.	Hoysala ..	Bhojabalavira-Vallajadeva (III)	Prabhava ..	Do. ..	Gift of money for a lamp to the temple of Amaraviṭṭaṅka-Perumal].
185	On the east and north bases of the same maṇḍapa.	....	Tribhuvanaśhakra-vartin Kōṇerimāikondan Tribhuvanaviradeva.	3rd year ..	Do. ..	The inscription commences with the syllables śri-Parakēśari. Refers to an order of the king remitting the tax Vottachchu on a number of Śaiva temples in the Vada-Kongu country.
186	On the north wall of the same maṇḍapa ..	....	Tribhuvanaśhakra-vartin Kōṇerimāikondan	15th ,, ..	Do. ..	Slightly damaged. Registers certain privileges granted to the Kammajars of Kañchikkūval-nāḍu.
187	On the west wall of the same maṇḍapa ..	....	Tribhuvanaśhakra-vartin Kōṇerimāikondan	4th ,, ..	Do. ..	Gift of the tank Araiyarkulam which was a devadana of the temple of Amaraviṭṭaṅka-Perumal, to the aṭhanattar of that temple in order to maintain a festival established there in the name of the king.
188	On the same wall .. .. .	....	Tribhuvanaśhakra-vartin Kōṇerimāikondan.	....	Do. ..	Transfer of the devadana tank to the tenants of Pāriyūr on permanent tenure on their agreeing to pay one-third of the produce to the temple, to meet the requirements of the festival established in the name of the king.

B.—Stone inscriptions copied in 1910—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
189	On the south wall of the same mandapa ..	Pandya ..	[Sunda-ra-Pandya-deva ..	20th year ..	Tamil ..	Gift of money for a lamp by a native of Pariyūr.
190	On the door-posts of the western entrance into the mandapa; left side.	Chola ..	Tribhuvanaviradeva ..	3rd ..	Do. ..	Gift of the door-post by Mudigonda-Sahani, nephew of Mallayya-Sahani a native of Marabelli in Pōsala-naḍu.
191	In the same place; right side ..	Do. ..	Do. ..	Do. ..	Do. ..	Gift of the door-post by Ponna Papaiyan, one of the Papaiya-veṭṭavar of Pariyūr.
192	On the base round the Nandi-mandapa in the courtyard of the same temple	....	....	Kaliyuga-Śaka 4966, Rak-takshi (i.e., A.D. 1864-66).	Do. ..	Records the building of the mandapa by certain veḷḷala-gavundans of Nāḷjēgavundappalaiyam.
193	On the south wall of the Chōḷesvara temple at Kaḍagattūr.	Vijayanagara ..	Virapratapa Devārāya-Mahārāya ..	Śaka 1362, Sadharapa.	Do. ..	Unfinished. Mentions Kaḍakkottūr alias Pēṣi-Uyyakkondaṭṭōḷa-pettanum in Tagada-naḍu, a subdivision of Gaṅga-naḍu which was a district of Nigariḷiṭṭōḷa-maṇḍalam.
194	On the same wall ..	....	....	....	Do. ..	Gift of taxes on looms within the premises (tirumadaivilagam) of Mudigonda-Chōḷisvaramudaiya-Nayanār temple, by the Naḡarattar of the village, for maintaining a [lamp] in that temple.
195	On the north and west walls of the same temple.	Vijayanagara ..	Mallikarjunarāya, son of Pratapadevārāya, 'who received tribute from all countries and from Ceylon and witnessed the elephant hunt.'	Śaka 139[8], Durmukhi.	Do. ..	Gift of land in favour of the dancing women of the same temple.
196	On the west wall of the same temple ..	Do. ..	Virapratapa Devārāya-Mahārāya ..	Śaka 1362, Durmati.	Do. ..	Gift of certain taxes at Varagūr, a devādāna of the temple of Mudigonda-Chōḷisvaramudaiya Nayanār, by the Telugu chief Mal[ī]a-Rahutta, son of Viḍa[m]iṭṭa-Rahutta of Mulavaychehavadi, while the Pradhāni Madapa-Danpayakkar of Mulvay, was governing the country.
197	On a slab lying on the tank-bund at Kōḷagattūr	....	....	Dandubhi ..	Telugu ..	Stipulates that the cultivators of lands below the tanks in the Kaḍagattūr country must give sarivaram, i.e., equal share of the produce, to the owner) and pay a specified fee for strengthening the tank bunds with stone and earth. This was done for the merit of the chief Jagadeva.
198	On a granite pillar lying in the quarter known as Virūpākshipuram at Dharmapuri.	Nolamba ..	Iṇṇa, son of Anṇiga ..	Śaka 8 [53] Vi-rojhi.	Kanarese ..	Gives a list of the Nolamb kings and their queens. The last face which usually records the grant is damaged.
199	On the fragment of a pillar lying in the house of Iṣvarayya in the same village.	Do. ..	Lost ..	Lost ..	Do. ..	Appears to have also contained a genealogy of the Nolambas. Mentions, among the boundaries, the roads to Pūṛamaḷe-naḍu and Piribēḷḷole.
200	On a slab set up in front of the Aṅka-lamma temple at Adhamankōṭṭai.	Vijayanagara ..	Immaḍi-Achyutadeva-Mahārāya ..	Śaka 1452, Vikriti.	Do. ..	Gift of taxes collected in the market held at the place, to the temple of Bhairavadeva by a certain Kāmīyappa-Nayaka.

B.—Stone inscriptions copied in 1910—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
201	On the north and the west bases of the Bhairava temple in the same village.	Hoysala .. ..	Vira-Narasimhadēva .. .. .	Kaliyuga [4] 388, Śaka 11[1]87 and 17th year.	Tamil .. ..	Records that Parameya-Sāhani, the minister of the Mahāpradhani Madhava-Dannakkār, built and consecrated the temple of Parameśvaram-Udaiyār at Mahēndramangalam and granted lands to Viḍu-gaḍur the priest of that temple who was residing at Nandimangalam.
202	On the west wall of the same temple ..	Do. ....	Ramanāthadēva .. .. .	Śaka 1182, and [6]th year.	Do. ....	Gift of money for a lamp by a native of Mangalam, to the temple of Mayiśisuram-Udaiyār.
203	On the same wall .. .. .	....	....	....	Do. ....	Unfinished. Gift of land to the temple of Parameśvaram Udaiyār at the eastern entrance into the village of Mayindirangalam, for the merit of Vira-Someśvaradēva and Sōmaya Dannakkār. Mentions Singaya Dannakkār who was, perhaps, a son of Sōmaya.
204	On the south wall of the maṇḍapa in front of the same temple.	Hoysala .. ..	Someśvaradēva .. .. .	Śaka 1171. Śadharana and 17th year.	Do. ....	Gift of land below the tank of Kuḷattur to the temple of Mayindisaramudaiya-Nayanār, by Sōmaya-Daṇḍanāyaka, for the health of the king.
205	On a slab lying in front of the Someśvara temple, in the same village.	Do. .. ..	Do. .. .. .	15th year ..	Do. ....	Damaged. Records remission of certain taxes on temples in Tagadai-naḍu and Puramalai naḍu, by the residents of the 79 districts, for the health of the king and of Sōmaya-Dannakkār.
206	On the north base of the same temple ..	Chōla .. ..	Kulōttuṅga-Ch[ō]adēva .. .. .	19th .. ..	Do. ....	Much damaged.
207	On the same base .. .. .	Do. ....	Kulōttuṅga-Chōadēva .. .. .	25th .. ..	Do. ....	Do. Seems to record a gift of paddy by a native of Ariyumbakkam to the temple of Mayindisaram-Udaiyār.
208	Do. ....	Do. ....	Tribhuvanaśaḥkharavartin Rājarajadēva ..	Śaka 1163, and 26th year.	Do. ....	Gift of gold for a lamp to the temple of Mayindisaram-Udaiyār, by Vāṇiyar of Arumbakkam.
209	On a slab set up in the field called Chāmuṇḍi-Amman-maṇḍu at Mōḍur.	....	....	[Śarva]dharin.	Do. ....	Damaged. Refers to an officer 'who possessed the strength and powers of the Hoysala king Viśṇu-varḍhana' and to the remission of the marriage tax in Tagadai-naḍu.
210	On a boulder in front of the temple of Nelupperumal, in the same village.	Chōla .. ..	Rajakesarivarman alias Tribhuvanachakravartin Tribhuvanavira-Chōadēva.	3rd year, Angirasa.	Do. ....	Gift of the village of Mōḍur in Tagadai-naḍu, a district of Nigurilichōla-maṇḍalār, to the temple of Singapperumal which was attached to the temple of Durgaiyār in Padi-naḍu, a district of Mēl-maṇḍala.
211	On a slab set up near a well at Oddappatti.	W. Ganga ..	Śrīpuruśaḥperumar (Śrīpuruśavarman) ..	27th year ..	Vatteḷuttu ..	Records that Erumaiya Nakkannār, a servant of Teḷiṇiyar, fell while the latter captured Yeruvayil.
212	On another slab al. se to the same ..	Do. ....	Śrīpuruśār (Śrīpuruśa) .. .. .	7th .. ..	Do. ....	Records that a certain Erumai-Eruvādi and a certain Kōṇa[r]uṇḍai-Vadugan fell, perhaps in connection with a deer-hunt (māṇ vēṭṭai).
213	On a boulder near the 157th mile stone on the Railway line, at Kallavi.	....	....	....	Kanarese ..	Records that this is the lingamudra (stone) in the garden land of the (Lingayat)-maṭha built by [Pa]ravata-mudeya, for Karibasappadēva of Hiratta-maṭha.



B.—Stone inscriptions copied in 1910—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
225	On a slab lying in the courtyard of the same temple.	....	Parthivēndravarma .. .. .	6th year ..	Tamil ..	Sale of land for a lamp to the temple of Mahadēva at Tiruvalidāyil in Tuḍamūṇi-naḍu, a subdivision of Puliūr-kōttam, by the assembly of Kurattār alias Parantaka-chaturvedimangalam in Ambattarēriki]-naḍu, a subdivision of Puḷai-kōttam.
226	On the same slab .. .. .	Chōla .. ..	Rajarāja-Rajakēsarivarman .. .. .	10th ,, ..	Do. ..	Gift of 90 sheep for a lamp to the temple of Mahadēva at Tiruvalidāyil in Puḍamūṇiyūṭi-naḍu, a subdivision of Puliūr-kōttam.
227	Do. .. .. .	Do. .. ..	Rajarajakēsarivarman alias [Raja*]raja-dēva.	2[3]rd ,, ..	Do. ..	Damaged. Gift of paddy for offerings to a shrine built by a certain Sengankiḷan Tiruvelikāli-bhaṭṭan [in the temple of] Mahadēva at Tiruvalidāyil, in Tuḍamūṇi-naḍu.
228	On the south base of the Jvaraharēśvara temple at Conjeeveram.	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gopāladēva.	20th ,, ..	Do. ..	Gift of tax on looms to the temple of Kuravaṭṭaramūḍaiya-Nayanār in the city (nagarāṁ) of Kañchi-puram in Eyiṛ-kōttam a district of Jayangonda-chōla-maṇḍalam, by the Pallava chief Tipuraśar-Nallaśittaraśaṇ of Ambalūr.
229	On the north base of the same temple ..	Chōla .. ..	Tribhuvanachakravartin Vikrama-Chōla-dēva.	6th ,, ..	Do. ..	Gift of land by Sundara-Sōla-velar, a native of Viśharu in Virpēdu-naḍu, a subdivision of Kaliyūr-kōttam which was a district of Jayangonda-chōla-maṇḍalam, to the temple of Suravaṭṭalamūḍaiya-Nayanār.
230	On the same base .. .. .	Vijayanagara ..	Kampapa-Uḍaiyar .. .. .	Kilaka (i.e. Śaka 1291).	Do. ..	Gift of the privilege of supervision in the temple of Suravaṭṭalamūḍaiya-Nayanār, to a certain Aḷagiyutiru-ohēḷiṅgambalamūḍaiyar, son of Bhuvanaika-bāhudevar.
231	On the south base of the temple of Devanāyakaśvamin, at Ilambayan-gōṭṭar.	Chōla .. ..	Raja[dhi]rajadēva .. .. .	12th year ..	Do. ..	Records that the stone temple was built by the paṇḍari Siva-charaṇaiyāṇ alias Sivapaśaśekhara-Ma-vēndavelaṇ.
232	On the same base .. .. .	Pandya .. ..	Kōṇerimēlkaṇḍan Tribhuvanachakravartin Jaṭavarman Sondara-Pandya-dēva.	13th ,, ..	Do. ..	Gift of money for a lamp to the temple at Ilambayan-gōṭṭar in Kaṇṇūr-naḍu a subdivision of Maṇaviṛ-kōttam in Jayangonda-chōla-maṇḍalam, by a native of Vallam in Puliūr-kōttam alias Kulottuṅga-chōla-vāḷanaḍu.
233	Do. .. .. .	....	[Tri]bhuvanachakravartin Vira-Gaṇḍa-gō-pāla]dēva.	4th ,, ..	Do. ..	Gift of land at Kaliyiyannallar in Tiruvēlūra-naḍu to the same temple, by Madarantaka-Pottappich-chaḷaṇ Vira-Gaṇḍagōpāḷaṇ.
234	On the west base of the same temple ..	Chōla .. ..	Tribhuvanachakravartin Tribhuva-niradēva, 'who .. .. . was pleased to perform the anointment of heroes and the anointment of victors.'	38th ,, ..	Do. ..	Unfinished. Refers to a former gift of land by Sengēṇi Ammayappaṇ Vāṇṇiyanayan Samba-varaṇ, to the temple of Ilambayan-gōṭṭarūḍaiya-Nayanār at Kōṭṭar alias Sōlavichohadira-chaturvedimangalam in Kaṇṇūr-naḍu.



B.—Stone inscriptions copied in 1910—*cont.*

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
235	On the north base of the same temple ..	Chōla .. ..	Tribhuvanaśhakra-vartin Tribhuvana-vīradēva, 'who having taken Madurai (Madura) and the crowned head of the Paṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	34th year ..	Tamil ..	Gift of money for a lamp, by a temple-woman.
236	On the same base .. .. .	.....	Tribhuvanaśhakra-vartin Vijaya-Gaṇḍa-gopala-dēva	19th .. ..	Do. ..	Gift of 5 cows for a lamp by Kulōttuṅgaśōla-Chobambuvarayan alias Alagiya-śōlan, to the same temple.
237	On the south wall of the central shrine in the Narasiṁha-Perumā temple at Narasiṅgapuram.	Vijayanagara..	Virapratāpa Achyutayyadēva-Maharaya ..	Śaka 1456, Jaya	Do. ..	A fresh copy of No. 17 of 1896, noticed on page 4 of the Annual Report on Epigraphy for 1896-96, paragraph 12.
238	On the same wall .. .. .	Do. ..	Do. ..	Śaka 1455, Vijaya.	Do. ..	Gift of the village of Periya-Puliya-vi surnamed Narasiṅhapuram to Brahmanas for the merit of the king by Tittara-pillai, on the occasion of the consecration of Lakṣminarasimhamūrti
239	Do. .. .. .	Do. ..	Do. ..	Śaka 1457, Manmatha.	Do. ..	Gift of land to Śrivaishnavas by the same chief for the merit of Periyasvāmi Narasa-Nayaka, on the occasion of the consecration of Prahlādhapurandara—the name given to the image carried in processions in the Lakṣminarasimha-Perumā temple—at Kuvam Tyagasamudranallor surnamed Narasa-nayakapuram in Kappur-nadu, a subdivision of Tenkarai Manavil-kōttam in Chandra-giri-rajā, which belonged to Ja[ya]ṅgondachola-mandalam.
240	Do. .. .. .	Do. ..	Do. ..	Śaka 1456 Jaya	Do. ..	Gift of land and a house for the merit of Periyasvāmi Narasa-Nayaka in the presence of Viṭṭhaleśvara on the banks of the Tuṅgabhadra (river), to each of two Vaiṣṇava Brahmanas who recited the purāṇam known as Bbakti-saṅjivini, in the same temple.
241	Do. .. .. .	.....	.....	.....	Do. ..	Gift of land to a Brahmana on the occasion of the consecration of Lakṣminarasimhamūrti.
242	On the north wall of the same shrine ..	Vijayanagara..	Virapratāpa Achyutadeva-Maharaya ..	Śaka 1455, Vijaya.	Do. ..	Gift of a house and some special privileges by Tittara-pillai of Kanchipuram to the watchman in the temple of Lakṣminarasimhamūrti.
243	On the same wall .. .. .	Do. ..	Virapratāpa Vira-Voḍkaṭapatideva Maharaya.	Śaka 1530, Saunnya.	Do. ..	Demaged. Mentions Gobūri Oṭurāja and seems to regulate the festivals and the daily services in the temple of Alagiyaśiṅgar at Kuvam Tyagasamudranallor alias Narasiṅhapuram.
244	On the south wall of the Nachohiyar shrine in the same temple.	Chōla .. ..	Rajasekarivarman alias Ch-kravartin Śrī-Kulōttuṅga-Chōladēva.	34 + 1st year.	Do. ..	Records the consecration of a shrine (apparently for Rama, Sita and Lakṣmana) in the temple of Madurantaku-Vinnagar in Madurantakanallor which was a village in Kappur-nadu, a subdivision of Maṇayir-kōttam, and a gift to it, of oil for two lamps, by the inhabitants of Kadaraṅgondasālpuram in Pasaḷi-nadu of the same kōttam.

B.—Stone inscriptions copied in 1910—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
245	On the same wall .. .. .	....	....	....	Tamil ..	Registers the consecration of the same shrine by a certain Vaniyā Pannanandālī Sarai alias Strāmadita of Kidārangondasōlappuram; and provides for offerings and lamps.
246	On the west wall of the same shrine ..	....	....	....	Do. ..	Records a sale of land to Vasudevān Rajasundarēn, a resident of Irūṅgaṇūr apparently by the assembly of Madurantakanallūr. Mentions Ilambiyā gōttūr.
247	On the north wall of the same shrine ..	....	....	....	Do. ..	Unfinished. Contains portions of the historical introduction of Kulōttunga I beginning with the words <i>pugal-mādu</i> .
248	On the same wall .. .. .	Chōla ..	Parakesarivarman alias Chakravartin Vikrama-Chōlādēva	7th year ..	Do. ..	Unfinished. Seems to register a sale of land by the assembly of Kōttōr alias Sōlavichchadira-ohaturvedimangalam in Kaṇṇṇṇaṇḍu, a subdivision of Maṇavir-kōttam in Jayāṅgondachōla-maṇḍalam. Mentions also Madurantakanallūr in the same <i>kōttam</i> .
249	Do. .. .. .	Do. ..	Rajakesarivarman alias Chakravartin śrī-Kulōttunga-Chōlādēva.	34th ,, ..	Do. ..	Gift of land by the inhabitants of Madurantakanallūr to the god, goddess and Iḍaiyālvar (i.e., Lakshmana), in the temple of Madurantaka-Vinnagar Alvar.
250	On a slab set up in front of the main <i>gōpura</i> of the same temple.	Vijayanagara ..	Vijayaratapa-Sadaśivadēva-Maharāja ..	8-ka 1467 Viśvāvasu.	Do. ..	Remission of taxes in the village of Kūvaṇ, Narasayakkarpuram, by a certain Saṁkaranayaka (Liṅganayaka for the merit of Siṅga-Timmayadēva-Mahārāja, son of Rāmārāja-Tinnmaya.
251	On the north base of the Śiva temple at Eḍayarpakkam.	Chōla ..	Tribhuvanaśhakravartin Kulōttunga-Chōlādēva.	38th year ..	Do. ..	Built in at the bottom. Records a gift of two lamps to the temple of Tiruppaḍakkaduṇḍiয়ার in Purisai-naḍu, a subdivision of Maṇavir-kōttam in Jayāṅgondachōla-maṇḍalam.
252	On the same base .. .. .	Do. ..	Rajakesarivarman alias Chakravartin śrī-Kulōttunga-Chōlādēva.	38th ,, ..	Do. ..	Gift of 85 sheep for a lamp to the temple of Tiruppaḍakkaduṇḍiয়ার Mahādēva at Purisai in Purisai-naḍu, a subdivision of Maṇavir-kōttam in Jayāṅgondachōla-maṇḍalam.
253	On the south base of the same temple ..	Do. ..	Tribhuvanaśhakravartin Rajadhiraśadēva ..	11th ,, ..	Do. ..	Built in at the bottom. Gift of cows in exchange for a land at Purisai (a devadāna village of Tiruppaḍakkaduṇḍiয়ার), granted by a Brahmana lady of Iḍaiyāruppakkam alias Rajavidyadhara-ohaturvedimangalam.
254	On the same base .. .. .	Do. ..	Rajakesarivarman alias Chakravartin śrī-Kulōttunga-Chōlādēva.	12th ,, ..	Do. ..	Damaged. Sale of land by the residents of Purisai to the temple of Tiruppaḍakkaduṇḍiয়ার at Iḍaiyāruppakkam alias Rajavidyadhara-ohaturvedimangalam.
255	On a slab set up in the Ganeśa temple at Nandiyanam.	....	....	....	Grantha ..	Gift of a perpetual lamp to .. .. . at Nandi-pura by a certain Śekkilaṅ Kuttēra.

B.—Stone inscriptions copied in 1910—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
256	On the base of the Agastyaśvara temple at Urattar.	Vijayanagara ..	Virapratāpa Achyutāyyadeva-Maharāja ..	Śaka 14[51], Vikrīta.	Tamil ..	Gift of the village of Paṇaittaṅgal, a hamlet of Uṇṭar in . . . . a subdivision of Irāḍḍiravēlī-paru alias Seṅgaṭṭa-kōṭṭam in Jayāṅḡḡa-choḷa-maṇḍalam, to the temple of Tiruvagattisuramuḍaiya-Tambiraṇār, for the merit of Sellapper alias Vira-Naraśiṇḡarāyaṇayaka Sajuva-Dannayakkar.
257	On a slab set up in the same temple ..	....	....	Śaka 1785, and Kali 4814, Śrīmukha.	Telugu ..	Records that maṇḍapas, gōpuras, gardens, images, etc. were built in the Śiva and Viṣṇu temples at Orattar, by a certain Avanigaddala Paṭṭa (bhi)-ramuḍu.
258	On the south wall of the central shrine in the Varāha-Perumaḷ temple at Tiruvāḍandaḷ.	Chōḷa .. ..	Rajakēśariyaṛman alias Uḍaiyaṛ Śrī-Vijaya-rajendraḍeva.	85th year ..	Tamil ..	Gift of the village of Tiruvāḍavandai to the temple of Mahaviṣṇu. The village is stated to have belonged to Paḍuvuṛ-naḍu, a subdivision of Kalyāṇapurāṅḡa-choḷa-kōṭṭam in Jayāṅḡḡa-choḷa-maṇḍalam. Mentions a number of officers in the king's service.
259	On the same wall .. .. .	Do. .. ..	Rajakēśariyaṛman alias Uḍaiyaṛ Śrī-Vira-rajendraḍeva.	8th „ ..	Do. .. ..	Unfinished. Mentions the residents of Kōmalaḷ alias Virasōḷapaṭṭinam in Paḍuvuṛ-naḍu, a subdivision of Amūr-kōṭṭam.
260	Do. .. .. .	Do. .. ..	Rajakēśariyaṛman (Rajarāja I.) .. ..	29th „ ..	Do. .. ..	The residents of Taiyūr in Kumilī-naḍu, a subdivision of Amūr kōṭṭam, received 16 kaḷaṅḡu of gold from a merchant of Kōḍuṅḡōḷar in Malai-naḍu and agreed to pay interest in paddy to the temple of Āḷvar at Tiruvīḍavandai, in order to feed 30 Brahmanas.
261	Do. .. .. .	Do. .. ..	Do. .. ..	8th „ ..	Do. .. ..	Gift of money by a merchant of Mayilārppil in Puliyūr-kōṭṭam, to the shrine of the goddess in the temple of Āḷvar Varahadeva at Tiruvīḍavandai, from the interest on which oil was supplied to feed a perpetual lamp, by the assembly and the residents of Tiruvīḍavandai.
262	Do. .. .. .	Do. .. ..	Rajakēśariyaṛman .. .. .	3rd „ ..	Do. .. ..	Gift of 15 kaḷaṅḡu of gold by a merchant of Alaiyūr in Sōṇaḍu, from the interest on which the residents of Maḍambakkam alias Anuttiramangalaḷ in Neḍuṅḡunna-naḍu of Puliyūr-kōṭṭam, agreed to supply oil for a perpetual lamp to burn in the temple at Tiruvīḍavandai.
263	On the north base of the same shrine ..	Do. .. ..	Do. .. ..	4th „ ..	Do. .. ..	Gift of 20 kaḷaṅḡu of gold by a merchant of Pura-shōṭṭamamaṅḡalaḷ in Valluva-naḍu, a district of Malai-naḍu, for a perpetual lamp to be burnt in the temple of Varahadeva, from the oil supplied as interest on the amount by the residents of Paḍuvuṛ in Paḍuvuṛ naḍu, a district of Amūr kōṭṭam.
264	On the same base .. .. .	....	Rajamāṛayaṛ ' who took the head of Vira-Paṇḍya.	8th „ ..	Do. .. ..	Gift of the image of Mahavallapperumaḷ to the temple of Varahasvamin by two Brahmana residents of Talaiśayanappuram alias Taiyūr; and also of gold (for offerings) by the same two individuals.

B.—Stone inscriptions copied in 1910—*cont.*

No.	Place of inspection.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
265	On the same base .. .. .	....	Pārthivendradīvarman .. .. .	8th year ..	Tamil .. ..	Gift of 93 sheep for a lamp to the temple of Varahadēva at Tiruvīdāvandai by a resident of Talaiṣayanappuram alias Taiyūr.
266	Do. .. .. .	Chōla .. ..	Rajakēśarivarman .. .. .	9th ,, ..	Do. .. ..	Gift of 48 sheep for a half-lamp to the same temple.
267	Do. .. .. .	Do. .. ..	Rajarajakēśarivan alias Uḍaiyar śri-Rajarajadēva.	19th ,, ..	Do. .. ..	Gift of 30 kaḷañju of gold by a merchant of Tiruvorriyūr in Pulay-kōṭṭam, to the same temple. The residents of Taiyūr, on receiving this amount, agreed to pay interest in oil and paddy to the assembly of Tiruvīdāvandai for burning a lamp in the temple and feeding 35 Brahmanas.
268	Do. .. .. .	Do. .. ..	Parakēśarivarman .. .. .	6th ,, ..	Do. .. ..	Gift of 30 kaḷañju of gold by a native of Vaḍagarai Innambar in Sōṇādu. The money was received by the residents of Tiruvīdāvandai who agreed to burn a perpetual lamp in the temple of Manavālap-perumal.
269	Do. .. .. .	....	Parakēśari Vendirādivarman .. ..	6th ,, ..	Do. .. ..	Gift of 12 kaḷañju of gold for a lamp by a native of Taiyūr.
270	Do. .. .. .	Rāṣṭrakūṭa ..	Kannaradēva, 'who took Kaṣhoḥi and Tāṇjai.	[20]th ,, ..	Do. .. ..	Gift of land for a lamp to the temple of Varahadēva where, the wife of a certain Alattōḷap Rapaḷēśari of Paḍavūr had set up an image.
271	On the north wall of the same shrine ..	....	..	..	Do. .. ..	An unfinished historical introduction of Virarajendra-dēva I, commencing with the words tiru vaḷar.
272	On the same wall .. .. .	Chōla .. ..	Rajakēśarivarman alias Rajarajadēva ..	27th year ..	Do. .. ..	Gift of land for offerings to the same temple by the residents of Taiyūr alias Rajakēśarinallūr in Kumilī-naḍu, a subdivision of Āmūr-kōṭṭam which was a district of Jayagondachōla maṇḍalam.
273	Do. .. .. .	Do. .. ..	Rajakēśarivarman (Rajaraja I.) .. ..	19th ,, ..	Do. .. ..	Gift of 168 kaḷañju of gold by a merchant of Kadappayalḷi in Malai-naḍu for feeding 12 Brahmanas in the same temple for 30 days in the month of Kumbha.
274	On the west base of the same shrine ..	Do. .. ..	Do. .. ..	17th ,, ..	Do. .. ..	Dedication of 12 families for conducting a seven-day festival called Rajarajadēvar tirunaḷ which fell on the nakṣatra Śatabhishaj in the month of Āvaṇi.
275	On the same base .. .. .	Do. .. ..	Rajakēśarivarman alias Uḍaiyar śri Rajamahēndradēva.	2nd ,, ..	Do. .. ..	Gift of 90 sheep for a lamp by a native of Sīgudavūr.
276	On the south wall of the maṇḍapa in front of the same shrine.	Pāṇḍya .. ..	Jatavarman Tribhuvanaśaḥkravartin Vira-Pāṇḍyadēva.	18th ,, ..	Do. .. ..	Unfinished. Gift of land at Karaivēḷi-Nemmalī by the inhabitants of Āyiravēḷi-parru, to the shrine of the goddess in the temple of Varaha-Nayanaṇar at Aṣurakulakalanallūr alias Tiruvīdāvandai, for maintaining a worship established there by a native of Nerkuṇṇam in Mēlūr naḍu which was a sub-division of Kulōttungaśōḷa-vaḷanaḍu.
277	On the same wall .. .. .	Do. .. ..	Maṇavarman Tribhuvanaśaḥkravartin Vira-Pāṇḍyadēva.	10th ,, ..	Do. .. ..	Purchase of land by the temple trustees (tanattar), in a public auction.
278	Do. .. .. .	Chōla .. ..	Rajakēśarivarman alias Śaḥkravartin śri-Kulōttunga-Chōladēva.	27th ,, ..	Do. .. ..	Gift of money for offerings by a Brahmana lady of Sīgudavūr.

## B.—Stone inscriptions copied in 1910—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
279	On the same wall .. .. .	Pandya ..	Tribhuvanaachakravartin Kulasekharadeva ..	20th year ..	Tamil ..	Fragment. Gift of land to the shrine of the goddess.
280	Do. .. .. .	Chola ..	Vikrama-Choladeva .. .. .	5th ..	Do. ..	Gift of 9 dramma for a lamp, by a resident of Satysarayakulakala-chaturvedimangalam in Kalattur-kottam.
81	Do. .. .. .	Do. ..	Rajakesarivarman alias Chakravartin Sri-Kulottunga-Choladeva.	46th ..	Do. ..	Gift of paddy by a native of Tirumangalam a village in Pujal-nadu which was a sub-division of Pujal-kottam alias Rajendrasola-vujanadu, for feeding 60 Brahmanas in the Kalicholingam-madame erected by the residents of Tiruvichavandai.
282	Do. .. .. .	Do. ..	Parakesarivarman alias Chakravartin [Vikrama-Choladeva].	Lost ..	Do. ..	Fragment. Seems to record a gift by a Brahmana lady. Mentions Sembur-kottam.
283	On the north wall of the same mandapa.	Do. ..	Rajakesarivarman alias Chakravartin Sri-Kulottunga-Choladeva.	48rd year	Do. ..	Gift of paddy for feeding 12 itinerant (apurvi) Brahmanas, by a native of Vamanamangai in Tiruvajundur-nadu, a sub-division of Rajanarayana-vajanadu which was a district of Chola-mandalam.
284	On the north wall of the central shrine in the Tiruvallisvara temple at Tiruvankoyil.	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Sundara-Pandyaadeva, 'who was pleased to take all countries	14th ..	Do. ..	Unfinished. Seems to register sale of house-sites to the weavers and dancing girls of the temple of Tiruvallakkoyiludaiya-Nayanar at Vittur, the northern hamlet of Madhurantaka-chaturvedimangalam, a taluqur in Jayangondachola-mandalam.
285	On the same wall .. .. .	....	Rajanarayana Sambavaraya .. .. .	18th ..	Do. ..	Built in at the end. Records a gift of land at Vittur, the northern hamlet of Madhurantaka-chaturvedimangalam a village in Kalattur-kottam.
286	On the south wall of the same shrine ..	....	Do. do. .. .. .	14th ..	Do. ..	Gift of taxes collected within the mandavilaga of the temple of Tiruvallakkoyiludaiya-Nayanar at Vittur, for festivals, worship, etc., in the same temple.
287	On the same wall .. .. .	....	Sakulalokachakravartin Rajanarayana .. ..	19th ..	Do. ..	Registers a gift of three veli of land for conducting worship in the temple.
288	Do. .. .. .	....	....	Vishu (Vishu).	Do. ..	Records that Tiravengadanathar [granted] the field called nachchan maniyam to the temple of Tiruvalliyappan, for the merit of Virappanayakkar-Ayyan.
289	Do. .. .. .	....	....	Bahudhanya ..	Do. ..	Gift of houses, lands and certain privileges to the dancing girls, whom a certain Varadaraja had newly appointed for service in the temple.
290	Do. .. .. .	Pandya ..	Jatavarman alias Tribhuvanaachakravartin Sundara-Pandyaadeva.	14th year ..	Do. ..	Gift of 6 cows for two lamps by a certain Pushpagiri-jayar.
291	On the west wall of the mandapa in front of the same shrine.	....	....	Vikari ..	Do. ..	Records that a certain Timmarasaiyya of Narayanapura built this (mandapa) for the merit of Malaiyappaiyan.
292	On the same wall .. .. .	....	....	Vikari ..	Do. ..	Gift of a house and land for a dancing girl who took up service in the temple of Tiruvallakkoyiludaiya-Tambirajar, for the merit of Timmarasaiyan son of Ramarasaiyan of Narayanapura.

B.—Stone inscriptions copied in 1910—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
293	On the south wall of the central shrine in the Vyāghrapādesvara temple at Pulipparakōvil	Vijayanagara ..	Vira-Bukkapa-Udaiyar .. .. .	Svabhānu (i.e. Śaka 1328).	Tamil .. ..	Registers the gift of certain taxes on the residents living in the tirumandavilāgam of the temple of Tiruppulippagava-Nāyanār.
294	On the north wall of the same shrine ..	Do ..	Vira-Vijayabhūpatirāya-Udaiyar .. ..	Hemalamba (i.e. Śaka 1340).	Do. .. ..	Records the remission of Vāsālpanam granted by the trustees (tāpattar) of the temple to the Kaikkōlars living in its tirumandavilāgam.
295	On the south wall of the maṇḍapa in front of the same shrine.	Do. ..	Virapratāpa Praudhaśevarāya-Maharāya ..	Śaka 1374, Aṅgirāz.	Do. .. ..	Gift of the village Kaṇakkaṇṇaṭṭu alias Śēdirāyunnallūr, to the temple of Tiruppulippagava-Nāyanār at Pattūr the northern hamlet of Madhurantakachaturvēdimangalam in Kaḷattūr-kōṭṭam, a district of Jayabgonḍachōla-maṇḍalīm, by Dēvappaḷi, son of Annadāta-Daṇṇāyaka, for the health of the king.
296	On the north wall of the same maṇḍapa ..	Pāṇḍya .. ..	Maṇavaram Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	12th year ..	Do. .. ..	Damaged. Mentions a number of chiefs who were apparently subordinates of the king and seems to register certain privileges agreed to by the Mahēvaras, priests and the Kaikkōlars of the temple, in the presence of a certain Kāṇḍiyadeva.
297	On the same wall .. .. .	Vijayanagara ..	Vira-Bokkapa-Udaiyar .. .. .	Śaka 13[2]7, Parthiva.	Do. .. ..	Damaged. Mentions Agaram [Vaḷudippakkam, the northern hamlet of Madhurantakachaturvēdimangalam.
298	On the east wall of the same maṇḍapa ..	....	Sakalalōkachakravartin Rajanārāyaṇa Sambavarāya.	6th year ..	Do. .. ..	Gift of taxes payable within the four limits of the tirumandavilāgam, for worship in the temple of Tiruppulippagava-Nāyanār.
299	On the same wall .. .. .	Vijayanagara ..	Viruppa (i.e. Viruppana)-Udaiyar, son of Ariyana-Udaiyar.	Śaka 13[19], Ivara.	Do. .. ..	Built in at the bottom. Mentions Madhurantakachaturvēdimangalam in Kaḷattūr-kōṭṭam.
300	Do. .. .. .	....	....	Kaḷayukta ..	Do. .. ..	Gift of two looms in favour of a shrine of Ilaiya-Nāyanār, in the street to the west of the temple of Pulippa[ga]var, under the orders of Maṇḍappa-Udaiyar.
301	On a slab set up in the same temple ..	....	....	....	Do. .. ..	Gift of land in the village of Abimana vatapinallūr, to the temple of Tiruv-ṇḍūdaiya-Nāyanār in Madhurantakachaturvēdimangalam. Mentions also the temple of Tiruppulippagavar at Pattūr.
302	On a slab set up in a street of the same village.	....	....	[Śaruvadi] (Śarvari).	Do. .. ..	Gift of taxes collected from the residents of the southern street in Pulipparakō[vi], for the health of Narasiṅgarāja-Udaiyar, by a certain Timmarāja-Udaiyar.
303	On the east wall of the maṇḍapa in front of the central shrine in the Nāgavēṇṇa-Perumaḷ temple at Nāgar.	Pāṇḍya .. ..	Parākrāma-Pāṇḍyadeva, 'the lord who cut his way through by his sword.'	4th year ..	Do. .. ..	Gift of the village of Nāḍūdaiyaperumaḷnallūr, which was split from Kilpākkam, by a native of Nāgar alias Unachiṇṭamaginnallūr in Oyma-nādu alias Vijayarājendra-vāṇṇadu, to the temple of Nāḍūdaiya-Perumaḷ in the latter village. It is recorded that 600 kuḷi of land in this village belonged to the temples of Tiruṇāḷśēvaramūḍaiya-Nāyanār and Nāḍūdai-Vināḷakappillaiyar.

## B.—Stone inscriptions copied in 1910—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
304	On the north, west and south bases of the Kailasanatha temple in the same village.	Vijayanagara ..	Prandhadēva[rāya-Maharāya], 'who was pleased to witness the elephant hunt.'	Śaka 1878, Dhatṛi.	Tamil ..	Damaged. Mentions the mahānandaleśvara mēdini-nisara Naruṅṅayadēva-Ma[hārāja] and the temple of Kayilayamudaiya-Nayanār.
305	On a slab set up in a street of the same village.	Do. ..	Sadaśivadēva-Maharāya .. ..	Śaka 1466, Viśvavasu.	Do. ..	Damaged. The king bears Śaḷva titles.
306	On another slab set up in the same place.	Do. ..	Kṛṣṇadēva-Maharāya .. ..	Śaka 14[49], Vyaya.	Telugu ..	Much damaged. Seems to record a gift to Brāhmaṇas, one of whom in a suppliant attitude is figured on the stone.
307	On a boulder in a field at Amūr .. ..	Chōḷa ..	Tribhuvanaśakravartin Rājaraḷadēva ..	10th year ..	Tamil ..	Gift of land by Chēdiyarāya and the headmen of the village to the temple of Tiruvagattisvaramudaiya-Mahādēva at Amūr in Tirumanaippadi-Mel-nmarnāḍa. Registers also a gift of land for a lamp to the same temple by a certain Kulōttunga-śōḷa-Kāḍarāyār.
308	On the door-posts at the entrance into the Pāṣṇapurisvara temple at Nālūr.	Do. ..	Rājakesarivarman .. ..	24th ,, ..	Do. ..	Partly damaged. Appears to record a lease of land and states that the assembly of Nālūr, a brahmadēya of Sērrār-kūṛṇam, met in the temple of Vannakkapār-ambalam. Mentions also the village Vadaṣattungudi alias Kalarāṅṅenda-chaturvēdimangalam.
309	On the same doorposts .. ..	Do. ..	Madiraikōṇḍa [Parake]sarivarman .. ..	22nd ,, ..	Do. ..	Mutilated. Gift of (90) sheep for a lamp to the temple of Sāmaparēśvarattu-Mahādēva at [Nālūr], a brahmadēya village in Sērrār-kūṛṇam. The same door-post appears to have contained on it still another inscription of Madiraikōṇḍa Parakesarivarman, much damaged.
310	On the south wall of the central shrine in the Jñānaparamēśvara temple at Tirumeyñānam.	Do. ..	Parake[sari]varman alias Uḍaiyār śri-Rajendra-Chōḷa[dēva].	24th ,, ..	Do. ..	Built in on both sides. Mentions Sērrār-kūṛṇam.
311	On the same wall .. ..	....	....	....	Do. ..	Built in at the top. Refers to a gift of land to the temple of Brāhmīśvarattu-Mahādēva.
312	Do. .. ..	Chōḷa ..	Parakesarivarman .. ..	15th year ..	Do. ..	Sale of land by the assembly of Nālūr, a brahmadēya in Sērrār-kūṛṇam.
313	Do. .. ..	Do. ..	Tribhuvanaśakravartin Kulōttunga-Chōḷa-dēva.	38th ,, ..	Do. ..	Damaged. Seems to record a gift of two lamps to the temple of Tirumayanamudaiya-Paramasvāmin at Nālūr.
314	Do. .. ..	Do. ..	Parakesarivarman alias śri-Rajendra-Chōḷa-dēva.	Built in ..	Do. ..	Built in at the top and the left side. Seems to record a gift of land to the temple of Agastisvaram-Uḍaiyār at Nālūr.
315	Do. .. ..	....	....	....	Do. ..	Built in at the top and damaged. Seems to record a sale of land.
316	On the west wall of the same shrine ..	Chōḷa ..	Parakesarivarman .. ..	15th year ..	Do. ..	Damaged. Sale of land to the temple of Tirumayanattu-Paramasvāmi, by the assembly of Nālūr.
317	On the same wall .. ..	Do. ..	Tribhuvanaśakravartin Vikrama-Chōḷa-dēva.	3rd ,, ..	Do. ..	Damaged. Gift of money for a lamp to the temple of Tirumayanam-Uḍaiyār in Nālūr alias Vāṇavan-māḍēvi-chaturvēdimangalam in Sērrār-kūṛṇam which was a district of Kulōttungaśōḷa valanāḍu.

B.—Stone inscriptions copied in 1910—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
818	On the same wall .. .. .	Chōja .. ..	[Para]kēsarivarman .. .. .	Lost .. ..	Tamil .. ..	Sale of land to the same temple by the assembly of Nālūr.
819	Do. .. .. .	Do. .. ..	Parakēsarivarman .. .. .	6th year .. ..	Do. .. ..	Sale of land to the temple of Tirukkarkaiśvarattu-Peruman at Nālūr, by the assembly of that village.
820	Do. .. .. .	Do. .. ..	Rajakēsarivarman .. .. .	7th „ .. ..	Do. .. ..	Gift of land (by the assembly of ?) Paiaiya Śembiya-mahādēvi-chaturvēdimāṅgalaṁ on the southern bank (of the Cauvery).
821	On the north wall of the same shrine ..	Do. .. ..	Do. .. .. .	2nd „ .. ..	Do. .. ..	Records that the assembly of Nālūr sold the right of collecting the tax called aṅgaḍi-kkōli from stalls opened in the bazaar, to the temple of Mulaṣṭha-nattu-Mahādēva of Tirumayanam.
822	On the same wall .. .. .	Do. .. ..	Rajarāja Rajakēsarivarman alias śrī-Raja-rājadēva.	24th „ .. ..	Do. .. ..	Incomplete. Seems to record a gift of land for offerings to the temple of [Lakṣmi] Rāghavadēva of Tirunārāyaṇa-Viṇṇagar, by a merchant of Nālūr, on the occasion when, the assembly of that village had met at the big hall (?) called Rajarājan in front of the temple of Samapariśvarattu-Mahādēva.
823	Do. .. .. .	Do. .. ..	Tribhuvanaśakravartin śrī-Kulōttuṅga-Chōladēva.	43rd „ .. ..	Do. .. ..	Incomplete. Sale of land by the assembly of (Nālūr ?) to a resident of Vāṇavanmahādēvi-chaturvēdimāṅgalaṁ in Serrūr-kūṇṇam which was a subdivision of Kulōttuṅga-Chōla-vaṇaṇḍu.
824	Do. .. .. .	....	.. .. .	.. ..	Do. .. ..	Damaged. Seems to record a gift of land to the temple of Tirumayanattu Paramasvāmi and mentions also the temple of Samapariśvarattu-Perumā.
825	Do. .. .. .	Chōja .. ..	Tribhuvanaśakravartin śrī-Ku[lo]ttuṅga-Chōladēva.	43rd year .. ..	Do. .. ..	Damaged. Seems to record a gift of land for a lamp.
826	Do. .. .. .	Do. .. ..	Rajarāja-Rajakēsarivarman alias śrī-Raja-rājadēva.	23rd „ .. ..	Do. .. ..	Gift of land (?) for a lamp to the shrine of Kṛṣṇa (Vēṇṇaikkūṭṭaḍi-arulugirra-Ālvar) in Tirunārāyaṇa-Viṇṇagar of Nālūr, a brahmādēya in Serrūr-kūṇṇam which was a district of Kaṭṭa[ya] śikhamaṇi-vaṇaṇḍu. On this occasion the assembly of Nālūr had met at the 'big hall' called Gaṇḍarādittan.
827	Do. .. .. .	Do. .. ..	[Madirai]koṇḍa Parakēsarivarman .. ..	4th „ .. ..	Do. .. ..	Damaged. Gift of land to the temple of Sama[pa-re]śvarattu-Perumapadigaḷ at Nālūr, by the assembly of Akkiramakoṭṭa-chaturvēdimāṅgala, a brahmādēya in Tenkakai Tirunārāyaṇa-nāḍu.
828	Do. .. .. .	Do. .. ..	Parakēsarivarman .. .. .	16th „ .. ..	Do. .. ..	Damaged and built in at the end. Seems to record a gift of land by the assembly of Aruṇcheṇi, a brahmādēya in Tiruṇa[raiyūr nāḍu], to the temple of Tirumayanam in Nālūr.
829	Do. .. .. .	Do. .. ..	Ra[jakēsarivarman] .. .. .	Doubtful .. ..	Do. .. ..	Much damaged.
830	Do. .. .. .	Do. .. ..	Rajakēsarivarman .. .. .	16th year .. ..	Do. .. ..	Gift of 12 Īḷa-kāṣu for 12 lamps, by a merchant of Nālūr, named Nārāyaṇa Śoladigaḷ alias Tirunāvuk-karaiyaṇ, to the temple of Tirumayanattu Paramasvāra.



B.—Stone inscriptions copied in 1910—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
331	On the south wall of the maṇḍapa in front of the same shrine.	Chōla .. ..	Tribhuvanaśaṅkara-varṇin Virarājendra-deva..	7th year ..	Tamil .. ..	Gift of two lamps by a lady from Śembiyāṅkuḍa-vayil alias Ālampāḷil, to the temple of Tirumaya-nam-Udaiyār.
332	On the same wall .. .. .	Do. .. ..	Tribhuvanaśaṅkara-varṇin Rājarāja-deva ..	16 + 1st year..	Do. .. ..	Registers a decision of the assembly of Nalor alias Vanavaṇmadōvi-chaturvedināṅgālam. States also that a certain class of people were considered as grāmadrōhins.

C—Stone inscriptions copied in 1911.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the south wall of the Jagannatha-Perumal temple at Tirumaliśai.	....	Vijaya-Gaṇḍagopāladēva	26th year	Tamil	Built in at the right end. Gift of land by Panoba nadvāṇaṇ Tiruvāṇṇamalai-Perumal Lankēśvara deva, to the temple of Tirumaliśai-Emberumāṇ at agaram Tirumaliśai in Māṅgaḍu-nādu, a sub-division of Puliyār-kōṭṭam in Jayāṅḍachōla-maṇḍalam.
2	On the same wall .. .. .	Chōla .. ..	Tribhuvanaśakravartin Chōladēva.	16th .. ..	Do. .. ..	Gift of 1650 kuli of land by prince (pillaiyar) Kulottuṅgaśōla-Kaṇṇappan Nallanayannar panobha-nadivāṇaṇ Nilagāṅgaraiyaṇ, to the temple of Tirumaliśai-Āṇḍar at Tirumaliśai alias Pukkaturai-vallava-ohaturvedimāṅalam in Men-Māṅgaḍu-nādu.
3	Do. .. .. .	....	....	..	Do. .. ..	Records an order of Nilagāṅgaṇ to the taṇattar of the temple of Tirumaliśai-Emberumāṇ and registers a grant of land to the temple of Jagannātha at Panchanadivāṇa-ohaturvedimāṅalam.
4	Do. .. .. .	....	Tribhuvanaśakravartin gopāladēva.	30th year ..	Do .. ..	Built in at the right end. Gift of land to the temple of Tirumaliśai-Emberumāṇ by Panchanadivāṇa Aruṇagiri-Perumal Nilagāṅgaraiyaṇ. Mentions also the temples of Agottisūram-Uḍaiyar and Subrahmanya-Pillaiyar in the suburbs of Tirumaliśai.
5	Do. .. .. .	....	....	24th .. ..	Do. .. ..	Order of Nilagāṅgaraiyaṇ recording the gift of (the tax) poṇvari-māḍai in the hamlet of Arayapakkilāṇḍhēri, to the temple of Tirumaliśai-Āṇḍar.
6	Do. .. .. .	....	....	30th .. ..	Tamil (verse)	Gift of land to the temple under the orders of the same chief.
7	On the base of the same wall .. ..	Vijayanagara ..	Ariyaṇa-Uḍaiyar .. .. .	Śukla (i.e. Śaka 1312).	Tamil .. ..	Built in at the right end. Sale of land to the temple of Jagannātha of Tirumaliśai-Viṇṇagar at Tirumaliśai alias Pukkaturai-valla-ohaturvedimāṅalam.
8	On the same base .. .. .	....	Tribhuvanaśakravartin gopāladēva	16th year ..	Do. .. ..	Built in at the right end. Gift of three lamps to the temple of Tirumaliśai-Emberumāṇ at [Tirumaliśai] in Māṅgaḍu-nādu, a sub-division of Puliyār-kōṭṭam alias Kulottuṅgaśōla-valāṇāḍu in Jayāṅḍachōla-maṇḍalam.
9	Do. .. .. .	Vijayanagara ..	Virapratāpa-Dēvaraya-Virūpakabaraṇa ..	Kbana (i.e. Śaka 1394).	Do. .. ..	Unfinished. Mentions Irāṇḍayiravēli-paṇṇu in Jayāṅḍachōla-maṇḍalam.
10	On the south and west bases of the same temple.	Do. ..	Harihapa (Ariyaṇa)-Uḍaiyar .. ..	[Śukla (i.e. Śaka 1312)].	Do. .. ..	Sale of land to the temple of Jagannātha, by the assembly of Tirumaliśai alias Pukkaturai-valla-ohaturvedimāṅalam.
11	On the same bases .. .. .	....	....	6th year ..	Do. .. ..	Unfinished. Records an order of Nilagāṅgaṇ and registers gift of taxes on certain lands to the same temple. Mentions the streets Palāṅṇuvannan-tiruvīdi and Popparappiṇṇ-tiruvīdi (at Tirumaliśai).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
12	On the north base of the same temple ..	Vijayanagara.	Ariyana-Udaiyar .. .. .	Śukla (i.e. Śaka 1312).	Tamil	Gift of two houses in Ponparappin[an *]-tiruvidi to the temple, in memory of a certain Tirukkaikkō Vengumalaiyittan.
13	On the same base .. .. .	Pallava ..	[Sa]kalabhuvanaohakravartin Peruśjingu- dēva.	1[9]th year ..	Do. ..	Built in at the beginning. Gift of 4 houses.
14	On the north wall of the same temple ..	....	Vijaya-Gaṇḍagopalaḍēva .. .. .	Built in ..	Do. ..	Built in at the beginning. Order of Nilagatga- rsayan recording gift of lands in the village of Vn[attuva]vittanallur, the eastern hamlet of Tiru- malisai, to the temples of Nirvanna-Peruma[ḥ] at Tirunirmalai and of Tirumalisai-Emberuman.
15	On a pillar in the maṇḍapa in front of the central shrine of the Uttanḍisvara temple in the same village.	Chola ..	Tribhuvanaohakravartin Rajarajadēva	15th year ..	Do. ..	Gift of money for a lamp to the temple of Agat- tisaramudaiya-Nayanar at agaram Tirumalisai alias Pukkaturaiyala-ohaturvedimaṅgalam.
16	On another pillar in the same maṇḍapa.	....	....	....	Do. ..	Gift of money for the Tiruvēttai-festival by Sittira- meḷi alias Kuttan, a goldsmith of Tirumalisai.
17	On the third pillar in the same place ..	Chola ..	Rajarajadēva .. .. .	12th year ..	Do. ..	Gift of 3 cows for a lamp.
18	On the same pillar .. .. .	Do. ..	Tribhuvanaohakravartin Rajadhirajadēva ..	6th ,, ..	Do. ..	Do. Mentions Śemambak- kam in Puliyar-kōttam, a subdivision of Jaya- gaṇḍachola maṇḍalam.
19	On the fourth pillar in the same place ..	Do.	Kulottunga-Chōḷadēva .. .. .	45th ,, ..	Do. ..	Gift of 10,000 kuḷi of land to the temple of Agatti- saramudaiya-Mahadēva at agaram Śarakulavalli- chaturvedimaṅgalam by the Nagarattar of Uyyakkondaśōḷapuram in Maṇḍaganaḍu a sub- division of Kulottungasōḷa-vaṇaṇḍu.
20	On the north base of the same shrine ..	Vijayanagara.	.....pa-Udaiyar .. .. .	Śukla (i.e. Śaka 1312).	Do. ..	Damaged, built in and incomplete. Seems to record a gift to the temple of Ottanḍar.
21	On the same base .. .. .	Do. ..	Ariyana-Udaiyar .. .. .	Śukla ..	Do. ..	Fragment. Mentions the temple of Ottanḍar and refers to the street called Narpattannayira-perun- deruvu in agaram Tirumalisai.
22	Do. .. .. .	Do. ..	Ramarāja Venkaṭaputirajayadēva-Maharāja	Jaya (i.e. Śaka 1517).	Do. ..	Incomplete. Mentions Denakara-Pillaiyavargal, agent to Achyutappanayakkar-Ayyan and the god Ottanḍisura-Tambiranar in the temple of Tiru- malisai-Udaiyar.
23	Do. .. .. .	Do. ..	Achyutayadēva-Maharāja .. .. .	Śaka 14 * * Vikari.	Do. ..	Incomplete. Mentions the Kaikkōlar community of Tirumalisai.
24	On the south base of the same shrine ..	Do. ..	Ariyana-Udaiyar .. .. .	Krōḍhana (i.e. Śaka 1308).	Do. ..	Do. Mentions the temple of Ottanḍisura- Nayanar at Tirumalisai.
25	On the same base .. .. .	Chōḷa ..	Virarajendra-Chōḷadēva .. .. .	10th year ..	Do. ..	Gift of 4 cows for 2 lamps to the temple of Agattisura- mudaiya-Nayanar at agaram Tirumalisai.
26	On the east wall of the maṇḍapa in front of the central shrine in the Topḍisvara temple at Valarpuram; right of en- trance.	Pandya ..	Jatavarman Tribhuvanaohakravartin. Kōn- ērimēḷikondaṇḍa Sundara-Pandyaḍēva.	18th ,, ..	Do. ..	Damaged. Gift of land to the temple of Nagisura- mudaiya-Nayanar at Va[ḥ]iḷukulam alias Paṭṭar- suravalli-Saṅgramarama-chaturvedimaṅgalam in Melur-naḍu a subdivision of Melur-kōttam which was a district of Jayangaṇḍachola-maṇḍalam.

C.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language.	Remarks.
27	On the south wall of the central shrine of the Sundararāja Perumaḷ temple in the same village.	Vijayanagara ..	Virapratapa Achyutayyadeva-Maharaja, 'who took all countries.'	Śaka 1457, Durmukhi.	Tamil ..	Unfinished. Records the privileges granted to certain priests in the temple of Alagiya-Manavala-Perumaḷ at Valaikulam in Vēlūr-nadu, in Nārāyaṇapura-parra, in Kuṇṇavarittana-kōṭṭam of Chāṇḍragiri rājya in Jayaṅgondaohōla-maṇḍalam.
28	On the north wall of the same shrine ..	Do. ..	Virapratapa Sadāśivadeva-Maharaja ..	Śaka 1470, Piṅgaḷa.	Do. ..	Unfinished. Records that Onḍari Vaśava Nayakkar, son of Sēnṇama-Nayakkar, agent of 'Oratta Vaśavayadeva-Maharaja, presented an image of Sēnṇamudaliyar to the temple of Alagiya-Manavala Perumaḷ at Valaikulam and built a maṇḍapa for the merit of Vaśavarāja.
29	On the base of the same shrine .. ..	Do. ..	Haribana (Ariyana)-Uḍaiyar .. ..	Prabhava (i.e. Śaka 1310).	Do. ..	Unfinished. Mentions the assembly of Sēnāikulam and the temple Sittiramaḷi-Vinnagar-Emberumag.
30	On two broken slabs lying near the Tiruvēṇḍisvara temple at Mudūr.	....	..... kīramavarman .. ..	Lost .. ..	Do. ..	Seems to record a gift of land which the donees were required not to mortgage.
31	On the south base of the Perumaḷ temple at Poonamallee.	Pāṇḍya ..	Jajavarman aliaa Vikrama-Pāṇḍyadeva ..	[6]th year ..	Do. ..	Incomplete. Gift of land for worship, to the temple of Pillāikōvil (P) in the Brāhṇana quarter (agaram) of Kumugaṇḍippakkam in Maṇḍādu-nādu a subdivision of Puliyaṛ-kōṭṭam which was a district of Jayaṅgondaohōla-maṇḍalam.
32	On the same base .. .. .	....	Vijaya-Gaṇḍagōpaladeva .. ..	24th ,, ..	Do. ..	Gift of a cow for a lamp by a native of Sēmmambakkam, to the temple of Pillai.
33	Do. .. .. .	....	....	33+1st ,, ..	Do. ..	Gift of agaram Śērapāṇḍya-ohaturvēdimāṅgalam which was split up from Kaṇyagaramanāliar as a sarvaṁāṇya grant to the assembly of that village. The figure of a fish surmounted by an aṅkula is depicted on the right margin of the record.
34	Do. .. .. .	....	....	....	Grantha (verse).	Records that the Chēra king who conquered Sundara-Pāṇḍya, granted (the village) Chirapāṇḍya chaturvēdimāṅgalam for the enjoyment of the Brāhmanas.
35	On the north base of the Naraṇḍrāsvara temple at Kilpakkam.	....	Tribhuvanaohakravartin Śrīraṅganatha-Yadavarāja.	12th year ..	Tamil ..	Records that a son of Kalingaraya named Apatsahaya Pallavaraiyan renovated with stone the dilapidated wooden roof of the Ardhamaṇḍapa in the temple and plastered it with flat tiles.
36	On the north and west bases of the same temple.	Vijayanagara ..	Sadāśivaraya .. .. .	Piṅgaḷa (i.e. Śaka 1470).	Do. ..	Gift of a dancing girl by a certain Śēlappār, to the temple of Rajakkal-Nayinar Rajendraśōla-Perumaṇ.
37	On the south base of the same temple ..	Chōḷa ..	(Rajendra-Chōḷa) .. .. .	1[9]th year ..	Do. ..	Incomplete. Seems to register a gift of land and refers to Kilpakkam the eastern hamlet of Nittavinōḍa-ohaturvēdimāṅgalam and to the god Rajaditta-Viṭṭaka in the temple of Rajadittisvara.

C.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
88	On the south wall of the same temple ..	Chōla .. ..	Parakesarivarman alias Uḍaiyar śrī-Rajendra-Chōladeva.	17th year ..	Tamil ..	Records that the great assembly of Nityavinōda-chaturvedimangalam in Mēṇmalai-Mēlūr-naḍu in Jayangonda-chōla-man-jalam, having assembled in the temple of Śrīkailāsa alias Mummadi-śōla-īśvara-muḍaiyar in that village, borrowed 20 kaḷāṣṭu of gold from the temple of Rājaditta-īśvaramuḍaiyar and placed it in the hands of the village committee (ūr-variyaṁ) to supply oil, re interest on the amount borrowed.
89	On a slab built into the steps of the Sub-Collector's office at Chingleput.	....	....	A D. 1749 ..	Dutch ..	Copied at the instance of the Director-General of Archaeology. Records the laying of a foundation stone for a fort see below, Part II, paragraph 70).
40	On the south wall of the central shrine in the Kalyāṇasundarēśa temple at Nallūr.	[Chōla] .. ..	kesarivarman .. ..	28rd year ..	Tamil ..	Fragment. Seems to record a gift of lamp to the temple of Uṅgōyil-Mahadeva.
41	On the same wall .. ..	Chōla .. ..	Uttama-Chōla .. ..	10th " ..	Do. ..	Fragment. Refers to an enquiry into the affairs of the temple of Mahadeva at Nallūr under orders of the king, by a certain Maṇakkurāi-Vīra-narayanaṇar.
42	Do. .. ..	Do. .. ..	[Rājakesarivar]man (i.e. Rājārāja I) ..	15th " ..	Do. ..	Fragment. Contains portions of the historical introduction of Rājārāja I, and refers to a maṇḍapa built by a certain Narayanaṇ Ekavīraṇ of [Pa]ṇḍi-vaṇamahadevi-chaturvedimangalam which appears to have been another name of Nallūr.
18	On the south wall of the second prakāra of the same temple.	Hoysala .. ..	Sarvaśhaṇa-chakravartin Vīra-Ramanathadeva.	2[3]rd year	Do. ..	Gift of land by a certain Aghōradeva to the temple at Tirunā[ḷ]ūr alias Pañchavajmahadevi-chaturvedimangalam in Nallūr-naḍu a sub-division of Nittavinōda-valanaḍu.
44	On the same wall .. ..	Chōla .. ..	Rajarajadeva .. ..	15th " ..	Do ..	Unfinished and damaged. Sale of a temple land to a certain Poṇṇan Rājan alias Vikkīramasingadeva of Paṇḍi-maṇḍalam, who was a subordinate of Soḷakōṇar.
45	Do. .. ..	Do. .. ..	Tribhuvana-chakravartin Rajarajadeva ..	5th " ..	Do. ..	Do. Gift of a lamp (to the same temple) by a certain Vaṇakōvaraiyar.
46	Do. .. ..	Do. .. ..	Tribhuvana-chakravartin Rajendra-Chōladeva.	4th " ..	Do. ..	Gift of lands clubbed together under certain specified names.
47	Do. .. ..	Do. .. ..	Tribhuvana-chakravartin Rajarajadeva ..	5th " ..	Do. ..	Gift of money for a lamp and of a lamp-stand by the chief mentioned in No. 45 who bore the titles Tuṇḍanaduḍaiyaṇ-Ekavāchakan and Ulagukanvittu-Perumal.
48	Do. .. ..	Do. .. ..	Do. ..	2[4]th " ..	Do. ..	Gives a list of all the tax-free lands enjoyed by a temple whose name is not clear on the stone.
49	Do. .. ..	Do. .. ..	Do. ..	25th " ..	Do. ..	Gift of a maṭha to the teacher called Tattanaduḍaiyar Iśanadeva, by his lady disciple. Later on, the epigraph registers, the grant of an additional land to the same maṭha.

C.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
50	On the same wall .. .. .	Chola .. ..	Tribhuvanaachakravartin Rajarajadeva ..	36th year ..	Tamil .. ..	Sale of land to the temple by a native of Kiliyar in Pāṇḍikulāṣani-vaṣaṇāḍu. In continuation of this inscription is engraved a record of the second year of the same king which refers to the assembly of Rajakēsari chaturvēdimāṅgalaṁ in Nallūr-naḍu and to a gift of land for a lamp to the temple of Tirunallūr-Nayanār.
51	On the east wall of the same prakāra ..	Do. .. ..	Do. .. ..	3[8]rd .. ..	Do. .. ..	Gift of land for supplying a garland of red lilies (śaṅgaḥanir).
52	On the same wall .. .. .	Do. .. ..	Tribhuvanaachakravartin Raja[raja]deva ..	21st .. ..	Do. .. ..	Damaged. Do.
53	Do. .. .. .	Do. .. ..	Tribhuvanaachakravartin Raja[raja]deva ..	29th .. ..	Do. .. ..	Gift of paddy for offerings.
54	Do. .. .. .	Do. .. ..	Tribhuvanaachakravartin Rajadhirajadeva, 'who was pleased to take Madurai (i.e., Madura) and Ilam (Ceylon).'	13th .. ..	Do. .. ..	Gift of 200 kaṣu for two lamps.
55	Do. .. .. .	Do. .. ..	Tribhuvanaachakravartin Kuḷottunga-Chōladeva.	3rd .. ..	Do. .. ..	Gift of land.
56	Do. .. .. .	Do. .. ..	Tribhuvanaachakravartin Rajadhirajadeva ..	11th .. ..	Do. .. ..	Damaged and incomplete. Gift of land for offerings.
57	Do. .. .. .	Do. .. ..	Tribhuvanaachakravartin Rajarajadeva ..	5th .. ..	Do. .. ..	Damaged. Sale of a house-site and a garden for the temple of Agambadi-Vinayaka-Pajaiyār.
58	Do. .. .. .	Do. .. ..	Do. .. ..	Do. .. ..	Do. .. ..	Sale of a house and eight coconut trees to the same temple which is stated to have been built by the Agambadiyār (i.e. the servants of the temple of Tirunallūr-Nayanār).
59	Do. .. .. .	Do. .. ..	Do. .. ..	29th year ..	Do. .. ..	Gift of land for offerings to the temple of Tirunallūr-Nayanār.
60	On the base of the north verandah in the same temple.	Do. .. ..	Tribhuvanaachakravartin Rajendra-Chōladeva.	4th .. ..	Do. .. ..	Mutilated. Gift of lands situated in different villages to the same temple.
61	On the same base .. .. .	Do. .. ..	Do. .. ..	5th .. ..	Do. .. ..	Built in at the bottom. Gift of land.
62	On the second gopura of the same temple; right of entrance.	Do. .. ..	Tribhuvanaachakravartin Rajarajadeva ..	26th .. ..	Do. .. ..	Gift of land for feeding the Mahāśvaras.
63	On the south wall of the central shrine in the Vaṇḍiśvara temple at Śrivaṇḍijyam.	Do. .. ..	Do. .. ..	13th .. ..	Do. .. ..	Damaged and built in on the right side. Seems to record gifts of lamps.
64	On the same wall .. .. .	Do. .. ..	Tribhuvanaachakravartin Rajadhirajadeva ..	3rd .. ..	Do. .. ..	Unfinished. Gift of money for five lamps to the temple of Tiruvaṇḍijyadeva (of Tiruvaṇḍijyam) in Paṇaiyūr-naḍu, a subdivision of Kuḷottunga-chōla-vaṣaṇāḍu.
65	Do. .. .. .	Do. .. ..	Rajakēsari-varman alias Tribhuvanaachakravartin Rajadhirajadeva (11).	11th .. ..	Do. .. ..	Unfinished. Contains only the historical introduction kaḍal solāḍa, etc.
66	On the north wall of the maṇḍapa in front of the same shrine.	Do. .. ..	Tribhuvanaachakravartin Rajarajadeva ..	24th .. ..	Do. .. ..	Built in at the beginning and unfinished. Gives a list of lands owned by the temple and its subordinate shrines.
67	On the base of the south verandah in the same temple.	Pāṇḍya .. ..	Jajavarman Tribhuvanaachakravartin Vira-Pāṇḍyadeva.	2nd .. ..	Do. .. ..	Unfinished. Seems to record a sale of land.



## C.-Stone inscriptions copied in 1911--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
68	On the same base .. .. .	Pandya .. ..	Jatavarman Tribhuvanachakravartin Sundara-Pandya-deva.	10th year ..	Tamil .. ..	Built in at the end. Sale of land to the temple by a native of Rajagambhira-chaturvedinangalam which was a surname of Tiruvāṇṇiyam.
69	Do. .. .. .	Do. .. ..	Do. do.	11th ,, ..	Do. .. ..	Do. Records another sale of land by a private individual who is stated to have acquired it as saṃskāra-dakṣiṇa.
70	On the north wall of the Maṅgalamba shrine in the same temple.	Chōla .. ..	Tribhuvanachakravartin Rajarajadeva ..	1[8]th ,, ..	Do .. ..	Unfinished. Refer to the building of the shrine and the consecration of the goddess in the temple of Tiruvāṇṇiyamudaiya-Nayanar. On this occasion a gift of land and a house appears also to have been made.
71	On the same wall .. .. .	Do. .. ..	Do. do.	20th ,, ..	Do. .. ..	Damaged on the right side. Seems to register gifts of lands made to the temple in different years of the king's reign. Mentions Perumbarrappuliyar and Tiruvellai.
72	On a pillar of the Dakṣiṇāmūrti shrine in the same temple.	Do. .. ..	Rajasekarivarman alias Tribhuvanachakravartin Kulottunga-Choladeva.	39th ,, ..	Do. .. ..	Damaged and mutilated at the top. Gift of land to the goddess Tiruppalliyarai-Nambirāṭṭiyar who was presented to the temple of Tiruvāṇṇiyamudaiya-Mahadeva by a native of Kōmatagudi.
73	On the south wall of the first prakāra of the same temple.	Pandya .. ..	Tribhuvanachakravartin Vira-Pandya-deva.	22nd ,, ..	Do. .. ..	Damaged. Seems to record a sale of land to the temple.
74	On the north wall of the same prakāra ..	Do. .. ..	Jatavarman alias Tribhuvanachakravartin [Sunda]m-Pandya-deva.	23rd ,, ..	Do. .. ..	Much damaged. Sale of land to the temple by a native of Śirupannār in Veḷā-naḍu.
75	On the same wall .. .. .	Do. .. ..	Māgarvarman Tri[bhuvanachakra]vartin Sundara-Pandya[deva].	12th ,, ..	Do. .. ..	Do. Sale of land at Śirupannār by a native of Vaḍa-Rannamangalam.
76	Do. .. .. .	Do. .. ..	Māgarvarman Tribhuvanachakravartin Sundara-Pandya-deva.	1[1] h,, ..	Do. .. ..	Sale of land.
77	On the second inner gōpura of the same temple; left side.	Nayaka .. .. (Tanjore?).	Baghunātha Nayakkar .. .. .	Śarvārī .. ..	Do. .. ..	Gift of certain taxes to the dancing girls of Tiruvāṇṇiyam, for the merit of the king's agent Madaṃya-Nayakka Mallappa-Nayakka.
78	On the same gōpura; right side .. ..	....	....	....	Do. .. ..	Damaged. Seems to refer to the same or a similar gift.
79	On a slab set up in a field of the same village.	....	....	[Śaka] 1501, Iṣvara (wrong).	Do. .. ..	Records that a certain Perumāṇṇiyar-Pandāram of Aḥohurramangalam, who was a pupil of Aghōra-sivacharya of the Bhikṣa-māṭha at Chidambaram, purchased one veli of land at Kunduvāṇṇeri for his māṭha.
80	On the north wall of the maṇḍapa in front of the central shrine in the Paśupatiśvara temple at Tirukkandīśvaram.	Vijayanagara ..	Vira-Kṛṣṇadeva-Maharaya .. .. .	Śaka 1480, Iṣvara.	Do. .. ..	Gift of taxes bestowed from Vejavadaī (Beavada) in favour of the Tirakkondīśvara temple, on the king's return from the victorious tour in the east.
81	On the west base of the central shrine in the Paśupatiśvara temple at Āvūr.	Chōla .. ..	Tribhuvanachakravartin Rajendra-Chōladeva	3rd year ..	Do. .. ..	Registers a list of lands owned up to the 3rd year of the king, by the temple of Paśupatiśvaramudaiyar at Āvūr in Āvūr-kūṛam which was a subdivision of Nittavinōda-vaḷaṇaḍu.

C.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
82	On the south wall of the Kalahaastisvara temple at Kulikkurai.	....	Tribhuvanachakravartin Kōṇṇeriṇmaikon- ḍan.	28th year ..	Tamil .. ..	Gift of the brokerage ice (taragu) which remained in arrears from the 5th year of the king, to the temple of Tirunangalīśvaran-Udaiyar, by the nagarattār of Ottakkudi alias Ediriśōlapuram in Arumolī-devavalanadu.
83	On the same wall .. .. .	....	....	..	Do. .. ..	This stone temple was built by Ingaikkudaiyar Karupakaradevar alias Gurukularayar.
84	Do. .. .. .	Chola .. ..	Tribhuvanachakravartin Ra[ḥ]nd[ra]- Chōladēva.	Doubtful ..	Do. .. ..	Gift of land for offerings, by the nagarattār of the same village, to the shrine of the goddess which was built by a certain Śrīakṣavaruḍaiyan Tyagap- perumal.
85	On the south base of the central shrine in the Śaṣhapurīśvara temple at Tiruppam- buram.	Do. .. ..	Tribhuvanachakravartin Kulōttunga-Chōla- dēva, 'who was pleased to take Madurai (i.e. Madura), Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya'.	27th year ..	Do. .. ..	Incomplete and damaged. Refers to an exchange of land.
86	On the same base .. .. .	Do. .. ..	Tribhuvanachakravartin Kulōttunga-Chōla- dēva, 'who was pleased to take Madurai (i.e. Madura), Ilam (Ceylon) and the crowned head of the Pāṇḍya'.	23rd .. ..	Do. .. ..	Sale of a Vellālan and his two daughters to the temple of Tiruppamburam-Udaiyar.
87	On the west base of the same shrine ..	Do. .. ..	Rājarsjadēva .. .. .	13th .. ..	Do. .. ..	Gift of 14 cows to the temple, by a certain Varanava- disuranuḍaiyan alias Kōḍalarayar of Maṇakkudi. The donor provided also for the cows being kept in the cow-shed within the temple, for their fodder and for the cowherd-boy that grazed them.
88	On the same base .. .. .	Do. .. ..	Tribhuvanachakravartin Rājendra-Chōla- dēva.	15th .. ..	Do. .. ..	Sale of land to the temple.
89	Do. .. .. .	Pāṇḍya .. ..	Jataverman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	2nd .. ..	Do. .. ..	Gift of land.
90	Do. .. .. .	Chola .. ..	Tribhuvanachakravartin Rājarsjadēva ..	22nd .. ..	Do. .. ..	Unfinished. Gift of land by a certain Palavett- naraiyar of Vanaveppādi, for garlands and sacred bott, to the temple of Tiruppamburam-Udaiyar (at Tiruppamburam) in Uyyakkondār-valanadu. Refers also to the shrine of the goddess Māmali- yattiyar built in the same temple by a native of Perolār.
91	On the north base of the same shrine ..	Do. .. ..	Tribhuvanachakravartin Kulōttunga-Chōla- dēva, 'who was pleased to take Madurai (i.e. Madura), Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya'.	28th .. ..	Do. .. ..	Gift of land to the shrine of Rājaraḥa-Vinayaku. Pillaiyar set up on the bank of the river Ariśilāru, by a certain Minavan Muvendavēlar. Pamburam alias Kulōttungaśōlachaturvēdimangalam is stated to have been situated in Pambura-nadu a sub- division of Uyyakkondār-valanadu.

## C.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
93	On the same base .. .. .	Chōla .. ..	Tribhuvanaachakravartin Tribhuvanavira-dēva, 'who being pleased to take Madurai (i.e. Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandya was pleased to perform the anointment of heroes and victors.'	85th year ..	Tamil .. ..	Sale of land to the temple for the worship of Periyadēvar and Nachchiyar, set up therein by a dancing girl.
98	Do. .. .. .	Pandya .. ..	Jatavarman Tribhuvanaachakravartin Sundara-Pandyadēva.	23rd .. ..	Do. .. ..	Sale of houses and lands belonging to an individual who did not pay his taxes.
94	Do. .. .. .	Chōla .. ..	Tribhuvanaachakravartin - Tribhuvanavira-dēva, 'who having taken [Madura], Ilam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and victors'.	85th .. ..	Do. .. ..	Refers to the images set up by the dancing girl mentioned in No. 92 and registers certain privileges granted to her by the temple priests.
95	Do. .. .. .	....	....	....	Do. .. ..	Records that this stone temple Pugalabharagan was built by Palarayar of Kottamabgalam.
96	Do. .. .. .	Chōla .. ..	Tribhuvanaachakravartin Tribhuvanavira-Chōladēva, 'who having taken Madurai (i.e. Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandya, was pleased to perform the anointment of heroes and victors.'	31st year ..	Do. .. ..	Gift of land free of certain taxes to the same temple at the request of a certain Arumoli Brahmanayan. One of the taxes is mentioned to be Kaverikkarai-viniyogam.
97	Do. .. .. .	....	..	31st .. ..	Do. .. ..	Registers the settlement of dues until the 31st year, on certain lands situated at Pamboram, alias Kulottungachōla-chaturvedimangalam.
98	On the mandapa in front of the same shrine.	..	....	Śaka 1644 and Kali 4824, Śōbhakṛit.	Do. .. ..	Records that Manukkopanditarayyan agent to Subedar Ragopaditarayyan, built this Vasanta-mandapa.
99	On the base of the central shrine .. ..	Chōla .. ..	Tribhuvanaachakravartin Rājāradēva ..	[2]4th year ..	Do. .. ..	Gift of land for the upkeep of a mandapa built by a certain Damodaran alias Sōliyadaraiyavelan in the second prakara of the temple.
100	On the south wall of the central shrine in the Kolavamana-Perumal temple at Sikkil.	....	Lakkapa-Dannayakka, 'lord of the Southern Ocean.	Śaka 1588, Rudhired-garin.	Do. .. ..	The village Sierayanallūr originally granted to the temple of Kolavamana-Perumal being found to be 'far away,' other lands were granted instead at Sikkil in Gecamanikka valanadu. Mentions Vengainallā in Sikkil-nadu which was a subdivision (usavadi) of Sōla mandalam.
101	On the west base of the same shrine ..	....	....	....	Do. .. ..	This stone building of the temple was caused to be made by Ayappillai, a native of Mangalam.
102	On the south base of the central shrine of the Navanthesvara temple in the same village.	....	....	....	Gantha ..	Supplies some information about the mahātmya of the place referred to in the Skanda-purāṇa.
103	On the same base .. .. .	....	....	....	Tamil and Grantha.	Gives the names of the rishis, the tank and the trees which worshipped the god Talvennai-Nayanar as this sacred place. Figures of these devotees are depicted below the record.

C.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
104	On the same base .. .. .	Vijayanagara ..	Mahamaṇḍaleśvara Sadasivadeva-Maharaya.	Śaka 1482, Raudri.	Tamil ..	Registers that Jñānaprakāśa-pandaram of Tiruvārūr was appointed supervisor of Śikkal, Vaḍakudi, Yōḍachobēri and other temples under orders of Kṛṣṇamarāṣaṣyaṇ, son of Alīṣya*]-Ramarāṣaṣya.
105	On the west base of the same shrine ..	Do. ..	Viraprātāpa Aśh[y]utadeva-Mahārāya ..	Lost ..	Do. ..	Mutilated. Seems to record a grant of land (P) for lamps and festivals, to the shrine of Kumara-svāmin in the temple of Pālvēṇṇai-Nayanar at Śikkal.
106	On the same base .. .. .	....	....	Vijaya ..	Do. ..	Seems to record the gift of the village of Kanda-svāmipēttai to the temple, by Raṅgapparaḥa and the residents of the district.
107	Do. .. .. .	Pāṇḍya ..	Jatavarman Tribhuvanaśhakravartin Vira Pāṇḍyadeva.	14th year ..	Do. ..	Built in at the bottom. Seems to record a gift of money to the temple of Pālvēṇṇai-Nayanar.
108	On the south wall of the central shrine in the Maṇattupai-Isar temple at Valivalam.	Chōla ..	Tribhuvanaśhakravartin [Ra]jendra Chōladeva.	*15th ,, ..	Do. ..	Damaged. Registers an exchange of land granted to a certain Eḍiroppiḍar Sōmana[tha*]deva Mudaliyar of Tuvapperumāl-tirumadaṇḍu, by the servants of the temple of Uḍiyar Maṇattu-Nayanar.
109	On the west wall of the same shrine ..	Do. ..	Tribhuvanaśhakravartin, Rajendra-Chōladeva.	20th ,, ..	Do. ..	Gift of land by the residents of Tenvidanḍūr, a village in Valivala-kōṭṭam which was a subdivision of Arumolideva-vaṇaṇḍu, to Eḍiroppiḍar Sōmanatheḍa-Mudaliyar of Tiruchcheṭṭimurram lineage, who was presiding over the Tuvapperumāl-tirumadaṇḍu situated on the south side of the temple of Maṇattal-Nayanar at Valivalam.
110	On the same wall .. .. .	Do. ..	Tribhuvanaśhakravartin Kulōttūṅga-Chōladeva.	3rd ,, ..	Do. ..	Exchange of land given to the temple of Maṇattal-deva at Valivalam alias Ubhayakulaśuddha-chaturvēdimāṅḍalam in Valivala-kōṭṭam, a subdivision of Arumolideva-vaṇaṇḍu, for the land taken up to dig a tank called Rajadhirajan-Peruṅḍalam at Kulōttuṅgaśolanallūr which was a devadāna village of the temple.
111	Do. .. .. .	....	....	....	Do. ..	Mutilated. Gift of land to the temple of Maṇattal-Nayanar in the devadāna village of Kulōttuṅgaśolanallūr.
112	Do. .. .. .	Chōla ..	Tribhuvanaśha[kravartin] Rajarajadeva ..	14th year ..	Do. ..	Gift of land which was purchased in a public auction (rajarajapperuvil) at Kulōttuṅgaśolanallūr to the same temple.
113	Do. .. .. .	Do. ..	Tribhuvanaśhakravartin Rajarajadeva ..	12th ,, ..	Do. ..	Records that a certain land was declared a devadāna by planting in it the tiruchchēlam.
114	On the north and west walls of the same shrine.	Pāṇḍya ..	Jatavarman alias Tribhuvanaśhakravartin Sundara-Pāṇḍyadeva.	7th ,, ..	Do. ..	Sale of land in the village of Kōṭṭur alias Ponnēndaperumālallūr to the temple of Maṇattal-Nayanar at Tiruvalivalam in Valivala-kōṭṭam, a subdivision of Arumolideva-vaṇaṇḍu, by the wife of a certain Vayiradarbyan, a native of Palaik-kōṭṭuchol which was a village in Alattur-naḍu, a subdivision of Ma[du]rōḍaya vaṇaṇḍu in Pāṇḍi-maṇḍalam.

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## C.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
115	On the same walls .. .. .	Pandya .. ..	Jatavarman alias Tribhuvanaohkravartin Sundara-Pandya-deva.	7th year ..	Tamil .. ..	Sale of land in the village of Kulottungaśolānallor, to the same temple by Vayiradarāya mentioned in No. 114. The subdivision Vailala-kṛggaṁ is here called Vailala-vegaṁ.
116	On the north wall of the same shrine ..	Chōla .. ..	Tribhuvanaohkravartin Rajendra-Chōladeva.	Lost .. ..	Do. .. ..	Sale of land apparently to the matha of Tirumaladeva by the priests of the temple. Quotes the 14th year of Periyadevar Rajaradeva.
117	On the south wall of the central shrine in the Ramanathēvara temple at Tiruvirāmīvaram.	Do. .. ..	Rajakesarivarman .. .. .	6th year ..	Do. .. ..	Damaged. Gift of land by purchase.
118	On the same wall .. .. .	Do. .. ..	Rajakesarivarman alias Udaiyar śri-Rajadeva.	2[9]th ,, ..	Do. .. ..	Do. Gift of lamp to the temple by a Brahmana of Tiruvirāmēvaram in Madanamañjari-chaturvēdimangalam.
119	On the north wall of the same shrine ..	Do. .. ..	Rajarajakesarivarman, 'who destroyed the ships at Śalai.'	12th ,, ..	Do. .. ..	Incomplete. Gift of money for two lamps to the temple of Tiruvirāmēvarmaḍaiya-Mahadeva at Madanamañjari-chaturvēdimangalam, a brahmadeya in Nēgmali-naḍu.
120	On the same wall .. .. .	Do. .. ..	Do. do.	Do. ,, ..	Do. .. ..	Gift of money for a lamp.
121	Do. .. .. .	Do. .. ..	Rajakesarivarman alias Rajaradeva ..	22nd ,, ..	Do. .. ..	Gift of a lamp to the temple of Tiruvirāmēvarattu-Mahadeva at Madanamañjari-chaturvēdimangalam, a brahmadeya in Nēgmali-naḍu which was a subdivision of Aruṇalideva-valaṇaḍu.
122	Do. .. .. .	Do. .. ..	Parakesarivarman alias śri-Rajendra-Chōladeva.	3rd ,, ..	Do. .. ..	Gift of money for 4 lamps.
123	On the south wall of the maṇḍapa in front of the same shrine.	Do. .. ..	[Raja]kesarivarman alias Udaiyar śri-Vijayarajendradeva.	35th ,, ..	Do. .. ..	Mutilated and unfinished. Contains only a portion of the historical introduction.
124	On the same wall .. .. .	Do. .. ..	Parakesarivarman alias śri-Rajendra-Chōladeva.	7th ,, ..	Do. .. ..	Damaged. Seems to record a sale of land for maintaining lamps and for feeding Śivayōgins in the same temple.
125	Do. .. .. .	Do. .. ..	Parakesarivarman .. .. .	4th ,, ..	Do. .. ..	Gift of 24 kaṣu for a lamp.
126	Do. .. .. .	Do. .. ..	Do. .. .. .	7th ,, ..	Do. .. ..	Mutilated. Gift of land.
127	Do. .. .. .	Do. .. ..	Do. [Raja]ndra-Chōladeva ..	14th ,, ..	Do. .. ..	Incomplete. Gift of money.
128	Do. .. .. .	Do. .. ..	Parakesarivarman .. .. .	Lost .. ..	Do. .. ..	Gift of money for a lamp by a merchant who was living in the street Virāṣōlapperundoru at Tuñjavūr.
129	Do. .. .. .	Do. .. ..	Do. .. .. .	13th year ..	Do. .. ..	Damaged and mutilated. Registers the distribution of stores for oblations in the temple as settled by a certain Tirumañjunappittar.
130	Do. .. .. .	Do. .. ..	Do. .. .. .	Do. .. ..	Do. .. ..	Registers the gift of a lamp. The stone is obviously misplaced and contains only the end of an inscription.
131	Do. .. .. .	Do. .. ..	Do. .. .. .	Do. .. ..	Do. .. ..	Mutilated. Gift of the jewel paṭṭam.
132	Do. .. .. .	Chōla .. ..	Rajarajakesarivarman .. .. .	7th year ..	Do. .. ..	Do. Gift of a lamp.
133	On the west wall of the same maṇḍapa ..	Do. .. ..	Do. .. .. .	9th ,, ..	Do. .. ..	Gift of money for 3 lamps.
134	On the same wall .. .. .	Do. .. ..	Parakesarivarman .. .. .	9th ,, ..	Do. .. ..	Do.
135	Do. .. .. .	Do. .. ..	Rajarajakesarivarman .. .. .	8th ,, ..	Do. .. ..	Damaged. Gift of money.

## C. --Stone inscriptions copied in 1911--cont

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
136	On the north wall of the same mandapa ..	Chōla ..	Rajarajakesarivarman ..	11th year ..	Tamil ..	Gift of land for a lamp, by one of the gapattar who managed the affairs of the village.
137	On the same wall ..	Do. ..	Rajarajakesarivarman, 'who destroyed the ships at Kandalur-Salai'.	Do. ..	Do. ..	Gift of money for 3 lamps.
138	Do. ..	Do. ..	Rajakesarivarman ..	17th ..	Do. ..	Mutilated. Gift of land for a lamp by one of the gapattar
139	Do. ..	Do. ..	Parakesarivarman alias Sri-Rajendra-Chōladēva.	3rd ..	Do. ..	Gift of money for 8 lamps.
140	Do. ..	Do. ..	Rajarajakesarivarman, 'who destroyed the ships at Salai'.	11th ..	Do. ..	Mutilated. Seems to record a gift of money for a lamp.
141	Do. ..	Do. ..	Rajarajakesarivarman, 'who destroyed the ships at Kandalur-Salai'.	10th ..	Do. ..	Gift of money for a lamp by a Brahmana lady of Amitravalli-chaturvedimaṅgalam a brahmadeya in Avār-kūrṇam.
142	Do. ..	Do. ..	Parakesarivarman alias Sri-Rajendra-Chōladēva.	3rd ..	Do. ..	Gift of land for a lamp.
143	Do. ..	Do. ..	Rajaraja-Rajakesarivarman, 'who destroyed the ships at Salai'.	13th ..	Do. ..	Mutilated. Seems to record a gift of land to the temple of [U]rkaṭṭu-Bhagavadēva of Maṅḍamangalam in Nēpmali-nādu.
144	Do. ..	Do. ..	Parakesarivarman alias Sri-Rajendra-[Chōladēva].	8th ..	Do. ..	Damaged. Seems to record a gift of land.
145	Do. ..	Do. ..	Sri-Rajendra-Chōladēva ..	3rd ..	Do. ..	Gift of money for a lamp.
146	Do. ..	Do. ..	Rajarajakesarivarman ..	8th ..	Do. ..	Mutilated. Gift of land for a lamp, to the shrine of Brahmīśvara and for offerings to the shrine of Tribhuvanāsundara (both of which were, perhaps, situated in the same temple) by the cavalier (kudirakkara) Śabhanayyan
147	Do. ..	Do. ..	Rajarajakesarivarman, 'who destroyed the ships at [Salai]'. ..	11th ..	Do. ..	Gift of land for a lamp by the same person to the temple of Tiruviramiśvarattu-Mahadēva.
148	Do. ..	Do. ..	Rajaraja-Rajakesarivarman ..	8th ..	Do. ..	Gift of money for a lamp by the wife of one of the gapattar 'who managed the affairs of the village'.
149	Do. ..	Do. ..	Rajarajakesarivarman, 'who destroyed the ships at Salai'.	11th ..	Do. ..	Unfinished.
150	On the south wall of the first prakāra in the same temple.	Do. ..	Chakravartin Vikrama-Chōladēva ..	4th ..	Do. ..	Gift of land for lamps to the temple of Tiruviramiśvaramuḍaiya-Mahadēva by 'evan Tirappurambiyamuḍaiyan, a native of Kiliyūr.
151	On the same wall ..	Do. ..	Tribhuvanaśhakra-vartin Tribhuvana-vira-dēva, 'who being pleased to take Madurai (i.e., Madurai), Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and victors'.	84th ..	Do. ..	Gift of land for lamps.
152	Do. ..	Do. ..	Tribhuvanaśhakra-vartin Rajadhirajadēva ..	8th ..	Do. ..	Gift of money for a lamp by a priest of the temple of Tiruttuṇaiyāṇḍi in Vaṇḍaiyāṇḍi-kūrṇam in Nēpmali-nādu, to the temple of Tiruviramiśvaramuḍaiyan in the village of Nedumaṇai-Madana-maṇjari-chaturvedimaṅgalam.



## C.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
153	On the north wall of the same prakara ..	Pandya ..	Tribhuvanaachakravartin Sandara-Pandyaadeva.	14th year.	Tamil ..	Damaged. Seems to record a gift of land and states that Nāṇṇamaṇai was another name of Madana-maṇjari-ohaturvedimangalam.
154	On the same wall ..	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	22nd + 1st "	Do. ..	Damaged and stones out of order. Seems to record an agreement among the kuṭumbinā and the kuṭimakkal regarding, exchange, measuring, etc., of grain.
155	On a stone set up in a field of the same village.	..	....	Kilaka ..	Do. ..	In modern characters. Gift of land at Tannirkunnam-māgāpam, to the god Rāmanāthasvāmin and the goddess Tirumangai-Nāyaki of the temple of Tiruvaimisvaram by a certain Ariachandiraraja Sayebu.
156	On the south wall of the Agastyaesvara temple at Munniyūr.	Chola ..	Tribhuvanaachakravartin Rajarajadeva ..	27nd year ..	Do. ..	Gift of land to the gōhai of Tirujñānaseembandha on the south side of the temple of Tiruvagattisvaram-Udaiyar at Munniyūr in Avur-kōṭṭam which was a subdivision of Nittavinōḍa-valanādu, by the assembly of Pottar alias Tribhuvanam-devi-ohaturvedimangalam, a brahmadeya in Virasōlasvalanādu of the same territorial division.
157	On the same wall ..	Do. ..	Do. ..	4th "	Do. ..	States that some early records which registered grants to the temple of Tiruvagattisvaram-Udaiyar at Munniyūr, were engraved on stone with the permission of Udayaperumal Solakōṇar,
158	On the north wall of the same temple ..	Do. ..	[Tribhuvanaacha]kravartin Rajarajadeva ..	27+1st "	Do. ..	Gift of land to the Tirumurai-Tēvarachohelvan-maṭha on the north side of the Tiruttōṇḍisvaramudaiya-Nayapar temple at Tirukkalumaleim (in Tirukkalumala-nādu a sub-division of Rajadhirajavalanādu), by the residents of Munniyūr.
159	On the south base of the Raṅganātha-Porumaḷ temple at Tiruhavanam.	Pandya ..	Jatāvarman Tribhuvanaachakravartin Parā-krama-Pandyaadeva.	10th "	Do. ..	Damaged. Registers a contract between the residents of the city Tirubhuvanavirapara and those of Kulamangala-nādu who owned the ū-kaval of that village.
160	On the north and west bases of the same temple.	Do. ..	Do. do.	Do. ..	Do. ..	Mutilated. Refers to a contract similar to that registered in No. 159 and mentions the chief Udaiyar Kulasekharadeva alias Kuṇakataya in whose presence Sēnappērumaḷ alias Kulottungaśōlasvaraiyan, agreed to the contract.
161	On the south wall of the central shrine in the Iḷḷupurisvara temple at Tiruk-kauṇr.	Do. ..	Maṇavarman alias Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	41st year ..	Do. ..	Seriously damaged. Mentions the temple at Phanipatinangala alias Karikāśōḷa-centurvedimangalam in Poygaiyār-nādu, a sub-division of Vaṇḍegarai Rajarajavalanādu.
162	On one of the door-posts at the entrance into the same shrine.	..	....	....	Do. ..	Records that the door-post was the gift of a certain Periyāḷ Appan alias Uttamaśōḷa-nāḍaiyan who owned the kaval of the village.
163	On the other door-post at the same entrance.	Chola ..	Rajadhirajadeva ..	4th year ..	Do. ..	Unfinished. Mentions the temple of Karikāśōḷa-varamudaiya-Mahadeva.

C.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
164	On a stone built into the gōpura of the same temple.	Chola	Rajakesarivarman alias Uḍaiyar śrī-Vīra-rājendradēva.	6th year ..	Tamil ..	Fragment. Mentions the assembly of Alaiyūr a brāhmadēva in Poygnāṇḍu which was a sub-division of Vādagaṇai-Rajendrasinga-valanāḍu and seems to refer to a temple of Viṣṇu (tiru-mēṟ kōyil) in the village.
165	On another stone built into the same gōpura.	Do. ..	Uḍaiyar śrī-Adhirajendradēva .. ..	3rd ..	Do. ..	Fragment. Records a gift of land and a house by the same assembly to the Viṣṇu temple of Manavalā Aḷvar at Alaiyūr. Mentions also the channel called Vīra-rājendradēva-vaykkā.
166	On a slab set up on the east side of the village of Oruttanad.	Tanjore thā.	Śarabhoji-Maharaja .. ..	Śaka 1731 Śukla	Nagari (Marathi)	Registers that three Vedic sacrifices were caused to be performed under the patronage of the king at Mukkāmāpura.
167	On another slab set up on the west side of the same village.	Do.	Do. .. ..	Do.	Do.	Registers that two other Vedic sacrifices were caused to be performed on the same day in a hall (śāla) built for the occasion.
168	On a slab lying in a field at Volageraballi near Kengeri.	Chola	Rajendradēva .. ..	....	Tamil ..	Unfinished. Contains only a portion of the historical introduction commencing with the words tiru-nadu puvī-ṇṇum (Ep. Carn., Vol. IX, Bn. 168).
169	On a slab set up near the barbers' quarter in the village of Kammasandra.	Do. ..	Rajarajadēva .. ..	Śaka 92 [8] Hemajambi (wrong).	Kanarese	Gannarasa, son of Ayyapadēva, was ruling a village Daḷigavāḍi (ibid. Ht. 111).
170	On a slab set up on the bank of the canal at Kaḍagōdi.	Do. ..	Parakēsarivarman alias Uḍaiyar śrī-Rājendra-choḷadēva 'who took the eastern country, Gangai and Kidāruṇ.'	32nd year ..	Tamil ..	Registers the construction of a tank at Pattandūr by Rajaraja-velṇ, the son of the headman (nattukkamandan) of Sēṇai-nāḍu, a sub-division of Taḍigai, valḷi alias Viḷkīramasōla-maṇḍala (ibid. Ht. 142).
171	On a slab set up in a field in the bed of the tank at Jōḍi Dalaṇigera.	Do. ..	Rajendra-Chōḷadēva .. ..	Śaka 946 Rudhi rōḍgarin.	Kanarese	Ibid 10.
172	On a slab set up in the courtyard of the Tharmasvara temple at Konḍarahalli near Hosahalli.	Do. ..	Rajakesarivarman alias Uḍaiyar śrī-Rajamahēndradēva.	2nd year ..	Tamil ..	Gift of land to a certain Tīruviyalūr Paraṇjōti alias Agōḍiava of the Tīruvāḷ-mathu, who was a native of Avikūr alias Jayangondaḷapuram in Andī-nāḍu, a sub-division of Parumbanupedi in Jayangondaḷa-maṇḍalam. Mentions Nopukolli (the modern Nandaguli), in Kaivāra-nāḍu, a sub-division of Vijayarājendra-maṇḍala (ibid. 26).
173	On a slab lying near the tank-bund at Siddhanahalli.	Do. ..	Rajendra-Chōḷadēva .. ..	Śaka 988, Viṣṇu (Viṣṇu)	Kanarese	Records the death of a heroine in a cattle-lift (ibid 11).
174	On a slab set up in front of the ruined Somadēva temple at Byāḍarahalli.	Do. ..	Parakēsarivarman alias Uḍaiyar śrī-Vīra-rājendradēva.	5th year ..	Tamil ..	Records the self-immolation of a lady, who entered the fire on the death of her husband and mentions the district of Sēṇai-nāḍu in Viḷkīramasōla-maṇḍala (ibid. Dv. 14).
175	On a huge slab set up in the field of Gurunahjappa at Sugaṭur.	Do. ..	Vikrama-Chōḷadēva .. ..	Śaka 1042 and 2nd year.	Tamil (verse) ..	Records the building of the temple of Somēsvara by a certain Uḍayamatṭaḍa-Brahmamāṇḍap at Sōguttūr in Kaivāra nōḍu and registers a gift of land to it under the tank Periyāri (Ep. Carn. Vol. X, Ed. 9).
176	On the north wall of the Somēsvara temple at Gangavāra.	Do. ..	Rajakesarivarman alias Uḍaiyar śrī-Rajadhirajadēva.	29th year ..	Tamil ..	Ibid. Vol. IX, Dv. 76.

## C.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty,	King.	Date.	Language and alphabet.	Remarks.
177	On the four faces of a pillar set up in front of the same temple.	Chōla .. ..	Rajakesarivarman alias Uḍaiyar śrī-Rājādhirajadeva.	3[3]rd year ..	Tamil ..	Ibid. 76. Mentions that Sēnpai-naḍu n Tadiḡaiyaḷi alias Vikkiramāśōḷa-maṇḍala was the jivita (estate) conferred on the general (sēnāpati) Rajendra-choḷa-Brahmamarāyar.
178	On the wall of a Vīra-shrine close to the Sōmēśvara temple at Guḍihaḷḷi.	Do. .. ..	Rajakesarivarman alias Uḍaiyar śrī-Kulottunga-Chōladeva.	1[4]th .. ..	Do. .. ..	<i>Ep. Journ.</i> Vol. X, Sd. 86.
179	On a pillar of the sluice in the tank at Marasanaḷḷi.	Do. .. ..	Uḍaiya[r] śrī-Rajendra-Chōla 'who took Gaṅgai and the Eastern country.'	Śaka 9[48] ..	Kanarese ..	Ibid. Ch. 13. Refers to the construction of the sluice.
180	On a pillar of the Nandi-maṇḍapa in the Bhōganandīśvara temple at Nandi.	Do. .. ..	Rajakesarivarman alias Chakravartin śrī-Kulottunga-Chōladeva.	22nd year ..	Tamil ..	Ibid. 24. Gift of a gold paṭṭam to the temple of Nandīśvaramuḍaiya-Mahadeva by a native of Śembiyan Tiṅḡaḍuppaḱkam in Tamadur-naḍu a sub-division of Uṇṇakkaṭṭa-kōṭṭam in Jayatṅga-choḷa-maṇḍalam.
181	On another pillar of the same maṇḍapa..	Do. .. ..	Do. do. .. ..	44th .. ..	Do. .. ..	Ibid. 25.
182	On a rock to the south of the Yoganandīśvara temple on the Nāḍidroog hill.	Do. .. ..	....	.. ..	Kanarese ..	In modern characters. Mentions Tirumalarasadeva of Burudakuṇṇa, who was born in the Chōla family 'which stamped (the slopes of) the mountain Meru (with its crest)'; ibid. 34.
183	On a slab set up in a field near Pedda-Nāḍchēru.	Chōla .. ..	Parakesarivarman alias Uḍaiyar śrī-Rajendra-Chōladeva.	3[3]rd year ..	Tamil ..	Ibid. Bg. 6. Fragment; mentions Nuḷambapaḍi alias Nigariḷi [choḷa-maṇḍalam].
184	On a slab lying in the bed of the water-course called Erraguṇṇa-vanka, at Chila-kalanēru.	Do. .. ..	[Rajakesarivarman] alias Chakravartin śrī-Kuḷottunga-Chōladeva.	Lost .. ..	Do. .. ..	Ibid. Sd. 83.
185	On two tiers round the Chennakesvara temple at Nandanavana.	Do. .. ..	Rajakesarivarman alias Chakravartin śrī-Kulottunga-Chōladeva.	33rd year ..	Do. .. ..	Ibid. 91.
186	On a slab set up in a field in the same village.	Do. .. ..	Rajakesarivarman alias Uḍaiyar śrī-Rajendra-Chōladeva.	3rd .. ..	Do. .. ..	Ibid. 92. Mentions Melai-Marayapaḍi in Irattapaḷḷaṅḍachōla-maṇḍalam and refers to an enquiry into temple affairs by Rajamāṇṇka-Muvēnda-vēḷar.
187	On a slab set up in Bairappa's field at Poṭṭapalli.	Do. .. ..	[Rajakesarivarman] alias Chakravartin Vikrama-Chōladeva.	5th .. ..	Do. .. ..	Ibid. Ct. 160.
188	On another slab set up in the same place...	Do. .. ..	Vīrarajendradeva (with titles Vīra-Chōla, Karikala-Chōla, etc.).	6th .. ..	Do. .. ..	The titles of the Chōla king begin like those of the Western Chalukyas. Registers that the wife of a certain Sōmaraitan entered the fire immediately after the death of her husband; ibid. 161.
189	On the third slab set up in the same place.	Do. .. ..	Kulottunga-Chōladeva .. ..	45th .. ..	Do. .. ..	A hero killed a tiger and fell; ibid. 162.
190	On a boulder to the north of the Muktiśvara temple at Gavipalli.	Do. .. ..	Rajendra-Chōladeva, 'who took Gaṅgai' ..	.. ..	Kanarese ..	Ibid. 163.
191	On a slab set up amidst a number of viṅgaḷs in a field at Sāntē Kallahaḷḷi.	Nolamba (Pallava).	Nolambādhiraja-Chōrayya, 'lord of Kañchi', the best of towns.	Śaka 933 ..	Do. .. ..	The Śaka date corresponded to the 27th year of Mummāḍi-Chōla (Rajaraja I); ibid. 118.
192	On a slab set up to the south of the Bhīmēśvara temple at Becharakh Marsanaḷḷi (near Chikkanahaḷḷi).	Chōla .. ..	Chakravartin śrī-Kulottunga-Chōladeva ..	Doubtful ..	Tamil ..	<i>Ep. Journ.</i> Vol. IX. Ht. 101.
193	On the south wall of the ruined temple of Kailasēśvara at Maḷūr.	Do. .. ..	Parakesarivarman alias Uḍaiyar śrī-Rajendra-Chōladeva.	18th year ..	Do. .. ..	Stones out of order. Ind. Cf. 91
194	On the west wall of the same temple.	Do. .. ..	Rajakesarivarman alias Uḍaiyar śrī-Vīrarajendradeva.	4th .. ..	Do. .. ..	Ibid. 85.

C.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
195	On the base of the same wall .. ..	Chōla .. ..	Parakesarivarma alias Uḍaiyar śrī-Rajendra-Chōlādēva.	19th year ..	Tamil .. ..	The figure 9 is clear on the impression. Ibid. 84.
196	On the north wall of the same temple ..	Do. .. ..	Para[kō]sarivarma alias Uḍaiyar śrī Rajendra-Chōlādēva.	23rd „ ..	Do. .. ..	Ibid. Nos. 82 and 83.
197	On the same wall .. .. .	Do. .. ..	Rajakesarivarma alias Chakravartin śrī-Kulōttuṅga-Chōlādēva.	17th „ ..	Do. .. ..	Ibid. 77.
198	On a pillar of a maṇḍapa in the Gōpālakrishṇa temple at Hoṅgaṇḍi.	Do. .. ..	Parakesarivarma alias śrī-Rajendra-Chōlādēva.	7th „ ..	Do. .. ..	Ibid. 42.
199	On another pillar of the same maṇḍapa ..	Do. .. ..	Rajendra-Chōlādēva .. .. .	2nd „ ..	Do. .. ..	Ibid. 42a.
200	On a mutilated slab lying on the tank-bond at Santo Mogenahalli.	Do. .. ..	Rajakesari [varman] alias śrī-Rajarājādēva..	2[9]th „ ..	Tamil (in Kanna- rese).	Ibid. 47.

D.—Stone inscriptions copied in 1901–1902, but not examined in that year (vide *Annual Report on Epigraphy for 1901–1902*, paragraph 6).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1901.						
362	On a slab set up on the road-side near Aohspura.	Hoysala ..	Jagadekamalladeva .. .. .	Saka 944, Chitrabhanu.	Kannarase ..	Mr. Rice's Ep. Carn., Vol. VIII, No. 108 (bis).
363	On two pillars of a mapdapa on the eastern bank of the Danḍavati river at Sorab.	Hoysala ..	Ballaladeva, ruling at Dorasamudra ..	Saka [1 <sup>st</sup> ] 1186, Vibhava.	Do. ..	Ibid. Sb. 28.
364	On a viragal set up at the entrance into the Kalleśvara temple in the same village.	Yadava ..	Praudhapratāpechakravarti Rāmachandra-deva.	12th year, Svabhāna.	Do. ..	Ibid. 81.
365	On another viragal set up in the same place.	....	....	Saka * * * * Narvajit.	Do. ..	Ibid. 29.
366	On the third viragal in the same place ..	W. Chalukya ..	Ekkalarasadeva .. .. .	Saka 1116, Pramadi.	Do. ..	Ibid. 80.
367	On the fourth viragal in the same place ..	....	Doubtful .. .. .	10th year(?) ..	Do. ..	Ibid. 32.
368	On a viragal set up near Mavinakatte, close to the temple of Hanuman, at Old Sorab.	....	....	Saka 1327, Parthiva.	Do. ..	Records the death of Mechakha, wife of Devaraja, chief of Sorab.
369	On a viragal set up to the left of entrance into the Rāmeśvara temple in the same village.	....	....	Jagadekamallavarsha [2]9, Kalayukta (wrong),	Do. ..	Ep. Carn., Vol. VIII, Sb. 46. See Professor Kielhorn's Southern List Nos. 235 to 237.
370	On another viragal to the right of the same entrance.	....	....	Chalukya-Vikrama year 7, Śrīmukha.	Do. ..	Mentions an officer of the Mahamaṇḍaladeva Śrī-vallabhadēva. Ibid. 48.
371	On a slab set up north of the same temple.	W. Chalukya ..	Lost .. .. .	Saka * * * * Paridhavi.	Do. ..	Ibid. 49.
372	On a stone set up in the Rāmeśvara temple at Oṭaru.	Rashtrakūṭa ..	Kannaradeva .. .. .	Saka 861, Viḷambi.	Do. ..	Ibid. 70 and 71.
373	On a viragal east of the same temple ..	Do.	Kannara-Valla[bha] .. .. .	Saka 8 ..	Do. ..	Ibid. 79.
374	On the second viragal in the same place ..	Do.	Kannara Vallabha .. .. .	Saka 861	Do. ..	Ibid. 77. The cyclic year is doubtful.
375	On a viragal set up in side the same temple.	W. Chalukya ..	Pratāpechakravartin Jagadekamalla ..	[1]4th year, Śrīmukha,	Do. ..	Ibid. 72.
376	On a slab set up close to No. 372 in the same temple.	Do. ..	Bhuloka[malla] .. .. .	13th year, Siddharthin.	Do. ..	Ibid. 74.
377	On a viragal set up on the south-east side of the same temple.	Do. ..	Tayila[pā]deva .. .. .	Bhuloka year, Kalayukta.	Do. ..	Ibid. 78.
378	On the slab known as 'Handikallu' near the Siddharamēśvara temple at Kodakani.	Do. ..	Vinayaditya Satyaśraya .. .. .	..	Do. ..	Ibid. 15.
379	On a pillar in the same temple ..	Hoysala ..	Pratāpechakravartin Viraballāla (II) ..	Saka 1126, Dundubhi.	Do. ..	Gift of taxes on gardens for worship, lamps and betel-leaves to the temple of Śrī-Rāmanathadeva at Kodakani in Jidvalige-nadu.
380	On a pillar in front of the same temple ..	....	....	Saka 1370, Vibhava.	Do. ..	Ep. Carn. Vol. VIII, Sb. 18. Refers to the death of Devaraja and the consequent anarchy that prevailed.
381	On a viragal near the same temple ..	....	....	Viḷambi ..	Do. ..	Ibid. 20.

D.—Stone inscriptions copied in 1901-1902, etc.—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
382	On the second viragal in the same place ..	....	....	Śaka 1072, Durmati.	Kanarese	Ibid. 19.
383	On the third viragal in the same place ..	Vijayanagara ..	Vira-Bukkappa-Odeya	Virodhikrit ..	Do.	Ibid. 17.
384	On a slab set up to the south of the Ramalinga temple at Malavalli.	W. Chalukya ..	Pratāpachakravartin Jagadekamalladeva ..	10th year, Prabhava.	Do.	Ep. Carn., Vol. VII, Sk. 267.
385	On the west face of a pillar set up in front of the same temple.	Do.	Bholokamalla ..	[10]8 h year, Kalayuktakshi. i.e. Kalayunkta).	Do.	Ibid. 268. Records that a private individual caused a śrīyakirāṇa to be made and consecrated it.
386	On the pillar in front of the Kalleśvara temple in the same village.	....	....	..	Do.	Impressions sent to Dr. Liders, Germany, for publication in the Epigraphia Indica; Mr. Rice's Ep. Carn., Vol. VII, Sk. 268.
1902						
1	On a stone set up by the side of the road to Anavatti (Gundi), near Balagami ..	W. Chalukya ..	[Trai]lokyamalla ..	Śaka .....	Do.	Ibid. 323.
2	On a slab lying in front of the temple at Jakkavvanamatti, in the same village.	Hoyasala ..	Yadavachakravartin Vira-Ballaladeva ..	Parthiva. 11th year, [Durma]khi.	Do.	Ibid. 168. See Professor Kielhorn's Southern List, No. 428.
3	On a slab near the Tēṭada-Virappa temple in the same village.	W. Chalukya ..	Trailōkyamalla ..	Śaka 986, Viśva-vasu.	D	Ibid. 170.
4	On another slab in the same place ..	Do.	Do.	[Śaka] 989, Plavanga.	Do.	Ibid. 169.
5	On a slab lying near the tank Aḷḷihonda in the same village.	Do.	Tribhuvanamalladeva, ruling at Etagiri ..	Chalukya-Vikrama year 2, Piṅgala.	Do.	Ibid. 135.
6	On a stone known as Śaladakkalu in the same village.	Do.	Trailōkyamalladeva ..	Śaka [9]81, Vikari.	Do.	Ibid. 152.
7	On a slab set up to the south of the Onēka-honda tank in the same village.	[W. Chalukya] ..	Vi[nayaditya] ..	..	Do.	Much damaged. In archaic characters. Mentions the district Je[pri]gnalge, seventy-six.
8	On a slab set up to the south of the same tank, near the Basava temple.	W. Chalukya ..	Vinayaditya Rajaśraya ..	..	Do.	Ep. Carn., Vol. VII, Sk. 164.
9	On a viragal set up in the same place ..	[Kalaśuri] ..	Bijjanadeva ..	..	Do.	Ibid. 161.
10	On another viragal in the same place ..	Kalaśuri ..	Do.	..	Do.	Ibid. 162.
11	On a Naga stone in the same place ..	....	Mahamaṇḍalēśvara Chavunḍa[rāyara]śa ..	[3]rd year, Bahudhanya. [Śaka*] 968, Vyaya.	Do.	Ibid. 160.
12	On the third viragal in the same place ..	Kalaśuri ..	Ahavamalla ..	8th year, Sōbhakrit.	Do.	Ibid. 159.
13	On the fourth do. do.	Do.	Do.	[2nd] year, Śārvari.	Do.	Ibid. 158.
14	On the fifth do. do.	Hoyasala ..	Yadavachakravartin Vira-Ballaladeva ..	18th year, Dundu[bhi].	Do.	Ibid. 156. The figures are distinctly '18'.
15	On the sixth do. do.	....	....	Chalukya-Vikrama year, 8[?], Vijaya.	Do.	Ibid. 157.
16	On a stone set up to the left of the Kadi-maṭha in the same village.	Hoyasala ..	Yadavachakravartin Vira-Ballaladeva ..	16th year, Kahaya.	Do.	Ibid. 148. The cyclic year is clearly Kahaya not Vitravaṇa.



D.—Stone inscriptions copied in 1901-1902, etc.—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
17	On another stone set up in the same place.	[Hoysala]	Viraballadeva .. .. .	16th year, Kshaya. ....	Kana ..	Records the death by samadhi of a certain Jakavve, a lay disciple of Kamalasenadeva.
18	On a viragal east of the Tripurantakesvara temple in the same village.	....	....	....	..	Ibid. 142.
19	On another virgal at the same place ..	Hoysala ..	Viraballadeva .. .. .	17th year, Prabhava. ....	..	Ibid. 143. The cyclic year is clearly Prabhava, not Parabhava.
20	On the third virgal do. ..	Do. ..	Yadavaachakravartin Viraballadeva ..	16th year, Krodhana. ....	Do. ..	Ibid. 145. The regnal and the cyclic years are distinctly what they are given in the 6th column.
21	On the fourth virgal do. ..	Kalachuri ..	Aha[va]malladeva VI .. .. .	Garvari ..	..	Ibid. 144.
22	On a slab set up on the side of the road to Anuvatti (Gundi) near the same village.	Do. ..	Tribhuvanamalla Bijjaladevarasa ..	Śaka 1080, Bahudhanya. ....	Do. Do.	Ibid. 123. At the end of the record is registered a grant of the 3rd year, Vikari of the Kalachuri king Nissankamalla Saṅkamaḍa.
23	On a slab set up in front of the Śaṅkadevara temple in the same village.	W. Chalukya ..	Tribhuvanamalla [Vikramaditya VI] ..	Chalukya-Vikrama year [2] 7, Chitrabhanu ..	Do. ..	Seriously damaged. Mentions the Daṇḍanayakas Anantapaḥa and Govindarasa.
24	On a virgal set up in the same place ..	Yadava ..	Pratapachakravartin [Ra]machandradeva ..	12th year, Chitrabhanu. ....	Do. ..	Much damaged. The king claims to have defeated the Hoysalas.
25	On a virgal set up on the east side of the same temple.	....	Lost .. .. .	Sukala (Śukla). ....	Do. ..	Damaged. Records the building of a nidi (evidently a mistake for nīdhi).
26	On a virgal set up on the north side of the same temple.	Yadava ..	Virabamachandraraya .. .. .	14th year, Tarana. ....	Do. ..	Ep. Carn. Vol. VII, Sk. 122.
27	On a slab near Chandappa's house in the same village.	Do. ..	Virabamachandraraya .. .. .	Bahu[dhanya]. ....	Do. ..	Broken on the left side. Records the death of a private individual by observing samadhi.
28	On a slab set up on the way to a pond near the Pañchalinga-maṭha in the same village.	W. Chalukya ..	Bhuvanaikamalla 'ruling at Saṅkapura'.	Rakshasa ..	Do. ..	Much damaged. Ep. Carn., Vol. VIII, Sk. 128.
29	On a slab set up near the Śaṅkina Basavanna temple in the same village.	Do. ..	Jayasinhadeva .. .. .	Śaka 941, Siddhartha. ....	Do. ..	Ibid. 125. Mentions Kundamarasa, son of Iṣivabhaṅga.
30	On a stone near the Virakta-maṭha in the same village.	Do. ..	Bhuvanaikamallaḍa .. .. .	Lost .. .. .	Do. ..	Ibid. 110.
31	On a virgal set up in the Mayinakoppa-tūp in the same village.	Kalachuri ..	Bhujabachakravartin Rayamurari Sovideva. ....	4th year, Khara. ....	Do. ..	Ibid. 150.
32	On a Mahasati-kai set up in front of the Basappa temple in the same village.	....	....	Kahaya ..	Do. ..	Damaged. In modern characters.
33	On a virgal set up near No. 32 ..	....	....	Naja ..	Do. ..	Records the death of a hero in connection with a cattle lift.
34	On a virgal set up in the courtyard of the same temple.	Vijayanagara ..	Vijaya-Bukka [raya], son of Pratapa-deva.	Śaka 1344, Subhakarit. ....	Do. ..	Ep. Carn. Vol. VII, Sk. 93.
35	On a virgal set up in the front of the same temple.	....	....	Chalukya-Vikrama year 18, Śrīmukha. ....	Do. ..	Ibid. 90. The year quoted is hadineṣṭu (18) not hadineidu (15).
36	On a second virgal set up in the same place.	Yadava ..	Pratapachakravartin Rama[achandradeva] ..	Lost .. .. .	Do. ..	Seriously damaged.
37	On a pillar set up in the maṇḍapa in front of the same temple.	Hoysala ..	Balladeva .. .. .	Chalukya-Vikrama year 55, Virodhikrit. ....	Do. ..	Ep. Carn., Vol. VII, Sk. 87.

D.—Stone inscriptions copied in 1901-1902, etc.—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
38	On a slab set up in the Kedarésvara temple in the same village.	W. Chalukya ..	Trailokyamalla Nūzmaḍi-Taila (III) ..	Śaka 10[75, Aṅgira]	Kanarese ..	Ibid. 108. Refers to the Kalaohuri feudatories. The date is very doubtful. It does not appear to be 1105, Sobhakrit as Mr. Rice gives it.
39	On a slab lying in front of the Maḷa-Mallappa temple in the same village.	Do. ..	Jagadekamalladeva .. ..	Chalukya-Jagadekamalla year, Rudhirōdgarin.	Do. ..	Gift of taxes to the temple of Telligēvara.
40	On a viragal set up on the east side of the same village.	Yadava ..	Pratāpachakravartin Vira-Ramaohandraraya.	16th year, Vyaya.	Do. ..	Ep. Carn., Vol. VII, Sk. 141.
41	On another viragal set up in the same place.	Do. ..	Vira-Ramaohandraraya .. ..	14th year, Tarapa.	Do. ..	Ibid. 140.
42	On a viragal lying below a mango tree on the east side of the same village.	[Kalaohuri] ..	Bijjanadevarasa .. ..	....	Do. ..	Ibid. 139.
43	On a slab set up in the garden of Virakṭamaṭha in the same village.	W. Chalukya ..	Tribhuvanamalla (Vikramaditya VI.) ..	Chalukya-Vikrama year 21, 1-hatri.	Do. ..	Ibid. 114.
44	On a viragal in the same garden ..	....	Ga[ṅga-Pe]rmaḍideva .. ..	Chalukya-Vikrama year 25, Chitrahannu.	Do. ..	Ibid. 115.
45	On a octagonal pillar in front of the ruined temple of Praṇavēśvara at Tala gunda.	Kadamba ..	Kakusthavarman .. ..	....	Sanskrit ..	Published with plate in Epigraphia Indica, Vol. VIII, pages 24 to 36.
46	On a slab set up below a Bel tree in front of the same temple.	....	....	....	....	Facsimile missing.
47	On a slab lying to the north-west of the same temple.	W. Chalukya ..	Taila (III) .. ..	Śaka 1079, Iśvara.	Kanarese ..	Ep. Carn., Vol. VII, Sk. 183. Mentions Kalaohuri Bijjana.
48	On a slab lying to the west of the same temple.	Hoysala ..	Pratāpachakravartin Vira-Balladeva ..	Śaka 11[2]8, Siddharthin.	Do. ..	Ibid. 186.
49	On a slab set up in a field in front of the same temple.	W. Chalukya ..	Tribhuvanamalladeva .. ..	Chalukya-Vikrama year 16, Prajapati.	Do. ..	Ibid. 178.
50	On another slab set up in the same place.	Kalaohuri ..	Nayamurari Srideva .. ..	Virodhikrit	Do. ..	Ibid. 181.
50A	On the third slab set up in the same place.	W. Chalukya ..	Ahavamalladeva .. ..	Śaka 919, He-[ma]lambi.	Do. ..	Ibid. 179.
51	On a small pillar set up in front of the same temple.	Do. ..	Jagadekamalla Jayasimhadēva .. ..	Śaka 950, Vibhava.	Do. ..	Ibid. 177.
52	On the right and left sides at the foot of the Jaina Colossus at Śravaṇa-Belgoḷa.	....	....	....	Kanarese and Nagari.	Published with plate in Ep. Ind., Vol. VII, p. 108 (f).
53	On a slab set up near the Añjanēya shrine in the courtyard of the Chennakēśava temple at Belur.	Vijayanagara ..	Harihara .. ..	....	Kanarese ..	Ep. Carn., Vol. V, Bl. 3 (II).
54	On another slab set up near the same shrine.	[Do.] ..	[Do.] .. ..	Not clear ..	Do. ..	Ibid. Bl. 3 (III).
55	On the third slab near the same shrine close to the Keśava-Puehkaripi.	[Do.] ..	[Do.] .. ..	....	Do. ..	Ibid. Bl. 3 (I).
56	On a pillar set up in the courtyard of the same temple.	Hoysala ..	Narasimhadēva .. ..	Śaka 995, Vijaya.	Do. ..	Ibid. Nos. 25 and 26.

D.—Stone inscriptions copied in 1901-1902, etc.—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
57	On the south wall of the same temple ..	..	....	Śaka 1221, Viṣṇu.	Kanarese ..	Records that under orders of Khandiyaraya Someya Dāṇḍayaka the rotten timber in the śikhara of the Chennakēśava temple was renovated. Ibid. 24.
58	On a modern pillar within the same temple.	Vijayanagara ..	Vira-Hariharaśaya .. .. .	Śaka 1304, Purmati.	Do. ..	Registers that under orders from Kampanna, four new pillars were placed to support the broken beams. Ibid. 52.
59	On the wall left of entrance into the central shrine of the same temple.	Hoysala ..	Vishṇuvardhana .. .. .	Śaka 1039, Hēmaṣambi.	Do. ..	Records the consecration of Vijayanarayanaśaya under the name Chenna. Ibid. 58.
60	On the same wall (P) .. .. .	....	....	Śaka 1220, Hēmaṣambi.	Do. .	Gift of 15 biṣa-honnu for feeding mendicants in the temple, by Perumale-Dāṇḍayaka and others.
61	In the same place, right of entrance ..	....	....	Do.	Do. ..	Gift of one honnu for pāntain fruits.
62	Do. ..	....	....	Śaka 1216, Vijaya.	Do. .	Gift of six gadyapa to the same temple for Viḍayati (i.e., betel P) to be offered on the second day after the car festival, by a certain Kandaśaya, Perumaleśaya of Chikka-ṅguḷa. Another gift in the year Hēmaṣambi (four years after ?) is also recorded.
63	Do. ..	....	....	Śaka 1220, Hēmaṣambi.	Do. ..	Gift of 283 gadyapa by Raṅganna a subordinate of the mahāpradhana Someya-Dāṇḍayaka for worship in the month of Dhanu-māsa. Distribution of the interest on the several items of expense, is also specified.
64	Do. ..	....	....	Do. ..	Do. ..	Gift of money for garlands by several persons.
65	On the west wall of the same temple ..	....	....	Do. ..	Do. ..	Registers the gift of the village Setṭiyahalli in Siḡe-nadu to the temple of Kēśavaśātha, by the mahāpradhana aṅgaśakka Someya-Dāṇḍayaka in the Śaka year 1182, Siddhārthim. Also records a gift of money in the Śaka year 1220, Hēmaṣambi for the maintenance of a feeding house (śatira).
66	On the same wall (?) .. .. .	....	....	10. ..	Do. ..	Gift of money by Raṅganna mentioned in No. 63 for Pañchikēśvara. Two other gifts for the same purpose in Śaka 1221 (Viṣṇu and Viṣṇu) are also recorded.
67	On a pillar in the Vabana-mandapa of the same temple.	Hoysala ..	Vira-Ballāśaya .. .. .	Śaka 1214, Nandana.	Do. ..	Ep. Carn., Vol. V, Bl. 18.
68	On the wall of the Kappe-Chennakēśava shrine in the enclosure of the same temple.	Do. ..	[Vishṇuvardhana] .. .. .	....	Do. ..	Ibid. 16. Mentions queen Śantidevi or Śantala-devi.
69	On a slab lying in front of the Vira-Narayana temple in the same village.	Do. ..	Vira-Ballāśaya .. .. .	Lost ..	Do. ..	Damaged. Seems to record a gift of money.
70	On a pillar of the Jiyar shrine in the courtyard of the Chennakēśava temple.	....	....	Śaka 1406, Krōdhi.	Do. ..	Damaged. Seems to register the villages granted to the temple of Chennakēśavaśātha by Lakkanna-Nayaka, son of Madhuvāsa-Nayaka.

D.—Stone inscriptions copied in 1901–1902, etc.—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
71	At the entrance into the old kitchen in the same temple.	Hoyasā	Virā-Ballaḷadeva	Śaka 1103, Sarvārī.	Kanarese	Ep. Carn., Vol. V., Bl. 20.
72	On a slab near the house of Mr. Śrinivāsa Ayyaṅgar in the same village.	Do.	Do.	Śaka 1120, Ka[ḷa]yukti.	Do.	Ibid. 77. The king is stated to have been ruling from Kukkanūra-koppalu, 'a long-standing agrahāra.'
73	On a pillar of the maṇḍapa in front of the Amṛtēśvara temple on the lake-side in the same village.	Do.	Virā-Narasimhadeva	Śaka 1142, Vikrama.	Do.	Ibid. 86.
74	On a slab lying in a garden behind the Bārā-luṁam Maḥkān near the same lake.	Vijayanagara	Virapratāpa Kṛṣṇadevarāya-Maharāya, ruling at Hampi.	Śaka 1446, Tārāṇa.	Do.	Ibid. 78
75	On the inner wall of the Hoyasāśvara temple at Halebidu.	....	....	Śaka 1203, Vi-shu (Vṛsha).	Do.	Ibid. 90.
76	On the same wall .. .. .	....	....	Śaka 120[9], Sarvajit.	Do.	Ibid. 91.
77	Do. .. .. .	Hoyasā	Virā-Narasimhadeva	Śaka 1192, Pramōda.	Do.	Ibid. 92.
78	Do. .. .. .	....	....	Dundubbi ..	Do.	Ibid. 97.
79	Do. .. .. .	Hoyasā	Virā-Narasimhadeva	Śaka 118[2], Raudri.	Do.	Ibid. 98.
80	Do. .. .. .	....	....	Tārāṇa; Śaka 1195, Śrīmukha.	Do.	Ibid. 105 to 107.
81	Do. .. .. .	....	....	Śaka 1202, Vikrama.	Nāgarī (Kanarese).	Ibid. 104.
82	On a pillar set up within the same temple.	Hoyasā	....	....	Kanarese	Ibid. 98. Records the birth of king Nārasimha I.
83	On a pillar set up in the courtyard of the same temple.	Do.	Ballaḷadeva	....	Do.	Ibid. 112.
84	On a slab set up in a field to the east of the same temple.	Do.	Virā-Ballaḷadeva	....	Do.	Ibid. 119.
85	On another slab set up in the same field.	Do.	Do.	Vijaya	Do.	Ibid. 118. Registers the date of the coronation of the king.
85-A	On the same slab .. .. .	Do.	Viṣṇuvardhana	Śaka 1059, Nāḷa.	Do.	Ibid. 117.
86	On a slab set up to the right of the entrance into the Vijaya-Pārśvanātha-basti at Bastipura near Halebidu.	Belur chiefs	Veṅkaṭadri-Nayaka	Śaka 1660, Śvara.	Do.	Ibid. 123.
87	On another slab set up in the same place.	Hoyasā	Virā-Ballaḷadeva	Nāḷa ..	Do.	Ibid. 120.
88	On the third slab set up in the same place.	Do.	Viṣṇuvardhana	....	Do.	Ibid. 124. Refers to the birth of king Nārasimha I.
89	On a slab set up near the Śāntinātha-basti in the same village.	....	....	Śaka 1222, [Sarvārī].	Do.	Ibid. 134.
90	On another slab set up in the same place.	....	....	Śaka 1202, Prāmāthin.	Do.	Ibid. 133.
91	On a pillar at the entrance into the Adinātha-basti in the same village.	....	....	Śaka 1197, Bhava.	Do.	Ibid. 131 and 132.

D.—Stone inscriptions copied in 1901–1902, etc.—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
92	On a stone in a garden close to the same village.	W. Gaṅga ..	Nanniya-Gaṅga Jayaduttaraṅga Bātuga ...	Śaka 876 ..	Kanarese ..	Ibid. 123.
98	On a slab set up close to the same garden.	Hoyasala ..	Narasimhadēva . . . . .	Śaka 1082, Vikrama.	Do. ..	Ibid. 193.
94	On another slab set up in the same place	Do. ..	Do. . . . .	Do.	Do. ..	Ibid. 194.
95	On a <i>śiragā</i> in the same place . . . .	Do. ..	Vira-Narasimhadēva . . . . .	Do.	Do. ..	Ibid. 195.
96	On a slab lying on the western slope of the Bennē-Guḍḍa hill near Halebidu.	Do. ..	Narasimhadēva . . . . .	Śaka 1095, Vijaya.	Do. ..	Ibid. 114.
97	On a slab lying to the west of the Siddheśvara temple at Siddapura.	Do. ..	Vira-Narasimhadēva . . . . .	Śaka 120[7], Parthiva.	Do. ..	Ibid. 244.

## E.—List of photographs taken during 1910–1911.

Number (continued from the last report)	Locality.	Description.	Size of negatives.
88	Bolunāmpatti	Image of Nāgēśvari-Amman .. .. .	Half plate.
89	Do. ..	Image of Dakṣināmūrti in the compound of the Nāgēśvara temple.	Do.
90	Muttūr ..	A group of three female (?) figures in the courtyard of the Chōlēśvara temple.	Do.
91	Pārūr ..	Image of Pichchāṇḍār in the Kalyāṇa-maṇḍapa of the Natarāja temple.	Full plate.
92	Do. ..	Image of Anaiyuritṭōṇ in the same maṇḍapa .. ..	Do.
93	Do. ..	Image of Subrahmanya seated on the peacock-vehicle in the same place.	Do.
94	Eraṅganahalli	Two hero-stones east of the village .. .. .	Half plate.
95	Do. ..	A group of hero-sculptures in the same village ..	Do.
96	Do. ..	A group of three hero-stones in the same place ..	Do.
97	Do. ..	Image of Viṣṇu in a maṇḍapa near the pond ..	Do.
98	Do. ..	View of the maṇḍapa and pond. .. .. .	Do.
99	Pāriyūr ..	View of the Amaraṇḍiśvara temple. .. .. .	Do.
100	Dharmapuri	Do. Mallikārjuna temple .. .. .	Full plate.
101	Do. ..	Ornamental sculptures on the raised basement of the same temple (A).	Do.
102	Do. ..	Do. do. (B)	Do.
103	Do. ..	Stone pillars with a crossbeam and rings to support chains, during the swinging festival.	Do.
104	Do. ..	A slab with two squatting Jaina figures on the road to old Dharmapuri.	Half plate.
105	Do. ..	An inscribed stone with sculptures, on the bund of the Rāmakkā tank.	Do.
106	Do. ..	Image of Bhairava (?) near the Talaiyāṭṭi-Amman temple.	Do.
107	Kadagattūr ..	Image of Bhikṣhātana in the Chōlēśvara temple ..	Do.
108	Adhamankōṭṭai	A Jaina figure in front of the Bhairava temple ..	Quarter plate.
109	Do. ..	A group of hero-stones near the Travellers' bungalow	Half plate.
110	Oddapatti ..	An inscribed slab with two hero figures (A) .. ..	Do.
111	Vēlūrpalaiyām	Do. with one figure (B) .. .. .	Do.
112	Do. ..	Copper-plates of Vijaya-Nandivarman with seal and ring.	Do.
113	Do. ..	Seal of the same plates.	Do.
114	Śravaṇa Bel-gola	Epitaph of Śantisēna of about the 9th century A.D.	Full plate.
115	Do. ..	Do. of Nandisēna do. .. .. .	Do.
116	Vallivakkam ..	A Jaina image in the middle of the village .. ..	Quarter plate.
117	Tirumaliśai ..	View of the Viṣṇu temple and the tank .. .. .	Half plate.
118	Do. ..	Four lion pillars of a maṇḍapa in the same temple ..	Do.
119	Do. ..	Image of Viṣṇu in a niche on the south wall of the same temple.	Quarter plate.
120	Hoskote ..	Dhvajastambha in front of the Avimuktēśvara temple.	Half plate.
121	Kammasandra	A viṛagal and an inscribed stone in the middle of the village.	Do.
122	Do. ..	View of the Chōlēśvara temple .. .. .	Do.
123	Byāḍarahalli ..	A memorial stone to a lady who committed suttee by entering fire.	Do.
124	Gaṅgavāra ..	Viṣṇu image in the compound of the Sōmēśvara temple.	Do.
125	Nandi ..	Stone wheels of the processional car in front of the Bhōga-Nandiśvara temple.	Do.
126	Do. ..	Mouolithic umbrella in a maṇḍapa in front of the same temple.	Do.
127	Do. ..	Two ornamental pillars of another maṇḍapa in the same temple.	Do.
128	Do. ..	Conventional image of a Chōḷa king, the builder of the temple.	Do.
129	Do. ..	Ornamental details on the west wall of the same temple.	Do.

## E.—List of photographs taken during 1910-1911—cont.

Number (continued from the last report)	Locality.	Description.	Size of negatives.
130	Nandi .. ..	A window with the image of Nataraja, on the south wall of the same temple.	Half plate.
131	Do. .. ..	View of the central shrine and <i>gōpura</i> of the same temple.	Do.
132	Chilakalanērpū	A <i>virgal</i> with a hero-figure, on the north side of the village.	Quarter plate.
133	Pottapalli ..	Memorial tablet of a lady who committed <i>suttee</i> by entering fire.	Half plate.
134	Gavipuram (near Banga- lore).	Monolithic <i>discus</i> (?) on a pedestal in front of the Gavi-Gaṅgādharaśvara temple.	Do.
135	Do.	Monolithic <i>damaruka</i> do. .. ..	Do.
136	Do.	Do. <i>triśūla</i> do. .. ..	Do.
137	Do.	Do. umbrella on a hillock near the same temple.	Do.
138	Maḷūr .. ..	Main <i>gōpura</i> of the Viṣṇu temple .. ..	Do.
139	Kaṇḍiyūr ..	Image of <i>Brahman</i> on the north wall of the Śiva temple.	Do.
140	Do. .. ..	Image of Liṅgōdbhava on the east wall of the same temple.	Do.
141	Do. .. ..	Image of Gaṇeśa under an umbrella in the same temple.	Do.
142	Do. .. ..	Mutilated image of Durgā-Lakṣmī on the east wall of the shrine of the goddess.	Do.
143	Tanjore ..	Image of Viṣṇu on the south wall of the Brīhadīśvara temple.	Do.
144	Do. .. ..	Image of Gaṇapati under an umbrella on the same wall.	Do.
145	Do. .. ..	Viṣṇu worshipping Śiva, to the left of the steps on the south side of the same temple.	Do.
146	Do. .. ..	Image of Śaṅkaranārāyaṇa on the west wall of the same temple.	Do.
147	Do. .. ..	Image of Gaṅgādhara on the north wall of the same temple.	Do.
148	Do. .. ..	Śiva and Pārvatī on the same wall .. ..	Do.

## F.—List of drawings prepared during 1910-1911.

Number.	Locality.	Description.
1	Eraganahalli ..	Village goddess in a Vira-guḍi near the <i>pipul</i> tree.
2	Do. .. ..	Village god (?) riding on a country car in the same place.
3	Pariyūr .. ..	Image of Bhairava (or Kālabhairava) in the Amaraphaṇīśvara temple.
4	Dharmapuri ..	A Nāga stone.
5	Do. .. ..	Image of Bhairava in the Mallikārjuna temple.
6	Adhaman- kōṭṭai.	Ornamental <i>prabhā</i> in front of the Sōmēśvara temple through which the sun's rays are stated to pass to the central shrine in the evenings and light up the <i>linga</i> .
7	Tirumaliśai ..	Image of Gaṇapati on the south wall of the Viṣṇu temple.
8	Do. .. ..	Image of Lakṣmī on the north wall of the same temple.
9	Maḷūr .. ..	A man-cutting off (?) his head with a sword.
10	Kaṇḍiyūr .. ..	Image of Dakṣināmūrti in the Śiva temple at Kaṇḍiyūr.
11	Pēṛūr .. ..	Do. do. at Pēṛūr.
12	Do. .. ..	Images on the right side of 11.
13	Do. .. ..	Do. left side of 11.



## PART II.

## WESTERN GAṄGAS.

1. In his *Fasts of Antiquities*, Vol. I, p. 199, Mr. Sewell has made mention of Oddappatti, a village near the present Bommiḍi Station on the South Indian Railway, and refers to 'a stone with an old inscription near the drinking-water well'. With some difficulty, I discovered this stone which was hidden in a thick overgrowth of prickly-pear and found close to it another hero-slab which was of the same age as the one mentioned by Mr. Sewell. Both are written in clear Vatteluttu characters of an

Two hero-stones with Vatteluttu inscriptions at Oddappatti. archaic type and bear on them figures of heroes armed with daggers and shields, whose death the tablets, apparently,

record. They are dated in the 7th and 27th years of a certain Śrīpurusha (No. 212 of 1910, and Śrīpurushavarman (No. 211 of 1910), respectively. The former refers to a deer hunt (*mān vēttai*) at which two heroes were probably killed and the latter, to a servant who fought and died on the occasion of the victorious capture of Yeruvāyil by a certain Teliniyār. In both the records Erumai which is stated to be the native land of one of the heroes that fell, undoubtedly represents the Erumai-nāḍu of Tamil literature or Erumārāi-nāḍu mentioned in some later Hoysala records (e.g., *Ep. Carn.*, Vol. X., Cu. 20). Kūṇarundai-Vaḍugaṇ mentioned in No. 212 of 1910, was also a probable native of the Mysore country whose people according to Mr. Kanakasabhai Pillai (*Tamils*, p. 29) were known to the early Tamils as Vaḍugaṇs.

There is no clue given in either of the inscriptions as to who the king Śrīpurusha or Śrīpurushavarman was, in whose 27th year Yeruvāyil was captured by Teliniyār. Perhaps, we have to suppose that he is identical with the Western Gaṅga king Śrīpurusha-Muttarasa for whom Dr. Fleet assigns the probable date A.D. 765 to 805. The archaic characters in which the records are written do not militate against

Śrīpurusha or Śrīpurushavarman same as the Western Gaṅga king Śrīpurusha-Muttarasa. this supposition. That the Gaṅga king Śrīpurusha did rule over the tract of country which included Oddappatti is

not altogether impossible to suppose; for, his grandson Rājamalla is known by the record at Vallimalai which is further north of Oddappatti, to have founded, apparently, during his régime a Jaina shrine on the hill near that village. Again, there is reason to believe that the kingdom which was ruled over by the Adiyamāṇs of Tagadūr (i.e. Dharmapuri) extended over a good part of the North Salem district about this period and that, consequently, it touched the borders of the Gaṅga dominions which also extended in that direction. The capture of Yeruvāyil by Teliniyār recorded in one of the Oddappatti epigraphs may, therefore, be supposed to refer to one of the border fights between the Gaṅgas and the Adiyamāṇs about the end of the 8th century A.D. If this supposition is likely to be confirmed by further evidence, Teliniyār would be one of the Adiyamāṇs, whose name may favourably be compared with Eliṇi or Yavanikā mentioned in the inscriptions of the later Adigaimāṇ chief Viḍugāḍaḷagiya-Perumāl, at Tirumalai near Pōḷūr (*Ep. Ind.*, Vol. VI., p. 331). Yeruvāyil which was captured by Teliniyār has perhaps to be looked for somewhere near Oddappatti.

2. The history of the Adiyamāṇs so far as it is made out at present, has been derived mostly from literature—the only archaic inscription of the family discovered till now being the one in Pallava-Grantha characters in the monolithic cave on the hill at Nāmakal (Report on Epigraphy for 1905-06, paragraph 34). Later members of the dynasty who were feudatories of the Chōlas claimed to be of Chēra origin. It is

The Adiyamāṇs of Tagadūr.

not unlikely that the Chēras whose dominion proper, was in the South Coimbatore district pushed northwards, as stated in Tamil literature, and extended their sway over the whole of the Kōṅgu country occupying in course of time, Tagadūr the capital of the Adiyamāṇs (of Northern Kōṅgu) whom, they seem to have eventually displaced. It was perhaps thus, that the Adiyamāṇ chiefs of a later period claimed also Chēra descent. From what has been stated in the previous paragraph and from the Nāmakal archaic record, it looks as if the Tagadūr (i.e., Dharmapuri) country was under the Adiyamāṇs in the 8th century A.D. Whether the Chēra conquest hinted in the Tamil poem *Śilappadigāram* occurred prior to this period or later, it is not possible to say at present. The suzerainty of the Adiyamāṇs in and around

Dharmapuri is even now remembered in the name of the suburban village Adhamāṅkōttai which is perhaps a corruption of Adiyamāṅkōttai, 'the stronghold of the Adiyamāṅ.'

### THE CHĒRA (KERALA) KINGS.

3. Of the Chēras who, as stated above, made their influence felt even in the northernmost corner of their empire, we have very few records. Two pillars built into the *mandapa* in front of the central shrine of the Tēṇiśvara temple at Vellalūr (called Annadāṇaśivapuri in No. 142 of Appendix B), bear on them archaic records which, to judge from palæography alone, may be referred to about the 9th century A.D., if not earlier. They register gifts of two stone pillars to the *mandapa* of Nakkanār in Velilūr-Tēnnūr, during the reigns of the two kings, Kōkkandan Vīranārāyaṇa and Kōkkandan Ravi who were 'sovereign-jewels of the Chandrāditya-kula.' These two names are not known to history from previous records. If Kōkkandan is a proper

Kōkkandan Vīranārāyaṇa and Kōkkandan Ravi 'sovereign-jewels of the Chandrāditya-kula.'

name and not a family title, Kōkkandan Ravi may be taken to be a compound word meaning Ravi son of Kōkkanda.

The first syllable *kō* being interpreted as

the usual Tamil word for 'king', the name Kōkkandan will reduce itself to Kandan, an equivalent of the Sanskrit Kanṭha. On page 74, paragraph 32 of his *Annual Report* for 1905-06, Mr. Venkayya has given a list of early Chēra kings mentioned in one of the missing Udayēndiram Plates of Vīra-Chōla, which, he discovered at Nāmakaḷ (*Ep. Ind.*, Vol. III., pp. 79-82). These belonged to the Solar race and counted among them kings named Kanṭha and his son Ravi (Nos. 7 and 8 on the genealogical list, just referred to). But for the Luni-solar race to which Kandan and Ravi of the Vellalūr inscriptions belonged, there is every temptation to identify them with Kanṭha and Ravi of the Chēra genealogy. It is not unlikely that some earlier member in the family intermarried with a prince of the Lunar race and that his successors thenceforward claimed to be decedents of both the Lunar and the Solar races (*Chandrāditya-kula*). It may be noted that the title Vīranārāyaṇa which Kanṭha, the father of Ravi bore, is a name of frequent occurrence in the later records from the Kōngu country.

4. In his inspection notes for 1910-11, the Government Epigraphist for India communicated to me that on the south wall of the *garbhagriha* of the Ghṛitasthānēśvara temple at Tillasthānam there is an inscription dated in the reign of an unspecified Rājakēsarivarman. It records a gift by Varaguṇa-Perumāṇār who in all probability is a Pāṇḍya king. A record which is engraved just above this last mentions a

A Chera Kokkandan at Tillasthanam near Tanjore.

certain Śēramāṇ (Chēra king), probably surnamed Kōkkanda. If these two

records which are obstructed by a modern wall should be found on further examination, after removing the wall, to be connected with one another, it may, perhaps, be obvious that Kōkkandan mentioned as a surname of one of the Chēra kings was a contemporary of the Pāṇḍya Varaguṇa probably identical with Varaguṇavarman of about the middle of the 9th century A.D. And it is not unlikely, too, that Kōkkandan mentioned in the Tillasthānam inscription may have to be identified with one of the two Kōkkandans of the Vellalūr records. Perhaps the Chōla king Rājakēsarivarman Āditya I, son of Vijayālaya, who is said to have conquered and occupied the Pallava country, may have subdued the Chēras and the Pāṇḍyas as well. This is perhaps, how the appearance of the two names Varaguṇa and Kōkkandan in an inscription of Rājakēsarivarman may have to be accounted for if, as stated already, the names noted down by the Government Epigraphist are found to be extracted from either the same or two connected inscriptions. It is interesting to observe here, incidentally, that the Pāṇḍya king Rājasiṃha of the bigger Śiṅṅamaṇūr plates, is styled 'the light of the Lunar and Solar races,' some what like the Kōkkandans of the Vellalūr records.

The Nakkanār-*mandapa* at Velilūr-Tēnnūr which was benefited by the donations recorded in the two inscriptions under reference, no longer exists in its old form but was obviously built on the site of the modern *mandapa* in front of the small temple of

Tēnīśvara at Vellalūr, in which the inscribed pillars are found. It is difficult to understand how a *mandapa*, whatever its size, could have been under construction

Nakkanar-Mandapa at Vellalur built about the 9th Century A.D. from the 11th year of Kantha to the 24th year of his son Ravi, if not by assuming that the donations of the pillars were recorded some time after the completion of the *mandapa* itself.

### THE PALLAVAS.

5. The only Pallava record to be noticed for the period under review are the

The Vēlūrpālaiyam copper-plates.

Vēlūrpālaiyam copper-plates of *kō-Vijaya-Nandivarman* which, as will be shown in

the sequel, add largely to our knowledge of the later Pallava history prior to the predominance of the Gaṅga-Pallavas.

Vēlūrpālaiyam is a village about seven miles north-west of Arkonam in the North Arcot district. A valuable set of copper-plates in Grantha and Tamil characters was reported to be in possession of the chief priest (*bhāttāchārya*) of the Vaishnava temple of Vīranārāyaṇa-Perumāḷ at the place. It appears that from a long time since their discovery in the process of digging foundations for a building, the priest has secured them either in the central shrine of the temple or in his house and treated

Their discovery and acquisition.

the plates as an object of worship and veneration. Their existence being first

brought to the notice of the Government Epigraphist by Mr. Subrahmanya Desikar, Mr. Venkayya and myself went to the village to examine the plates. The importance of the record was obvious and the plates were secured on a short loan from the owner for further examination and eventually acquired by purchase for the Government Museum, Madras (see Part I, page 5).

The plates are five in number and are strung on a big circular copper ring. To the latter is attached a circular seal on which the usual legend and the symbols appear to have been impressed from a metallic original in negative which was perhaps preserved in original in the imperial office of registration. In the centre of the seal is figured a recumbent bull facing the proper right flanked on either side by two lamp-stands or flag-staffs which perhaps represented the *insignia* of royalty. The bull itself was apparently the crest of the Pallava king to whose time the grant belongs. Above

The seal.

the back of the bull, in a row, are figured eight other symbols of which the middle

one may be taken to be Lakshmi while the seventh from the left is a clear *svastika*. This arrangement of symbols is surmounted by two fly-whisks on ornamented handles with a parasol in the middle. The symbols correspond to a great extent to those figured on the seal of the Udayēndirām plates of the Gaṅga-Bāṇa king Prithivīpati II., described by Professor Hultzsch on page 376 of *South-Ind. Inscr.*, Vol. II, Part III, and photo-lithographed on the Plate opposite page 104 of *Epigraphia Indica*, Vol. III. Round the margin of the seal is a much worn legend in Grantha characters which may be tentatively read as follows.—

. . . . . *va-nātharaya* [*Nan*][*ti*][*pa*][*mas*][*ya*][*rājñah*]  
*viśva*[*vi*][*śva*][*m*][*bharā*] . . . *śrīh*,

The plates vary between  $9\frac{3}{8}$ " and  $9\frac{3}{4}$ ", in breadth, being slightly convex in the right and left margins. In height they measure about  $3\frac{1}{2}$ " and are written only on the eight inner sides, while the outer faces of the first and last plates are left blank. The rims of the plates are slightly raised in order to protect the writing. The ring which is oval in shape measures 7" and  $6\frac{1}{4}$ " in its two diameters and the circular seal is  $3\frac{1}{4}$ " in diameter. The whole set including the plates ring and seal, weighs 393 tolas.

6. The importance of the inscription consists in the fresh facts about the Pallava kings which it supplies in the Sanskrit preamble as also in the new names Dantivarman and Nandivarman which it mentions after Nandivarman Pallavamalla with whom the main line of the Pallavas has been hitherto supposed to end. Of the published Pallava grants (*viz.* those from Kāśākūḍi, Kūram and Udayēndirām) the Kāśākūḍi plates given the same Purāṇic names beginning with the lotus naval of



Vishnu (called *Ayakta* in the Udayēndiram grant) down to the mythical king Pallava, just as our Vēlūrpālaiyam plates, do. The next king Aśōkavarman is introduced in the Kāsākudi plates as the son of Pallava; whereas, the present plates make him one of the many descendents in the line who came after Pallava. Further, the Kāsākudi plates supply us with a few names of Pallava kings who preceded Simhavishnu, the founder of the family whose lithic records are extant. These early kings are mentioned in an arbitrary order, [S]kandavarman, Kalindavarman, Kānagōpa, Vishnugōpa, Virakūrcha, Virasimha, Simhavarman, Vishvasimha and others being grouped together as famous kings of the Pallava line. Similar grouping of quasi-historical names also occurs in the Amarāvati pillar inscription of about the 12th century A.D. (*South-Ind. Inser.* Vol I. p. 25 and *Ep. Ind.* Vol. X. p. 44) and in the pillar inscription from Vyāghrapuriśvara temple at Vāyalūr noticed in Part II, p. 77 of the Epigraphical Report for 1909-10. The Vēlūrpālaiyam grant though incomplete like the others in its detailed information about a number of Pallava kings commencing with Aśōkavarman of whom it has nothing more to say than that they 'joined the gods,' still the few details it gives about some of the kings who preceded Simhavishnu are interesting:—

7. (1) Kālabhartri who may perhaps be the same as Kānagōpa of other inscriptions (the Sanskrit *bharti* and *gopa* being synonymous) is the first king mentioned. He is stated only to have been 'the jewel of his race.' His son was (2) Chūtapallava. From him was born (3) Virakūrcha who 'acquired all the emblems of royalty on marrying the daughter of the lord of Serpents—evidently a Nāga princess. Then came (4) Skandāśishya "who received the burden of (maintaining) the *Ghatikā* of Brāhmaṇas from king Satyasēna." After him was born (5) Kumāravishnu who took the town of Kāñchī; and then came, (6) Buddhavarman, "the submarine fire to the ocean of the Chōla forces." Here comes a break in succession and we are informed that several kings, including (7) Vishnugōpa, passed away before a certain (8) Nandivarman (I) was born. This king, it is stated, caused "by the favour of Śiva the king of Serpents named Drishtivisha (i.e. one who has poison in the eye), to dance." After him came (9) Simhavarman of great prowess and from him was born the victorious (10) Simhavishnu 'who

Contents.

conquered the Chōla territory which was

resplendent with areca groves was decorated by forests of paddy flats and sanctified by (the waters of) the daughter of Kavēra (i.e., the river Cauvery).' Subsequent to Simhavishnu the succession is given as just in the other Pallava grants with almost the same information about Mahēndravarman I; Narasimhavarman I, 'the conqueror of Vātāpi'; Paramēśvaravarman I, 'the destroyer of the Chālukya forces'; his son's son Narasimhavarman II, 'who, like the first (Narasimhavarman?) [constructed] the *Ghatikā* of Brāhmaṇas and a stone temple for Śiva resembling Kailāsa'; and his son, Paramēśvaravarman II 'who ruled his kingdom in the path prescribed by Mānu.' The glory of the family then passed into the hands of Nandivarman (II) who according to his Kāsākudi plates was a member of a collateral branch (*Bhaimavargya*) of the Pallavas and was "chosen by the subjects" to succeed Paramēśvarapōtavarman (II) on the Pallava throne. There is one point of peculiar interest to notice in this parts of the account, viz. the omission of Mahēndravarman II after Narasimhavarman I, as given in the accepted genealogy of the Pallavas and the suggestion of an unnamed king between Paramēśvaravarman I and Narasimhavarman II the latter being called the son's son (*putra-sūnu*) of the former. If both these statements are to be accepted as facts, the already existing difference of one generation between the last king Paramēśvaravarman II (7th in descent from Simhavishnu of the main line) and the usurper Nandivarman Pallavamalla (6th in

Some additions and omissions.

descent from a brother of Simhavishnu),

will be increased by still another generation and renders the usurpation of Nandivarman after a long period of two generations, one of extreme probability. Consequently, one of the two statements alone as to be accepted and it is difficult to explain why the Vēlūrpālaiyam plates should exhibit this divergence from the accepted account of the Pallavas. The relation of Paramēśvaravarman I to his predecessor Mahēndravarman II is doubtfully expressed in the Kāsākudi and the Udayēndiram plates, though the

Kūram grant and the Vāyalūr inscription are clear in making Paramēśvara the son of Mahēndravarmān II. The omission of the latter in the Vēlūrpālaiyam plates may have perhaps been intentional, the latter being a rather insignificant individual of the line.

8. After Nandivarman (II), the information which the Vēlūrpālaiyam plates supply, is entirely new. Nandivarman's wife was Rēvā who gave birth to Dantivarman. Of this king it is stated that he—a Pallava-Mahārāja—married Aggalanimmadi who

#### Fresh facts.

was a Kadamba princess. Their son was Nandivarman (III), the donor of the grant registered in the Vēlūrpālaiyam plates. Nandivarman's minister, a certain Yajñabhatta, also called Bappabhattāraka, built a temple for Śiva in the village of Tirukkāttuppalli and the king granted this village to the temple at the request of Kumārāṅkuśa, 'a jewel of the Chōla race,' for the purpose of maintaining therein daily worship and a feeding institute. The *ājñapti* of the grant was the minister Namba and the author of the *prasasti*, a certain Manōdhira. From the Tamil portion which is written in prose, we learn that the village of Tirukkāttuppalli was situated in Nāyaru-nādu, a sub-division of Pular-kōttam, and that the grant was made in the 6th year of the reign of *kō vijaya*-Nandivarman at the request of Chōla-Mahārāja, the *ānatti* (*ājñapti*) being Namban chief of Iraiyyūr. The redemptions (*parihāra*) and privileges granted in the village of Tirukkāttuppalli to the donee (*viz.* the temple of Yajñēśvarattu-Mahādēva) are next enumerated and the grant ends with the mention of the engraver Pēraya and the witness Pōyan.

9. Before discussing the position in the Pallava chronology, of the two successors of the usurper Nandivarman (generally known as Nandivarman Pallavamalla) it may be useful to consider if any of the facts recorded of the earlier Pallava kings in the previous paragraphs, either clears up or confirms what is stated of them elsewhere. The account of the Pallava connection with a Nāga princess here attributed to Virākūcha is already mentioned of the progenitor Āsvatthāman himself, in the Rāya-

Early Pallava connections with the Nāgas. kōta plates of Skandāsishyavikramavarman. The mythical account of the epic hero Arjuna marrying a Nāga queen and similar stories current about the early Chōla kings in Tamil literature combined with what is stated of the Nāga connections with the first Pallava kings in the plates under review, confirm the accepted belief that the Nāgas were the original indigenous rulers of Southern India and that they were subdued in course of time by the powerful kings from the north, eventually losing their individuality by intermarriages with the foreigners. It is thought in some quarters that the modern Nāyars of Malabar are the remnants of these aboriginal Nāgas of ancient times. Kumāravishṇu who is stated to have acquired Kāñchi, is possibly identical with Mahārāja Kumāravishṇu I of the Chendalūr plates whose father, however, as therein recorded was Skandavarman and not Skandāsishya as specified in the Vēlūrpālaiyam grant. The Kāsakudi plates also, like those from Vēlūrpālaiyam, speak of Simhavishṇu as having vanquished the Chōlas.

10. Of Dantivarman and Nandivarman, successors of Nandivarman Pallavamalla, we are not supplied with sufficient historical data to identify them with any of the known kings who bore similar, if not identical, names. Dantivarman and Nandivarman mentioned in the Bāhūr plates could not be compared with these of the Vēlūrpālaiyam grant particularly because the ancestry of the former was very much different from that detailed in the latter. Names of kings like Danti, Dantivarman, Dantivarman-Mahārāja or Dantippōttarāsar often occur in stone inscriptions discovered in the Chingleput and Trichinopoly districts. A few of these at least, though not all, may have been members of the direct line of the Pallavas; for in some of them they specifically call themselves descendants of the Pallava-kula and of the

Two sets of Dantivarmans and Nandivarmans distinguished.

Bhāradvāja-gōtra and bear the honorifics Mahārāja or Pōttarāsar which may indicate their connection with the ruling

family. Dantivarman of the Bāhūr plates is the same as *kō-vijaya*-Dantivikramavarman whose records are found in the Chingleput and North Arcot districts. He has been identified with Dantiga, the ruler of Kāñchi, who is mentioned in the Rāshtrakūta records, to have been defeated by Prabhūtavārsha Gōvinda III (A.D. 784 to

814-15). Omitting a few lithic records of Nandi or Nandippōttaraśar which on distinct palæographical grounds have to be attributed to Nandivarman Pallavamalla, we find again, in the North Arcot, Chingleput and Trichinopoly districts stone inscriptions of other kings named Nandi, Nandivarman, Nandivarman-Mahārāja or Nandippōttaraśar; while, those of *kō-vijaya*-Nandivikramavarman (shortened probably into Nandivarman in the Bāhūr plates on account of metrical exigencies) are found in the North Arcot, Chingleput and South Arcot districts. Here also a few of the former appear, by their epithets, to be Pallavas. One striking peculiarity in the distribution of these stone records of Dantivarman and Nandivarman of the Pallava line and of their namesakes mentioned in the Bāhūr plates, is, that while the records of the former are found so far south as Trichinopoly, those of the latter are restricted only to the North Arcot, Chingleput and South Arcot districts.

Dantivarman and Nandivarman of the Bāhūr plates so far as we could gather from the extract given by Professor Hultzsch on pp. 180 and 181 of the *Epigraphia Indica*, Vol. IV., do not appear to have had any connexion with Kāñchī. Their claim to Pallava descent as related in those plates, stops with the mythical account which begins with the creator Brahman and ends with the eponymous Pallava, the founder of the Pallava race. Consequently, Dantiga of Kāñchī mentioned as the enemy of the Rāshtrakūṭa king Gōvinda III (A.D. 784 to 814-15) and hitherto supposed as identical with Dantivarman of the Bāhūr plates (no other Dantivarman of the direct line being then known), is evidently Dantivarman, the son of Nandivarman Pallavamalla now disclosed by the Vēlūrpālaiyam plates or one of the Pallava kings of stone records who belonged to the Pallava family and the Bhāradvāja-gōtra. And Nandivarman Pallavamalla being assigned to the first-half

of the 8th century A.D. we may presume that his son Dantivarman flourished about

Probably contemporaneous but different. the last quarter of that century. It is not possible to say at this stage of epigraphical research if any of the Pallava kings Danti, Dantivarman, Dantivarman-Mahārāja or Nandippōttaraśar of the lithic records is identical or not with the Dantivarman of the Vēlūrpālaiyam plates. Dantivarman of the Bāhūr plates too must have lived almost in the same period as may be inferred from the fact that his son Nandivarman (Nandivikramavarman) was the son-in-law of Amoghavarsha I (A.D. 814 to 877). These chiefs of the Bāhūr plates whom Professor Hultzsch rightly designated the Gaṅga-Pallavas on account of their apparent relationship both to the Gaṅgas and the Pallavas are distinct from, though contemporaneous with the Pallava chiefs Dantivarman and Nandivarman of the lithic records mentioned already. Two epigraphs from Tiruchchennampūndi which belong to the reign of the Gaṅga-Pallava king Nripātūṅgavikramavarman make pointed reference to Mārambāvai "the queen of Nandippōttaraiyar who was born in the Pallavatilaka-kula and the Bhāradvāja-gōtra." If the Nandippōttaraiyar herein mentioned were the same as Nandivikramavarman the father of Nripātūṅga, certainly Mārambāvai would then be the mother of Nripātūṅga (contrary to what is stated in the Bāhūr plates about the parentage of Nripātūṅga) and as such would not be introduced in the records of her son in the way in which the Tiruchchennampūndi epigraphs describe her. Records of Nandivikramavarman predecessor Dantivikramavarman. By the time of Nripātūṅgavikramavarman, the son of Nandivikrama, however, the Gaṅga-Pallavas appear to have established themselves throughout the Pallava country. Consequently, Nripātūṅga's records are supremacy over the Pallava dominions that made Nripātūṅga call himself Nripātūṅgappōttaraśar in one of his records from the North Arcot district, just like the hereditary Pallava rulers. The bull-crest, too, figured on the seal of a set of seven copper-plates noticed by Mr. Sewell in Vol. II of his *Lists of Antiquities* p. 30f. must have also been adopted by Nripātūṅga for the first time, after his complete domination over the Pallavas of the direct line.

11. It may be suggested, subject to future confirmation, that the major portion of the North Arcot district with the bordering portions of Salem and Kolar were, even in the earlier Pallava times, under the sway of local chiefs who were contempo-



aneous with the Bānas, the Nolambas and the Gaṅgas and claimed, in a way, some

The probable origin of the Gaṅga-Pallavas. distant relationship with the ruling dynasty of the Pallavas. About the time of Nripatunga or, his father Nandivikramavarman, these appear to have developed themselves into a dominant dynasty, of whom Vijaya-Narasimhavarman or Vijaya-Narasimhavikramavarman, Vijaya-Iśvaravarman and Vijaya-Skandasishyavarman (of the Rāyakōṭa plates) were a few early members. After the usurpation of the Pallava throne by Nandivarman Pallavamalla there was naturally a confusion in the central government and these chiefs of the Gaṅga-Pallava descent obviously tried to assert their independence and in so doing sought the alliance of the powerful Rāshtrakūṭas. Already during the reign of Dantivarman, the immediate successor of Nandivarman Pallavamalla, steps appear to have been taken in this direction as may be inferred from the defeat caused to be inflicted by Govinda III on Dantiga, the Pallava ruler of Kāñchī.

12. The title *kō-vijaya* which we find applied to Nandivarman in the Tamil portion of the Vēlūrpālaiyam plates tempts us to identify him with the Gaṅga Pallava king *kō-vijaya*-Nandivikramavarman whose lithic records are extant in Tondaimandalam and give him at least a reign of 62 years. In the Sanskrit preamble Nandivarman of the Vēlūrpālaiyam plates is particularly stated to have acquired power by conquering his enemies with the strength of his own arm (*svabhūja-vikrama*). This statement also justifies the title *kō-vijaya* and may be taken to signify that he had to fight hard for his position with the rising Gaṅga-Pallavas assisted, as they were, by the powerful Rāshtrakūṭas. The epithet *kō-vijaya* and perhaps also *vikramavarman* seem to have been adopted by the successors of Nandivarman Pallavamalla in

The epithet *kō-vijaya* applied to Nandivarman in the Vēlūrpālaiyam plates is not against his being a Pallava.

order to distinguish themselves as more powerful kings than the Pallavas who preceded them. It may be noted also that *vijaya* and *vikramavarman* were not altogether unknown among the earlier Pallavas. Fresh material yet to be found, should alone help us to state definitely how and when the Gaṅga-Pallavas, always distinguished by the epithets *kō-vijaya* and *vikramavarman*, adopted them. In the last quarter of the 9th century, perhaps just after the battle of Tiruppirambiyam had been fought by the last Gaṅga-Pallava Aparājitavikramavarman against the aggressive Pāṇḍya king Varaguna, there was evidently anarchy in the Gaṅga-Pallava kingdom. Naturally the feudatory Bāna chiefs tried to assert their independence as is evidenced by the existence of two inscriptions of independent Bāna kings at Guḍimallam, which are of this period and a favourable opportunity was afforded also for the adventurous Nolamba king Mahēndrādhirāja to sweep over the territory of both the Bānas and the Gaṅgas.

#### THE NOLAMBA-PALLAVAS.

13. Distant claimants to Pallava lineage like the Gaṅga-Pallavas, the Nolambas, too, by their intermarriages with the Gaṅgas, grew to be a powerful race and at the period under reference extended their sway over the whole of the Gaṅga dominions and drove the Bānas into a corner.

14. Dharmapuri, the ancient Tagadūr, in the Salem district, was, evidently, a place of great importance about the end of the 9th century A.D. I have elsewhere referred to that 'famous city' where existed a number of magnificent rich temples, 'pleasure gardens of kings and high enclosing walls' (*Ep. Ind.*, Vol. X, p. 64). Jaina and Saiva creeds also flourished side by side. The still attractive temple of Mallikārjuna in the ruined fort, the Jaina sculptures on the way to the Rāmakkā tank and at Adhamankōṭṭai (not far from Dharmapuri), the archaic epigraphs on slabs and pillars and, in recent times, its connection with Sir Thomas Munro have made Dharmapuri, even now, a place of much historical interest. The salubrious climate and the picturesque scenery all round only add to its attractiveness. In the Mallikārjuna temple and in its neighbourhood, some pillars were discovered in the year 1901, which related to the Nolamba kings whose original territory lay in the Mysore province. One of these inscriptions with a photo-lithograph has been published by me in *Ep. Ind.* Vol. X, pp. 54ff. Two allied pillars of the same family were discovered during the year under review in Virūpākshipuram at Dharmapuri. They are



historically important as being indicative of the rule of the Nolamba kings over this part of the country even as late as A.D. 930-31 and as adding to our knowledge of the history of those rulers. One of the two new Nolamba records discovered at Dharmapuri.

two pillars begins with the usual account of Pallavādhirāja, the first historical person of the family who rose to fame. It then, mentions his son Nolambādhirāja who married the western Gaṅga princess Jāabbarasi and next, their son Mahēndrādhirāja. We know that the genealogical inscription of the Nolamba kings from Hēmāvati in the Anantapur district, continues the line after Mahēndra down to Diliparasa, mentioning in the interval the two kings Ayyapa and Anniga. The Dharmapuri inscription now discovered adds that the mother of Ayyapa was also a Gaṅga princess, named Gāmaḃbe, and that Anniga's mother was similarly the Gaṅga princess, Pollabbarasi. Anniga married the Chaluki queen Attiyabbarasi, and to them was

Iṛuḷa son of Anniga.

born 'the jewel of the Pallava family,' whose name I tentatively read as Iṛuḷa.

What comes next, is the date Śaka 353, Virōdhiu, with astronomical details. At this point the inscription breaks off and the grant-portion, which naturally has to follow, is worn smooth on the stone and is impossible to make out. From the date recorded, however, it becomes clear that the epigraph must have been one of Iṛuḷa, a predecessor of Diliparasa who is mentioned as the last king of that line. The existence of this record at Dharmapuri, whatever may be its object, proves that the Nolamba rule in Tagadanādu (a district of the Gaṅga country) continued down to the reign of the very last king of that dynasty in spite of the annexation, in the meantime, of the adjoining Bāṇa territory by the Chōla conqueror Parāntaka I. We cannot at present say with the meagre epigraphical evidence at our disposal in what political relation these Nolambas stood to the Gaṅgas who as the *protégés* of Parāntaka I and, perhaps, also of his successors, were in charge of the Bāṇa dominions. The second fragmentary pillar from Dharmapuri which is written in beautiful arrow-headed Kannada characters appears from what remains of it to have also contained a genealogical account of the Nolambas with more information about each individual king of the line. This lithic record if it had been completely preserved would surely have supplied valuable information about the Nolambas. One of the faces, for instance, which may be supposed to belong to the beginning of the record, mentions [Po]la!chōra who, we know from the Hēmāvati inscription already referred to, was the father of Mahēndra and had the alternative name or surname Nolambādhirāja. 'His son,' the record says, 'was Mahēndra, the sole lord of the lady Gaṅga-maṇḍala, which consisted of 96,000 [villages].' This is a clear statement of Mahēndra's extensive conquest in the last quarter of the 9th century A.D. which brought about the ruin of the Mahābali race (i.e. the Bāṇas) (*Ep. Ind.* Vol. X, p. 60). In connection with the next king Ayyapa, the son of Mahēndra, the record supplies the information

Ammanarāya, an enemy of Ayyapa, identical with Ammarāja I.

that, like his father (*Ep. Carn.* Vol. XII, Si. 38), Ayyapa was a devotee of Śiva. Besides, he had an enemy in a certain

Ammanarāya, who, in all probability, is identical with the Eastern Chālukya king Ammarāja I (A.D. 918 to 925), and was involved in war with many other kings. This information agrees with what is stated of Ayyapa in contemporaneous records of the Eastern Chālukyas and the Gaṅgas, it being even hinted in the Kalachumbaru grant of Amma II that Ayyapa fell in a battle with the Eastern Chālukya king Chālukya-Bhima II, between A.D. 934 and 945. The sway of the Nolambas in Dharmapuri and the adjoining country was remembered even in the time of the

Vestiges of Nolamba sway in and around Dharmapuri.

Hoysalas in the name Mahēndramāṅgalam (which was evidently conferred by Mahēndrādhirāja-Nolamba on the modern

village of Adhamakōṭṭai) and in a Śiva temple referred to in inscriptions as Mayindiśuram-Uḍaiyār or Mayindirām-Uḍaiyār. To-day it is seen in the Mallikārjuna temple whose unique architecture is undoubtedly to be attributed to the Nolambas of the 9th century A.D. The temple of Bhōga-Nandiśvara at Nandi in the Kolar district of the Mysore State also belonged to the same period. A comparison of these two structures with the Kailāsanātha temple at Conjeeveram will corroborate the possibility of my surmise.

## OTHER PALLAVAS.

15. Several petty families in later times also claimed descent from the Pallavas and of these Sakalabhuvana-chakravartin Kopperunjiṅga figures foremost. An inscription of the 19th year of his reign from Tirumaliśai is registered as No. 13 of appendix C. According to the latest calculations, he appears to have succeeded to the throne between the 11th February and the 30th July A.D. 1243 and consequently his 19th year would correspond to about A.D. 1261. Vijaya-Gaṇḍagōpālādēva or Tribhuvana-chakravartin Vijaya-Gaṇḍagōpālādēva may be identical with the

Vijaya-Gaṇḍagōpāla and Kopperunjiṅga. Pallava ruler of that name mentioned in the *Annual Report* for 1905-06, page 64, paragraph 7 and is represented by 7 inscriptions from the Chingleput district which range between his 16th and 30th years. His 16th year which according to No. 27 of 1890 corresponded to Śaka 1187 yields for him the initial date Śaka 1172 (=A.D. 1250). Thus the reign of this king appears to have overlapped with that of Kopperunjiṅga and we do not at present know how the rule of the two contemporaneous kings could have simultaneously thrived in Chingleput and the surrounding country. Further confusion is caused by the accession of the Pāṇḍya king Jaṭavarman Sundara-Pāṇḍya I in A.D. 1251, and of the Chōla king Rajendra-Chōla III in A.D. 1246 which almost coincide with the dates obtained above for Kopperunjiṅga and Vijaya-Gaṇḍagōpālādēva. Perhaps these two latter chiefs ruled over the northern portion of the Chōla dominions almost independently of one another and of the Chōla sovereign. In the 30th year of Vijaya-Gaṇḍagōpāla (i.e. about 1280 A.D.) a temple woman from Conjeeveram set up a goddess called Tiruvidi-Nāchchiyar in the temple of Tiruvallidāyam (the modern Pādi) and presented a number of jewels and vessels viz., (1) a gold fillet (*paṭṭam*) weighing  $2\frac{3}{4}$  *kulaṇḍu*, (2) one crescent (*tiruvilampirai*) weighing 1 *kalaṇḍu*, (3) one *tirumuṅgal* weighing 1 *kalaṇḍu*, (4) one necklace containing 8 superior pearls, 528 second-class pearls, 2 gold beads, 13 long corals, 40 round corals—all together, weighing  $10\frac{1}{2}$  *kalaṇḍu* (5) a dish, (6) a plate for waving lights, (7) a cup, etc.

16. No. 222 of Appendix B is dated in the 33rd year of some unspecified Madhurāntaka Pottappi-Chōla and No. 233 of 1910, in the 1th year of Vira-Gaṇḍagōpāla who also calls himself Madhurāntaka Pottappi Chōla at the end of the record. According to certain inscriptions from Tiruvannāmalai, Vijaya-Gaṇḍagōpāla also bore the surname Madhurāntaka Pottappi-Chōla and was a feudatory of the Pallava king Kopperunjiṅga, perhaps, in the earlier part of his reign (Report on Epigraphy for 1899-1900, paragraph 89). It is not impossible

that the Madhurāntaka Pottappi-Chōla of No. 222 is identical with Tribhuvana-chakravartin Madhurāntaka Pottappi-Chōla Vira-Gaṇḍagōpāla referred to in No. 233 of 1910 and that both are connected with the Telugu-Chōla chief Madhurāntaka Pottappi-Chōla Vijaya-Gaṇḍagōpāla of the family to which Tammusiddhi of the Tiruvorriyūr and the Conjeeveram inscriptions, belonged. Vira-Gaṇḍagōpāla who was a contemporary of Jaṭavarman Sundara-Pāṇḍya I, of the Kākatiya king Ganapati and of the Hoysala Vira-Sōmēśvara, was probably a contemporary of Vijaya-Gaṇḍagōpāla whose initial date was found above to have been A.D. 1250. One of Vijaya-Gaṇḍagōpāla's feudatories was a certain Ambalūr-Tipurāṣaṇ Nallaśittaraṣaṇ of the Pallava lineage (228 of Appendix B.) Two other such feudatories were, Laṅkēśvarādēva and Nilagaṅgaraiyaṇ both of whom bore the titles Pañchanadivāna

Some feudatories of Vijaya-Gaṇḍagōpāla.

and Arunagiri (or Tiruvannāmalai)-Perumā (Nos. 1 and 4 of Appendix C).

Of these the second appears to be identical with Nilagaṅgaraiyaṇ who issued a number of orders in his name which provided grants to the temple of Tirumaliśai Emberru-māṇ (Jagannātha), at Pañchanadivāna-chaturvēdimangalam (No. 3 of 1911). This temple was also apparently named Pañchanadivāna-Vinnagar (No. 14 of 1911). It is not, therefore, unlikely that the Vaishnavite settlement and the temple at Tirumaliśai either came into existence about the time of Nilagaṅgaraiyaṇ, i.e., in the latter half of the thirteenth century A.D. or was vastly improved by him. The village Tirumaliśai is popularly known as the birth place of the Vaishnava Saint Tirumaliśai-Ālvār for whose worship a *mandapa* in the Jagannātha-Perumā temple, is still set

apart. Śrīraṅganāthar-Yādarāyār in whose 12th year the *ardhamandapa* in the temple at Kīlpākkam was renovated (No. 35 of 1911), is probably a descendant of Nārasimhadēva-Yādarāyā who was a subordinate of Vijaya-Gaṇḍagōpāla.

### THE CHŌLAS.

17. Of the Śaiva sacred places mentioned in the *Dēvāram*, the following were visited during the year under review: (1) Ilambayāngōttūr, (2) Śikkil (Śikkal), (3) Nālūr (Mayānam), (4) Nallūr, (5) Āvūr (Paśupaticcharam), (6) Śrīvāñjiyam, (7) Tiruvirāmiśvaram (Rāmanadichcharam), (8) Tirukkāṇṭr, (9) Tiruppāmburam, (10) Tiruvalidāyam (Pādi) and (11) Valivalam. No. 3 bears early inscriptions of Rājākēsarivarman, Parakēsarivarman, Parāntaka I, Rājarāja and other Chōla kings. The modern name Tirumeyñānam is evidently a corruption of Tiru-Mayānam and represents, perhaps, the Nālūr-Mayānam mentioned in the *Dēvāram*. We learn from records that besides the temple of Tirumayānattu-Mahādēva, there were apparently Siva temples referred to in the hymns of the *Dēvāram*.

at this place two or three other Siva temples and one also of Viṣṇu. Nos. 322 and 326 of 1910 which are dated in the reign of Rājarāja I refer to this Viṣṇu temple by the name Tirunārāyaṇa-Viṇṇagar in which the presiding deity was Lakṣmī-Rāghavadēva, and, to a subordinate shrine in the same, which was dedicated to the popular 'god of butter' Kṛṣṇa. The former mentions incidentally among the boundaries of the land granted, a path or ridge called Simhaviṣṇu-vādi which is perhaps a reminiscence of the Pallava name Simhaviṣṇu. Tiruvirāmiśvaram (No. 7) which probably corresponds to the Rāmanadichcharam of the *Dēvāram* hymns, also contains early Chōla inscriptions which justify its antiquity. Tiruvalidāyam (No. 10), to judge from its epigraphs on the central shrine, appears to have undergone a renovation when, perhaps, its early records were altogether lost. An inscribed pillar built into a deep well in the compound of this temple was inspected by me and appeared to bear inscriptions of about the time of Rājarāja I. A slab lying in the courtyard still bears in inscription of Pārthivēndravarmān and two of Rājarāja I which are now the only records to testify to the antiquity of Tiruvallidāyattu-Mahādēva. In these early inscriptions, Tiruvallidāyam is stated to have been situated in the district of Tuḍamuni or Tuḍamuniyūr-nāḍu, a sub-division of Puliyūr-kōṭṭam. Ilambayāngōttūr (No. 1) like Tiruvalidāyam does not bear any old inscriptions. The renewal of the temple in the 12th year of Rājādhirājadēva (II.), by Śivapādaśekhara Mūvēndavēlaṇ (No. 231 of 1910) must account for the disappearance of such records, if any. The same appears to have been the case with Śrīvāñjiyam (No. 6), where we are told that a shrine was erected for the goddess in the 13th year of Tribhuvāṇachakravartin Rājādhirājadēva (III) (No. 70 of 1911).

18. The present Navanītēśvara temple at Śikkil (No. 2) is referred to in the *Dēvāram* hymns as Vennai-Peṇṇam or Vennai-Pirāṇ. No. 102 of 1911 engraved on the south base of the central shrine of this temple purports to quote some verses about the sanctity of the place (*tīrtha*), from the Vasishthāśrama-māhātmya, a chapter of the Tīrtha-Samhitā in the Kālikhaṇḍa of the Skanda-Purāṇa. It is doubtful how far they could be accepted as genuine. Still, the verses are interesting as they point to the popular belief in the high sanctity of the village and its miraculous associations. The verses run as follow:—

"O ! Best of Brāhmaṇas ! hear ; something will be said of the greatness of this place. Just as the sacred Vārāṇasī (Benares) (is known to be) the destroyer of (the cause of) *action*, even so is this (place) reputed to be the rendezvous of gods. Again, salvation is attained by a man who *dies* in Kāśī (Benares) ; (but) here, the mere *sight* of this *līṅga* is enough to secure (that salvation)." No. 103 of 1911, also engraved on the same base, is in Tamil prose and adds that "this sacred spot is famous as the Gayāsiras, the abode of the gods. Here, the god Pālveṇṇai-nāyaṇār (i.e. Navanītēśvara) was worshipped by the sages Vasishthā, Viśvāmitra, Muchukunda, Nārada, Gautama, Kātyāyana and Agastya ; also, by the tank known as 'the milk-



pond; by the *pipul* tree, the banyan tree and the celestial cow." These superhuman devotees of Navanīśvara are figured on the stone, below the inscription which mentions them. The Kalyānasundarēśa temple at Nallūr (No. 4) bears fragmentary records of Uttama-Chōla and Rājārāja I. In all the other cases the temples are found to contain inscriptions of the later Chōla and Pāṇḍya kings. We have necessarily, therefore, to infer that most of these temples must have undergone repair at some later period just as many of the *Dēvāram* fame are now being renovated by the Nāttukkōṭṭai-Chetties. It may be observed that Māmalaiyāṭṭi, the name of the goddess mentioned in verse 3 of Tiruñāṇasambandar's *paḍiyam* on Tiruppāmburam (No. 9), occurs also in No. 90 of 1911 as Māmalaiyāṭṭiyār in the *tirukkāmakkōṭṭam* of the temple at Tiruppāmburam. The village Vanḍuvāḷkulali-chaturvēdimangalam mentioned in No. 60 of 1911, appears to have been so called after Vanḍuvāḷkulali which under the alternative form Vanḍuśērkuḷali is applied to the same goddess in verse 10 of the *paḍiyam* quoted above.

19. Unidentified Chōla kings of the name Parakēsarivarman and Rājakēsarivarman are represented by about 20 inscriptions from Tiruvaḍandai in the Chingleput district and Tirumeyñāṇam, Tiruvirāmīśvaram and Nālūr in the Tanjore district.

Unidentified Chōla kings Rājakēsarivarman and Parakēsarivarman.

Some of these epigraphs are engraved in characters which on palæographical evidence may be assigned to the 10th century A.D. One of them (No. 321 of 1910) dated in the second year of Rājakēsarivarman deserves to be noted on account of its contents. It records the sale of *aṅḡḍikkūli* (i.e. fee on stalls) in the bazaar of Nālūr, by the assembly of that village to the temple of Mūlasthānattu-Māhādēva at Tirumayāṇam which latter place

*Aṅḡḍikkūli* of Nālūr sold to the Mūlasthānattu-Mahādēva temple at Tirumayāṇam.

must have been a suburb of Nālūr (if not one of its surnames). The fees are specified in the inscription to be one *nālī* in kind on each measurable article of paddy, rice, etc., brought for sale from towns outside Nālūr, one *palām* on articles sold by weight, one *parru* on each basket of betel-leaves and two nuts on each basketful [of areca fruits]. Curiously, however, the inscription does not state the necessity for such a sale of the assembly's permanent right of collection in favour of the temple. No. 268 of 1910 dated in the 6th year of Parakēsarivarman records a grant to the temple of Manavāḷapperumāl at Tiruvaḍandai, of 30 *kāḷaṅḡu* of gold on which an interest of 90 *nālī* of oil *per annum* was to accrue in order to feed a permanent lamp. One of the stipulations imposed was that the interest should in no case be paid in coin but in kind and any irregularity in the supply of it (i.e. oil) was to be punished by 'a daily fine (*daṇḍam*) of four and a quarter *kāṇam* to 'the Council of Justice' and a penalty (*maṇṇu* or *maṇṇupādu*) of one *maṇḡādi* to the king.' We learn from this inscription also that the worship within the temple was controlled and regulated by a committee called *unnāḷigaivāriyam*. The Vaishṇava temple at Tiruvaḍandai was, as we know from other inscriptions of that village, dedicated to the god Varāhadēva. Consequently, Manavāḷapperumāl mentioned in No. 268 of 1910 must refer to the image presented

Image of Manavāḷapperumāl presented to the temple at Tiruvaḍandai.

to the temple in the 8th year of king Rājamārāyar. by two Brāhmaṇa residents of Tāiyūr. Rājamārāya, as will be seen in the sequel, was a probable surname of Pārthivēndravarman who was a contemporary of either of the Chōla kings Parāntaka II or his son Āditya (II) Karikāla. There is, therefore, reason to suppose that the Parakēsarivarman in whose 6th year a gift was made to Manavāḷapperumāl at Tiruvaḍandai, must have been a Chōla king who lived subsequent to the period of Pārthivēndravarman. Perhaps, he was Parakēsarivarman Madhurāntaka Uttama-Chōla in whose 10th year we are in-

formed of a general enquiry which was made into the temple affairs (*śrīkārya*) of Tirunallūr under the direct orders of the king, by a certain Mānakkurāi Vira-

nārāyaṇanār (No. 41 of 1911). Enquiry into the management of temples and of charities connected therewith was apparently one of the items of religious administration in the Chōla times. We know that during the reign of Rājārāja I, a similar

enquiry was made into the affairs of the temple of Tiru-Agnīśvara at Tirumālpēru and of Bilvanāthesvara at Tiruvāllam by Madurāntakan Gaṇḍarādittanār with a committee of five members (Report on Epigraphy for 1906-07, p. 74, paragraph 37).

20. In the Raghunāthasvāmin temple at Erode was copied an inscription of the 15th year of Maduraikōṇḍa Parakēsarivarman. This record is written in almost modern characters. Consequently, it is doubtful if we could attribute it to the time of Parāntaka I. It is not impossible, however, that it is a copy of a genuine document of

An inscription of Maduraikōṇḍa Parakēsarivarman in the Kōngu country, written in modern characters.

the king whose inscriptions, though rare, are still extant in the Kōngu country. A record at Tiruviḍaimarudūr (No. 258 of 1907) which refers to an agent of the Chōla king in Kōngu, shows that Parāntaka I had not lost touch altogether with that territorial division of his empire. And his epigraphs at Tiruchengōḍu establish his conquest of it. The Pērūr Vaṭṭeluttu record of Atiśayachōla Vīranārāyaṇa may be taken to be one of Parāntaka I (surnamed Vīranārāyaṇa) in case it does not refer to an early Chēra king of that name (No. 570 of 1893). An epigraph of Maduraikōṇḍa Parakēsarivarman in characters, similar to that of the Erode inscription under reference, has been copied in previous years at Tiruttani in the North Arcot district (No. 439 of 1905). The Erode record informs us that the residents of the district Elugarai-Tiruvāyppādi contributed a voluntary fee for the conduct of worship of Vennaikkūṭṭan in the temple of Paḷligondalvār (i.e. the modern Raghunātha) at Erode. The fee is specified as follows:— $\frac{1}{2}$  *panam* on each tenant (*kudī*);  $\frac{1}{3}$  *panam* from the bridegroom and  $\frac{1}{8}$  from the bride in each marriage ceremony and I

Its contents.

*kunri* and I *mañjādi* of gold as *śudugāttuppāttam*.

21. The majority of inscriptions belonging to the early years of Rājārāja-Rājakēsarivarman come from Tiruvirāmiśvaram.

Rājārāja I.

urname Madanamañjari-chaturvēdimangalam. From No. 69 of the Tanjore inscriptions published in *South-Ind. Inscr.*, Vol. II, Part III, p. 320, we learn that Nedumanal was, like Tiruvirāmiśvaram, situated in Neṇmali-nādu, a district of Arumolideśva-alaṇādu and was called Madanamañjari-chaturvēdimangalam. And from No. 152 of 1911 we learn that the temple of Tiruvirāmiśvaram-Udaiyār was Nedumanal and Tiruvirāmiśvaram identical. located in Nedumanal [*alias*] Madanamañjari-chaturvēdimangalam.

Consequently, it is evident that the modern Tiruvirāmiśvaram is identical with Nedumanal mentioned in the Tanjore inscriptions. Amitravalli-chaturvēdimangalam referred to in No. 141 of appendix C is another village which also figures in the Tanjore inscription quoted above, as one of the places in Āvūr-kūṇṇam which supplied Brahmacārins to the big temple of Rājārājēśvara at Tanjore.

Tiruvadandai (called Tiruviḍavandai or Tiruvāḍavandai in inscriptions) appears to have been an important institution famous as one of the 108 Vaishnava *divyadeśas* of the *Nālāyiraprabandham*, whose

The ancient temple of Varāha-Perumāḷ at Tiruvāḍandai. flourishing condition even before the time of Rājārāja I may be inferred from the evidence of records in it of the unidentified Chōla kings Rājakēsarivarman and Parā-Rāja-mārāyar. Six epigraphs of Rājārāja I secured from the central shrine of the Varāha-Perumāḷ temple in this village are dated between the 8th and 29th years of his reign and supply some interesting information about that institution. The

The image of Śrī-Bhaṭṭāraki installed in it by a native of Mayilārppu (Mylapore). image of the goddess Śrī-Bhaṭṭārakī was installed in the temple by a merchant from Mayilārppu which was a *tan-kūrū* in

Puliyūr-kōṭṭam (No. 261 of 1910). The latter village is apparently the modern Mylapore whose antiquity is established by references made to it in the Saiva and Vaishnava scriptures, *viz.*, the *Devāram* and the *Nālāyiraprabandam*. From No. 274 of appendix B we learn that twelve fishermen (*paṭṭiṇavun*) families (*kudī*) dedicated to the temple at Tiruvāḍandai in the 17th year of Rājārāja I, were required to pay a tax

of three-quarters of a *kalāṅju* per head earned by them either by 'weaving or by venturing on the sea (to fish?)' and to render physical assistance also in celebrating the festival called *Rājārājadēvar-tirunāl*

The festival *Rājārājadēvar-tirunāl* (named after the king) provided for. which was to continue for seven days from the *Śatabhishaj-nakṣatra* (evidently

the star under which the king was born) occurring in the month *Āvani* of each year. This arrangement, it is stated, was engraved on stone under orders of the two State officers *Rāmaṇ Kumāraṇ alias Śōla-Mūvēndavēla Mārāyaṇ* who was evidently the overseer of the district (*nādu-kankāṭchi*) and *Karraṇ Ādittan alias Dāna-Mūvēndavēlān-Mārāyaṇ* who was performing the duties of *nādu-vagai*. The *Brāhmanas*, as may

Public functionaries, *nādu kankāṭchi* and *nādu-vagai*. naturally be expected, came in for a major share in the enjoyment of the charities made by devotees to the temple

at Tiruvaṇḍandai. Nos. 260, 267 and 273 of 1910 register grants of money made by merchants for feeding *Brāhmanas* on festive occasions. It is stated that the money thus granted was received by the responsible parties as *vādākkadan* (i.e. debt never to be returned). In No. 273 of 1910, for instance, it is stated that the people of *Paḍuvūr* agreed to supply on receiving a specified amount; 25 *kalam* of paddy regularly from which the required expenses had to be met. The quantity of paddy estimated to feed 12 *Brāhmanas* for one day, was 2 *tūni* and 1 *padakku* which was

Detail cost of feeding 12 *Brāhmanas* per day. distributed as follows:—21 *nālī* of rice for 12 *Brāhmanas* at 1 *nālī* and 3 *ulakku* per head; 6 *nālī* of paddy for 1 *ulakku*

and 2½ *sevidu* of ghee; 5 *nālī* for vegetables, 5 *nālī* for curds, 1 *uri* for salt, 2 *nālī* for the man who supplied fuel, 4 *nālī* for the *Brāhmaṇa* who cooked, 3 *nālī* to the potter who supplied pots and 2 *nālī* for betel leaves and nuts. One of the donor merchants who provided for this mild list of the *Brāhmaṇa* repast, came from *Koḍuṅgōlūr* (i.e. Cranganore) in *Malai-nādu* (No. 260 of 1910). Another, who hailed from *Tiruvorriyūr* near Madras calls himself a native of *Nāraṇarpālūr alias Adigai* (No. 267 of 1910). The standard measure adopted in the paddy calculations noted above, was the one used at *Kōmalam* (the modern Covelong) which in the time of the *Chōla* king *Vīrarājendra I.* received the surname *Vīraśōlapattinam* (No. 259 of 1910). Sometimes also the standard measure was called *Kachchippēdu-niṇṇāṇ*. Money, or sometimes paddy, served as principal in securing the required quantity of grain (or oil) by way of interest, to meet the needs of the temple. We may note in this connection that two records from Tiruvaṇḍandai, dated in the 3rd and 4th years of a certain *Rājakēsarivarman* (Nos. 262 and 263 of appendix B) register gifts of 15 *kalāṅju* of *ūrkkachchemmai-poṇ* and of 20 *kalāṅju* of *tulai-nīrai-poṇ* respectively, for the purpose of maintaining perpetual lamps in the same temple. The interest payable on both these amounts

Two kinds of gold coin distinguished as *ūrkkachchemmai-poṇ* and *tulai-nīrai-poṇ*. was in each case one *ulakku* of oil every day but strangely enough the penalty for failure in the former case was 8¼ *kānam* to the 'council of justice' (*dharmaśana*) and one *maṇṇādi* of gold to the king, while in the latter it was only the usual 4¼ *kānam* to the former. No. 227 of 1910 is an instance where paddy was deposited as principal and fetched interest, just like money.

22. *Rājaditya*, the son of *Parāntaka I* is known from the *Ātakūr* inscription to have opposed the *Kāshṭrakūṭa* king *Kriehna III* on the battle field at *Takkōlam* and to have been treacherously killed by *Būtuga*, a Western *Gaṅga* feudatory of *Kriehna*. The identification of *Takkōlam* with a place of the same name close to *Arkōnam* leaves no doubt that before his death, *Rājaditya* was in charge of the North Arcot district. Whether he actually ruled as an independent sovereign or only as a subordinate chief is still a doubtful question. His reputation, however, as a general is not unknown to inscriptions. No. 38 of 1911 from *Kilpākkam* near *Arkōnam* states that the assembly of *Nittavinoda-chaturvēdimāṅgalam* met in the temple of *Mummaḍichōlēśvara* and decided to borrow 20 *kalāṅju* of gold from the temple of *Rājadityēśvaram-Uḍaiyar*. This *Rājadityēśvara* owed its origin very likely to prince *Rājaditya*. It

Prince *Rājaditya* in the North Arcot district.

A temple at *Kilpākkam* evidently named after him.



is stated in No. 37 of 1911 to have been situated at Kilpākkam, the eastern hamlet of Nittavinōda-chaturvēdimangalam. Kailāsa *alias* Mummadihōlēśvaram-Udaiyār where the assembly met is, perhaps, represented by the modern Narēndreśvara on which the inscription is engraved.

23. In the last *Annul Report*, Part II, paragraph 21, I noticed an inscription of Rājādhirāja I. at Kōnerirajapuram in which the king was styled Rājakēsarivarman Vijayarājēndradēva, 'who took the head of Pandya the *Sālai* of the Chēra king,

Rājādhirāja I (Vijayarājēndradēva).

Lānkā (Ceylon) and the Raṭṭappaḍi seven

the anointment of heroes at Kalyānapura.' No. 258 of appendix B from Tiruvadandai recounts these heroic acts of Vijayarājendra and registers the grant of that village to the temple of Mahaviṣṇu (evidently the Varaha-Perumal of other inscriptions). It is interesting to observe that the territorial division of Āmūr-kōṭṭam, to which the village Tiruviḍavandai Tiruvadandai belonged, here receives the surname Kalyānapuraṅḡondachōla-kōṭṭam, in honour, perhaps, of the king's conquest of Kalyānapura. It is also stated that the royal consent to the gift was obtained

His title Kalyānapuraṅḡondachōla and his capital Gaṅgaikōṇḍasolapuram.

and a half lakh country and performed " while the king was pleased to stay in the 'bathing hall' within his palace at Gaṅgaikōṇḍasolapuram." The inscrip-

tion registers that the income of the village from the tax on oil mills (*sekk-irai*), *vinnyoga*, tax on looms (*taiy-irai*), tax on smiths *tattārappāṭṭam* etc., was to be utilised by the temple for celebrating monthly festivals on the day of the *nakshatra*

Pūrva-Phalgunī, the star under which he was born.

Pūrva Phalgunī under which the king was born. The signatories of the charter were no less than 70 officers who were

employed in different capacities, in order, perhaps, to regulate and ensure the granting of such documents. An unfinished record of Rājādhirāja I from Tiruviramīśvaram No. 123 of 1911 dated in the 35th year of his reign also calls the king Rājakēsarivarman Vijayarājēndradēva. It is, perhaps not, unlikely that the conquest of Kalyānapura subsequent to which Rājādhirāja assumed the name Vijayarājendra happened in or a little before the 35th year of his reign.

24. Parakēsarivarmen Rājēndradēva who succeeded to the throne in A.D. 1052, is

Parakēsarivarman Rājēndradēva and his contemporaries of Ceylon.

represented in the historical introductions which begin his records as having decapitated the kaliṅga king Vira Salamēgaṇ

and taken two sons of the Ceylon king Mānabharana, prisoners. Persons answering to these names are represented in the *Mahāvamsa* as contemporaries of Vikrama Bāhu I who according to Mr. Wijesinha succeeded to the throne in A.D. 1121 and ruled for 21 years. As the dates of Rājēndradēva, however, go back by more than half a century from the time of vikrama-Bāhu I, it becomes doubtful if we could

Anterior to Vikrama-Bāhu I mentioned in the *Mahāvamsa*.

accept the contemporaries of Vikrama Bāhu mentioned by Mr. Wijesinha, to have been identical with the enemies of Rājēndradēva.

25. The chronological table of Ceylon sovereigns given on pp. xxvii to xxviii of the *Mahāvamsa* mentions Jaya-Bāhu to have been a predecessor of vikramā-Bāhu I and to have ruled for one year. The contents of chapters LXI to LXIII which relate to the three kings Jaya-Bāhu, Vikrama-Bāhu, I and Gaja-Bāhu II seem to convey the idea that Jaya-Bāhu was not altogether dispossessed of his kingdom by the usurper Vikrama-Bāhu I. The fragmentary inscription from Polannaruwa referred to in part I, of this Report, is dated in the 15th year of the reign of

The Ceylon kings Jaya-Bāhu, Vikrama-Bāhu I and Gaja-Bāhu II.

Gaja Bāhu (II) and in the 38th year of Jaya-Bāhu apparently ignoring the intervening rule of Vikrama-Bāhu I for 21 years as stated in v. 18 of chapter LXIII of the *Mahāvamsa*. Accepting the initial dates given by Mr. Wijesinha, for these kings to be correct, the 38th year of Jaya-Bāhu (if he did not die as

21 years as stated in v. 18 of chapter

The 38th year of Jaya-Bāhu corresponded to the 15th of Gaja-Bāhu II.



recorded in vv. 1 and 2 of chapter LXII) exactly coincides with the 15th year (i.e., 1157) of Gaja-Bāhu II. Consequently, the statement that king Jaya-Bāhu and his queen Mitta died one year after accession, as Mr. Wijesinha has put it, may have to be accepted with modification. Perhaps the fact was that either Jaya-Bāhu did not die after one year as stated in the *Mahāvamsa* or that Vikrama-Bāhu ruled the kingdom in the name of Jaya-Bāhu until his son Gaja-Bāhu II was appointed heir-apparent in A.D. 1142.

The name Vijayarājapura which Pulainari (Polannaruwa) receives in the record of Jaya-Bāhu, quoted, above is evidently later in form than Jananāthapura whose variant Jananāthamaṅgalam was noted in an inscription of Rājendra Chōla I, and in another of Adhirājendradēva discovered last year, at Polannaruwa by Mr. Bell (Report on Epigraphy for 1909-10, p. 9, paragraph 8). This may also be urged as another reason for supposing Mānābharaṇa mentioned in the historical introductions of Rājendradēva who ruled between Rājendra Chōla I and Adhirājendra to be different from the cousin of Vikrama-Bāhu, referred to in the *Mahāvamsa*. Perhaps the name Vijayarājapura was derived from that of king Vijaya-Bāhu I who immediately preceded Jaya-Bāhu.

26. The present Nāchehiyār shrine in the Narsimha Perumāḷ temple at Naraśingapuram is a relic of what appears to have been a Vaiṣṇava temple dedicated to Rāma, Sīta and Lakṣmaṇa and is much older than the Naraśimha Perumāḷ which, as we shall see from the sequel, came into existence only in the 16th century A.D.

An old shrine in the modern temple of Naraśimha-Perumāḷ at Naraśingapuram. during the reign of the Vijayanagara king Achyutadēva Mahārāya. The shrine at present is in a ruinous condition and does not contain any images in it. The north and south walls bear inscriptions of the time of Kulōttuṅga Chōla I and of Vikrama Chōla and supply the interesting information that the temple was erected there by a *vāṇiya* named Śrīrāmadāta (No. 245 of 1911) with the help of the residents of Kidāraṅṇḍaśōlapuram in Pāsāli nādu (No. 244 of 1910). Kidāraṅṇḍaśōla was evidently a surname of Rājendra Chōla I among whose extensive conquests was included that of Kātāha (or Kidāra) identified with the lower part of Burma. (No. 249 of 1910 begins with the historical introduction *pugal sūṇḍa punari* of Kulōttuṅga I and states that the residents of the village of Madhurāntakanallūr provided for offerings in the temple of Madhurāntaka Viṇṇagar Ālvār which was evidently the name given to the temple under reference.

It may be noted that the goddess in the temple of Śrīvanjiyam was consecrated in the 39th year of Kulōttuṅga Chōla I and that, probably, in the same reign came into existence also the stone temple of Tiruppadakkādudaiya Mahādēva at Purisai, being built by a certain Chandrasēkharan Ravi alias Chōlēndrasimha Āchāri. It is stated that in the 12th year of the king, a land was purchased for the maintenance of a lamp in this last mentioned temple from the money which a Brāhmaṇa lady had left in the hands of the shepherds of

Other structures which may have been renovated or come into existence in the time of Kulōttuṅga I. Edayārpākkam (No. 254 of 1910); the reason being that these latter refused to supply ghee from the sheep which they could purchase for that amount. During the reign of Kulōttuṅga I a Vaiṣṇava *maṭha* called Kalichechingan-*maḍam* appears to have been instituted at Tiruvadāndai by the residents of that village and provision made for feeding 50 Brāhmaṇas there, on each of the 12 new moon days in the year (No. 281 of 1910).

27. The Grecian coin *dramma* (drachma) was apparently current in the 12th century A.D. in reign of the Chōla king Vikrama-Chōlādēva. No. 280 of 1910 from Tiruvadāndai records a grant of nine of these coins by a lady of Satyāśraya-

**kulakāla-chaturvēdimāṅgalam.** This surname of one of the villages in the **Kalattūr kōttam** was evidently based on the *biruda* **Satyāśrayakulakāla** (*i.e.* death to the family

Perhaps bore the *biruda* **Satyāśrayakulakāla**. of **Satyāśraya**) assumed by either **Vikrama-Chōla** himself or by one of his predecessors who were, as we know, the hereditary enemies of the descendants of **Satyāśraya**, *viz.* the Western **Chālukyas**. King **Vikrama-Chōla** is stated to have given his royal consent to a gift to the **Śuravattālamudaiya-Nāyanār** temple (the modern **Jvaraharēśvara**) at 'the city (*nagara*) of **Kāñchīpura**' while he was pleased to stay in the *maṇḍapa* called **Sundaraśōlaṇ** situated in the tank on the southern side of **Vashāru** *alias* **Kunivallanallūr** (No. 229 **Vikrama-Chōla** visits a *maṇḍapa* called of 1910). Perhaps the king was pleased *Sundaraśōlaṇ* at **Vashāru**. to inspect the *maṇḍapa* at the request of

**Sundaraśōla-Vēlār** who was evidently the builder of it. It may be remarked that an inscription of **Vikrama-Chōla** copied in the Mysore State (No. 187 of appendix C during the current field season, adds the prefix **Rājakēsarivarman** to his name instead of the usual **Parakēsarivarman**, as is also done in his **Chēbrōlu** inspection of **Śaka 1049** (*Ep. Ind.*, Vol. VI, p. 223).

28. Of the nine records of **Tribhuvanachakravartin Rājādhirājadēva** copied during the year, No. 65 of 1911, which

**Rājādhirāja II.**

adds to his name the epithet **Rājakēsarivarman** and begins with the introduction *kadal-sūṇḍa*, etc., must be attributed to **Rājādhirāja II** whose accession has been fixed by Mr. Venkayya about A.D. 1171-72 (Report on Epigraphy for 1903-04, p. 12, paragraph 21). Another record from **Nallūr** (No. 54 of 1911) attributes to him the title 'who was pleased to take **Madura** and **Iḷam** (Ceylon),' which more often distinguishes his successor **Kulōttuṅga III**, from other kings of the same name in the **Chōla** pedigree. A similar epigraph from **Ālambākkam** noticed last year (*Report*, Part II, paragraph 28) was assigned to **Rājādhirāja II** in whose reign already the war of the **Pāndya** succession began.

The stone temple at **Iḷambayaṅgōṭṭūr** was constructed in his reign.

**Rājādhirājadēva** in whose 12th year was constructed the stone temple at **Iḷambayaṅgōṭṭūr** (No. 231 of 1910) could be

no other than **Rājādhirāja II**; for, the other inscriptions on this temple belong to the time of his successor **Tribhuvanavīra Kulōttuṅga-Chōla III** and later kings. An instance of how the residents of a village recognized the responsibilities of maintaining their local institutions, in this period of **Chōla** rule, is illustrated by No. 253 of 1910 from **Edayārpākkam**. The one *vēli* of land purchased from the villagers by a **Brāhmaṇa** lady and presented to the temple of **Tiruppadakkādudaiyār** for the maintenance of a perpetual lamp in the reign of **Kulōttuṅga I** (No. 254 of 1910) was found not suited for irrigation on account of the high level in which it was situated. Besides, the land was in a distant corner of the village so that no one

A temple land resumed by the villagers of **Edayārpākkam**, and cows supplied in its stead.

came forward to cultivate it. The lamp had consequently to be discontinued and the trustees of the temple appear to have requested the villagers to take back into

their own management the land which they had once sold to the **Brāhmaṇa** lady and to supply instead, the required number of cows, to maintain the lamp. This was done and the land was resumed by the villagers.

29. **Kulōttuṅga III** is known to have borne also the surname **Vīrarājēndra**

**Vīrarājēndra-Chōladēva**, surname of **Kulōttuṅga III**. **Chōladēva** (*Ep. Ind.*, Vol. VII, p. 172, No. 68). Nos. 2 and 25 of 1911 from

**Tirumaliśai** refer to the king under this name and register gifts, respectively, to the temples of **Tirumaliśai-Ālvār** (the modern **Jagannātha-Perumāl**) and **Tiruvagattisuramudaiya-Nāyanār** (the modern **Ottāndiśvara**) at **Tirumaliśai**. In the former, the donor is stated to be a certain *pillayār* **Kulōttuṅgaśōla Kānappan Nāllanāyan Pañchanadivānan Nilagaṅgaraiyan**. A certain **Pañchanadivānan Nilagaṅgaraiyan** has already been mentioned in the section under the **Pallavas** in connection with **Tirumaliśai**, as a subordinate of **Vijaya Gaṇḍagopāladēva** in the latter half of the 13th century A.D. The **Nilagaṅgaraiyan**

of Tiruchchūr mentioned in No. 2 of 1911 with the epithet Pañchanadivāṇaṇ and the prefix *pillaiyār* (prince) must have, therefore, been anterior to Pañchanadivāṇaṇ Nilagaṅgaraiyaṇ, the subordinate of Vijaya Gaṇḍagopālādēva. Prince Nilagaṅgaraiyaṇ is also mentioned in Nos. 295 and 297 of 1895 and in Nos. 21 and 131 of 1896.

One record from Kulikkaṛai in the Tanjore district (No. 82 of 1911) belongs to the 28th year of the reign of Tribhuvanachakravartin Kōṇēriṇmaikondāṇ. The identification of this king with Kulōttuṅga Chōla III becomes almost certain, if it is observed that the temple of Naṅgālīśvaraṇ Uḍaiyār at Oṭṭaikkudī (perhaps a surname of Kulikkaṛai) was granted the privilege of collecting a brokerage fee (*taragu*) with the consent of the *naraguttār* of that village, and that this concession, which was given in the 5th year of the reign, was recommended to be registered on stone by a certain Īśvaraśiva. This person is known to us from the inscriptions at Tribhuvanāṇam near Tiruvidaimarudūr to have been the preceptor of Kulōttuṅga III (Report on Epigraphy for 1907-08, p. 80, paragraph 64). No 83 of 1911 records that the stone temple of Naṅgālīśvara at Kulikkaṛai was built by a certain Gurukulaṛāyaṇ. From No. 84 of 1911 we learn that a shrine for the goddess in the same temple was erected by a native of Śīraikāvūr, in the reign of Rājendra Chōla III.

To the 23rd year of Kulōttuṅga III belongs No. 86 of 1911 from Tiruppāmburam in which we are told of the peculiarly distressing circumstances under which *vellālaṇ* of that village sold himself and his two daughters as slaves (*aḍimṇi*) to the temple. It is herein stated that "the time was very bad, that paddy was

Famine in the 13th century A.D. and the sale of a *vellālaṇ* and his two daughters for 110 *kāṣu*.

sold at 3 *nālī* for one *kāṣu*, that his children were dying for want of food and that consequently himself and his two daughters borrowed 110 *kāṣu* from the temple treasury and sold themselves." Evidently, about this period *i.e.*, in the beginning of the 13th century A.D., there was a severe famine in the Tanjore district which reduced the people to sell their personal liberty for want of food. Another instance of a famine which happened about the middle of the 11th century A.D. in almost the same part of the country, is mentioned in the Report on Epigraphy for 1898-99, paragraph 53.

Śeṅgēni Ammaiyaṇ Vanniyaṇāyaṇ Sambuvarāyaṇ.

Śeṅgēni Ammaiyaṇ Vanniyaṇāyaṇ Sambuvarājaṇ, who is referred to as a previous donor in No. 234 of 1910 of the 38th year of Kulōttuṅga III (= A.D. 1216-17), must have been connected with Śeṅgēni Ammaiyaṇ Attimallaṇ *alias* Vikramaśōla Sambuvarāyaṇ who was one of the parties in the two political compacts noted on p. 13 of the Report on Epigraphy for 1899-1900, paragraphs 32 and 33.

30. Tirubhuvanachakravartin Rājarājādēva III is represented in the collection by

Rājarāja III.

large number of inscriptions which record the usual gifts of lands or lamps to temples, sometimes including detailed accounts of the area, boundaries, possession, income, etc., in the case of the former. One epigraph from Adhamankōttai (No. 203 of 1910) supplies for him the Śaka year

His accession.

1163 which corresponded to the 26th

year of his reign and thus confirms the initial date A.D. 1216 determined for him by Professor Kielhorn from independent astronomical calculations. From No. 218 of 1910 we learn that a suburb of Tiruvallidāyam, was known by the name Chintāmanipura and that an officer of Rājarāja who was evidently governing Puḷar-kōttam *alias* Vikramaśōla-vaṇaṇḍu in the 9th year of the king's reign, was a certain Śelukki-Nāyaṇaṇ Yāḍavarāyaṇ. He must have been a member of the Yāḍavarāya

Śelukki-Nāyaṇaṇ Yāḍavarāyaṇ an officer of Rājarāja III in Puḷar-kōttam.

family to which Vīraṇārasimha Yāḍavarāya and Śīraṅgaṇātha Yāḍavarāya mentioned above, belonged.



In the 14th year of Rājārājādēva (i.e. about A.D. 1230) (No. 112 of 1911) we are informed of an instance where lands belonging to certain persons who were the declared enemies (*drōhins*) of the state were sold by public auction (*rājarājapperuvilai*?) and that the price for them being fixed by eight officers of the king, the lands were

The lands of certain *drōhins* sold by public auction (*rājarājapperuvilai*).

purchased by some private individuals on payment of 33,000 *kāsu* to the royal treasury. The shrine of the goddess at

Śrīvāṇṇijyam has been already referred to as having come into existence in the 18th year of Rājārājādēva (No. 70 of 1911). An interesting information supplied by a record from Tirumeyṇānam (No. 332 of 1910) is, that the assembly of Nālūr having assembled under a tamarind tree in their village, decided that the residents of their village, should not do anything against the interests of their village nor against the temple of Tirumayānam-Ūdaiyār, and similar institutions; that if they did so, they

An instance when people were counted as *grāma-drōhins*.

must suffer as the *grāma-drōhins* do and that people who act against this decision should not be allowed the privilege of

'touching Śiva, etc.' The technical sense of the word *grāma-drōhin* must perhaps correspond to the 'wicked men' (*grāmadkaṇṭaka*) referred to in the Uttaramallūr

Perhaps same as *grāmakaṇṭaka*.

inscriptions on village committees (Director-General's *Annual* for 1904-05, p. 140, text-line 8).

31. The Śaiva teacher Īśānadēva of the lineage of the Mudaliyārs of Māḷigai-maḍam at Tiruvidaimarudūr near Kumbhakōnam, had apparently settled down at

Some Śaiva-mathas referred to in the records of Rājārāja III and Rājēndra-Chōla III.

Nālūr. From No. 49 of 1911, we learn that this Īśānadēva received a substantial gift from a lady disciple of his who being

so instructed by her husband 'at the time of his death', transferred certain lands to the teacher. Another Śaiva institution referred to in the inscriptions under review, was the Tirujñāṇasambandan-maḍam on the south side of the Tiruvagattīśvaram-Ūdaiyār temple at Muṇiyūr (No. 156 of 1911). Still another Śaiva *matha* was 'the Tirumurai-Tēvārachchelvaṇ *matha* at Tirukkalumalam, to which the residents of Muṇiyūr made a grant (No. 158 of 1911): A fourth institution of the kind was the Tavapperumāl-tirumadam situated in the *tirumadaivilāgam* of Manattul-Nāyanār temple at Valivalam. It was presided over by the teacher Sōmanāthadēva-Mudaliyār surnamed Edirioppilādār, of the lineage of Tiruchchattimurram (*Report on Epigraphy* for 1908-09, p. 103, paragraph 53). Nos. 108 and 109 of 1911 record gifts to this *matha* in the reign of Rājēndra-Chōladēva (III). One of the records, it may be observed, states that the lessees agreed to pay all the taxes due on the lands themselves and made this condition also applicable 'to those who purchased lands from them, to those who acquired them as *stridhana* and to those who inherited them by other means.'

32. The system of copying over old records on renovated temples was more or

Old records copied over on a renovated temple at Muṇiyūr in the 4th year of Rājārāja III.

less a common practice in the Chōla country (*Report on Epigraphy* for 1909-10, p. 91, paragraph 24). No. 157

of 1911 is an instance in point, which refers to the engraving of early records on stone which registered grants to the temple at Muṇiyūr, in the 4th year (i.e. A.D. 1220) of Tribhuvanachakravartin Rājārājādēva III.

33. A record of Rājēndra-Chōla III, dated in his 4th year (No. 46 of 1911) Rājēndra-Chōla III, called Manukulamedutta-Perumāl.

incidentally refers to a hamlet called Manukulamedutta--Perumāl-chaturvēdi-

chaturvēdimāṅgalam. These names were evidently derived from an epithet of Rājēndra-Chōla III which is found, applied to him in No. 185 of 1908.

34. To the 3rd year, Āṅgiras, of Rājākēsarivarman Tribhuvanachakravartin Tribhuvanavīrachōladēva, belongs No. 210 of 1910, from Mōdūr. Two other kings who bore the surname Tribhuvanavīrachōladēva are known from records to be

A new Chōla king called Rājākēsarivarman Tribhuvanachakravartin Tribhuvanavīrachōladēva

Kulōttuṅga III. (a Parakēsarivarman) and Tribhuvanachakravartin Kōṇerīnmaikondān noticed below in the section on Kōṅgu kings. Even supposing the epithet Rājakēsarivarman of the Mōdūr inscription to be a mistake for Parakēsarivarman, which is not unfrequently the case in the records of the later Chōla kings, the 3rd year of Kulōttuṅga III does not correspond to the cyclic year Āṅgiras. The king mentioned in the Mōdūr record is stated to have issued his orders from a town in Kalingarai-

Buling somewhere about Kalingarai-parru in parru which was a subdivision of Nigarilichōla-mandalam. This territorial division was, as we know, the name of

the eastern portion of the Gāṅga country in the Chōla times. Kalingarai-parru in the later Vijayanagara period was a district included in the Muḷuvāyī-rājya. The recipient of the gift recorded in the Mōdūr record was the temple of Śīṅgapperumal in Durgayyār-agaram which was a village in Padi-nādu of Mēl-maṇḍala. Padi-nādu in Mēl-maṇḍala is probably the district of Hadi-nāda in which the town of Mysore was situated. If this identification is correct, Durgayyār-agaram may perhaps refer to the shrine on the Chāmunḍi Hill which, so far as I know, is the only famous shrine

Durgayyār-agaram, in Mēl-maṇḍala, probably dedicated to Durga in the Mysore district. Curiously enough at Mōdūr is a field identical with the Chāmunḍi Hill. which is still called Chāmunḍi-Amman-

maṇḍu. Perhaps the Chāmunḍi temple near Mysore, though situated at a long distance from Mōdūr, owned some lands in that village. Professor Kielborn has examined the date of a record from Tiruvannāmalai, which is dated in the 11th year

Tribhuvanavīrachōladēva who succeeded to the throne in A.D. 1331-32. of the reign of a certain Tribhuvanavīra-Chōladēva. After a laborious calculation he has arrived at the year A.D. 1331-32

for the accession of the king (*Ep. Ind.* Vol. VIII, p. 7f). The third year of this king would coincide exactly with Āṅgiras. Consequently, it looks as if Rājakēsarivarman

Perhaps identical with Tribhuvanavīra-chōla-dēva of Mēlūr, Tribhuvanachakravartin Tribhuvanavīra-chōladēva of the Mōdūr inscription is identical with Tribhuvanavīrachōla of the

Tiruvannāmalai record whose sphere of rule probably included portions of Salem, South Arcot and South Mysore.

#### KONGU KINGS.

35. It was noted above (paragraph 4) that in later times the Chēra kingdom extended its influence into the northern Kōṅgu, a portion of which, at least, was originally the land of the Adiyamāns. Subsequent to the Chōla invasion, the local chiefs who became subordinates of the Chōlas evidently enjoyed a semi independent rule, though adopting the names and titles of their Chōla sovereigns. Chēra names are still traced in Kōṅgu records, in the designations of streets and villages. No. 150

Chēra names in Kōṅgu. refers to the instance from Bōlumāmpaṭṭi gam and No. 154, to village Bōlumāmpaṭṭi itself which was called muṭṭam alias Ravivarman-chaturvēdimāṅgalam (No. 155 of appendix B) and Amarabuyāṅgaranallūr (Nos. 151 and 152 of the same appendix) after Ravivarman and Anarabhujaṅga who were obviously Chēra (Kērala) kings. No. 154 of 1910 is stated to be a copy of earlier grants made in the time of Ulagudaiya Perumāl Adirādarājadēva and Rājarājadēva alias Rājakkal Mādēva.

Besides Vallalūr in which were discovered the two inscriptions of Kōkkandaṅs already noted, two other villages, viz., Muṭṭūr and Bōlumāmpaṭṭi, were visited in the southern Kōṅgu country. In the northern Kōṅgu also, four villages were examined. These, together, have yielded—nine inscriptions of (1) Rājakēsarivarman Vīrarājēndradēva ranging between his 4th and 27th years; five, of (2) Rājakēsarivarman Kulōttuṅga Chōladēva of his 4th, 7th and 8th years; six, of (3) Vikrama Chōla ranging between his 3rd and 32nd years; three, of (4) Rājarāja of his 23rd and 4th years; one, of (5) Vīra-Chōla of his 17th year;

Kōṅgu kings represented in the collection. six, of (6) Parakēsari Tribhuvanachakravartin Kōṇerīnmaikondān also called Tribhuvanavīradēva ranging between his 3rd and 15th years; two, of (7) Vīra-Pāṇḍyadēva of his 11th year and one, of (8) Sundara-Pāṇḍyadēva of his 20th year.

36. The initial date of No. 1 Rājakēsarivarman Vīrārājēndradēva has been found to be A.D. 1207 (*Report on Epigraphy* for 1909-10, p. 103) and the dates of a few others mentioned above may correspond to what have been noted against them on p. 79 of the *Report* for 1905-06. Parakēsari Tribhuvanachakravartin Kōṇēriṇmaikondāṇ (No. 6) appears to have been a powerful king of the Kōngu country, whose date could not be definitely fixed.

37. An inscription of this last mentioned king from Pāriyūr near Gōpichettipalaiyam in the Coimbatore district (No. 185 of 1910), supplies some interesting information about northern Kōnga and its people. The record is engraved on the

His records at Pāriyūr

*mandapa* in front of the temple of Amaraphanīśvara which is called Amaraviṭṭanka-Perumāl in inscriptions. The name Tribhuvanavīradēva, which occurs at the end of the record, may be taken to be a surname of Tribhuvanachakravartin Kōṇēriṇmaikondāṇ also called Parakēsari at the commencement of the epigraph. Mention is made of the following districts which must have comprised the major portion, if not the whole,

Districts comprised in the Northern Kōnga Kōngu country):—(1) Naraiyanūr-nādu, (2) Pōṅgālūrkkā-nādu, (3) Tenkarai-

nādu, (4) Andā-nādu, (5) Talaiyūr-nādu, (6) Vadgarai-Manālūr-nādu, (7) Araiya-nādu, (8) Kilāṅga-nādu, (9) Veṅgala-nādu, (10) Taṭṭaiyūr-nādu, (11) Idaippuludī-nādu, (12) Kāṅgaiya-nādu, (13) Vīrasola-valānādu, (14) Valuppukkā-nādu, (15) Kuruppu-nādu, (16) Vadaparisara-nādu, (17) Kāñchikkūval-nādu, (18) Pūndurai-nādu, (19) Kilppā-nādu and (20) Vadagarai-nādu. The order recorded in the inscription was addressed to the Śiva-Brāhmaṇas and the managers of the temples in the above districts and to the managers of the temples at Pāṇḍi-Koḍumūḍi, Karuvūr, Tiruppukkūḍal, Tiruveṇjamākkūḍal, Tirumuruganpūṇḍi, Avināsi and Anniyūr all of which except Tiruppukkūḍal and Anniyūr, are mentioned in the *Devāram* hymns. It is

Bemission of *vottachchu* in favour of the Saiva temple in these districts.

stated that the tax *vottachchu* which these institutions were paying (to Government ?) in previous days, being subsequently found difficult to pay after meeting the requirements of the daily worship, etc., was altogether abolished. In this connection it was ordered that (1) in accordance with the agreement with Kuttādum-Nāyanār, the managers of these temples were not to pay any further taxes even on the production of the king's orders (*ōlai*); (2) that

Certain interesting clauses of agreement.

no (frivolous) demands from chiefs who take possession of the districts need be attended to; (3) that in remunerating the servants who carry the royal order one *paṇam* was to be paid on orders actually bearing the king's signature and one *paṇam* on orders which were issued under royal consent; (4) that the king's messengers may not receive any travelling expenses and food;—not even handfuls of rice; (5) that the 2 *paṇam* (mentioned above) need be paid only by such as have been paying already; (6) that when under the king's orders, the 600 *achchu* thus payable to Government (?) together with the 100 *achchu* payable to Tondaimānār, are collected, no (additional commission ?) need be paid to those who receive the money (into the treasury) and (7) that these privileges granted may be engraved on copper and stone. It is not quite clear why this long list of conditions was necessary in remitting the tax *vottachchu* in favour of the temples in the Kōngu country nor is it intelligible what the relations were between the king and the chiefs Kuttādum-Nāyanār and Tondaimānār. It can only be inferred that the Government officials 'who took possession of the district' (i.e. who were

Evidently indicate the prevailing corruption among the officials and the menial staff.

appointed to rule over them) were not quite free from corruption, that the subordinate staff, in their transactions with the people took a leaf from that of their superiors and that the people too had to 'tip' in order to escape the official worry. This record of Pāriyūr while it gives us an insight into the administration of Kōngu does not help us to identify the Parakēsari Tribhuvanachakravartin Kōṇēriṇmaikondāṇ Tribhuvanavīradēva who as stated already was apparently very powerful in the



Kongu country. It is curious to note that the surnames applied to this king were adopted also by the Chōla king Kulōttunga III. Nor does the palæography of the inscriptions militate against our pre-

suming the records to belong to the time of that king, if it were possible to do so. Two epigraphs engraved on the door-posts at the entrance into the *āsthāna-mandapa* of the Amaraphanīśvara temple (Nos. 190 and 191 of 1910) which are dated in the 3rd year of king Tribhuvanavīradēva may have to be ascribed to the same Kongu sovereign. If this be so, they suggest that the latter structure must have come

into existence during the reign of that king. It is interesting to learn also that the donor of one of the door-posts was a certain Mudigonda-Nāhani who is stated

to have been one of the *sāhanimār* living in Māmballi in the Hoysala country

38 Nos. 186-88 which also come from Pāriyūr, belong to the time of probably the same Kongu king Tribhuvanachakravartin Kōṇēriṇmaikondāṇ and refer to a festival established in the Amaraphanīśvara temple in the name of that ruler. The first of them is a copy of the order conferring certain social privileges on the *Kaṇmālars*

(artizans) of Kāñchikkūval-nādu, which as we have seen above, was a district of Northern Kongu. Reference has been

made in a previous report to similar orders issued in identically the same year to the *Kaṇmālars* of Veṅgala-nādu and six other districts in Northern Kongu and to those also of Southern Kongu. Certain other privileges granted to the temple servants of Karuvūr in the 3rd year of the

same reign have been referred to in the *Report on Epigraphy* for 1904-05, p. 62, paragraph 43. It is not unlikely that

the temple servants of Karuvūr who were granted these privileges in the beginning of the reign of Tribhuvanachakravartin Kōṇēriṇmaikondāṇ were also *Kaṇmālars* or a community holding a social status similar to that of the *Kaṇmālars*.

The name Tribhuvanavīradēva is unknown among the Kongu kings brought to light, so far. A record at Periyakōttai in the Madura district (No. 467 of 1907) which is stated in the 3rd year of Tribhuvanavīradēva gives to him the general title

Tribhuvanachakravartin. It is not unlikely that this king is identical with the Tribhuvanavīradēva of the Pāriyūr records.

#### THE PANDYAS.

39. The Pāndya kings are very poorly represented in the collection under review. In all twenty-six records of the dynasty have been copied. Of these, ten belong to the time of Jātāvarman Sundara-Pāndya

Jātāvarman Sundara-Pāndya 'who was pleased to take all countries.' with no characteristic epithet to identify him and one, to the 14th year of the same

king distinguished by the title *emmandalamun-gondaruṭiya*, i.e. 'who was pleased to take every country.' The latter must be identical with No. 4, Jātāvarman Sundara-Pāndya I on Professor Kielhorn's list of Pāndya kings, who ascended the throne in A.D. 1251 and ruled at least until 1261. The regnal year 14, however, given for him in No. 284 of 1910, is not found in Professor Kielhorn's calculated dates. Of Jātāvarman Sundara-Pāndya without attributes, we have dates ranging from the 7th of his 23rd years. No. 93 of 1911 from Tiruppāmburam supplies the information that a

registered tenant of certain lands having 'run-away' and his friends who stood personal surety for him being asked to

pay the taxes which had fallen into arrears until the 22nd year of the king, they got the houses and fields of the tenant to be sold to the temple and redeemed their responsibility in the transaction.



40. Jātavarman Sundara-Pāṇḍya I was pre-eminently the most powerful of the mediæval Pāṇḍya kings. His extensive conquests and the terror which he struck into the heart of his distant enemy, the Kākatiya king Ganapati, is fully borne out by the existence of his records at Nellore where he is stated to have 'performed the anointment of heroes and victors'. About 30 years after the death of Sundara-Pāṇḍya, we hear of a conquest of the Chōḷa country by the Mahārāja Ravivarman Kulasēkhara, who is stated to be a Chēra king. The surname Śēra-Pāṇḍya-chaturvēdimāṅgalaṁ given to Poonamallee in No. 33 of 1911, is evidently derived from the names Chēra and Pāṇḍya. The Grantha inscription engraved in the same place (No. 34 of 1911) states that the Chēra king conquered Sundara-Pāṇḍya and granted the village Chēra-Pāṇḍya-chaturvēdimāṅgalaṁ for the enjoyment of the Brāhmanas. The figure of a fish surmounted by an *ankuṣa*, i.e. 'the elephant goad,' which is depicted on the right margin of the record No. 33 of 1911, also indicates the subjugation of the Pāṇḍya king by the Chēra. In all probability, therefore, the event recorded in No. 34 from the Perumāḷ temple at Poonamallee is a distinct reference to the conquest of the Pāṇḍya country by the Chēra king Kulasēkhara. Sundara-Pāṇḍya herein referred to as the vanquished enemy, could be no other than Jātavarman Sundara-Pāṇḍya II (A.D. 1275-6 to at least 1290). It may be noted that the Arulāla-Perumāḷ recorded of Kulasēkhara refers to the latter's Pāṇḍya enemy to be, a certain Vira-Pāṇḍya. In the time of Jātavarman Vikrama-Pāṇḍyadēva whose exact period of rule could not be fixed at present, the Brāhmana quarter in which the temple of Pillaikkōvil (the modern Perumāḷ) at Poonamallee was situated, appears to have been called Kumugāṇippākkam (No. 31 of 1911).

Jātavarman Sundara-Pāṇḍya I a very powerful king.

Conquest of the Chōḷa country by the Chēra king Mahārāja Ravivarman Kulasēkhara.

Pāṇḍya-chaturvēdimāṅgalaṁ given to Poonamallee in No. 33 of 1911, is evidently derived from the names Chēra and Pāṇḍya.

Chēra-Pāṇḍya-chaturvēdimāṅgalaṁ, a surname of Poonamallee.

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The Chēra king Mahārāja Ravivarman Kulasēkhara probably defeated Sundara-Pāṇḍya (II).

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41. Another Pāṇḍya king who could be identified is Māravarman Kulasēkhara I (A.D. 1268 to at least 1308) distinguished by the epithet *emmandalam-gondarūṭiya*. The only fragmentary inscription from Tirukkāṇūr (No. 161 of 1911) quotes his 41st year which is the latest date known for him, so far.

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42. We do not know who Māravarman Sundara-Pāṇḍya was, in whose 12th year (No. 296 of 1910) the *māhēśvaras*, the *sthānattār* (trustees) and the *kaikkōlar* in the temple of Tiruppulippagavar agreed in the presence of Kandiyadēvar, that their daughters' children and sons' sons may be allowed freedom of action in the temple and in the village, may receive betel-leaves (as a token of honour) in the *tiruvōlakkam*, that their sons' sons and their daughters' children may enjoy . . .

A queer document about the daughters' children and the sons' sons of the *Māhēśvaras*, etc., of the temple of Tiruppulippagavar.

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The object of this queer document is not quite intelligible on account of the damaged state of the inscription. Besides, the mention in this connection of Amarakōṇ, Vēṇāvudaiyaṇ, Pallavaṇ-Mārāyaṇ, Adivamāṇ, Nandipanmaṇ, Yādarāyaṇ, etc., who were apparently chiefs of some official status, is quite inexplicable and it is difficult to say what position these chiefs actually occupied, whether they were a party that was directly effected by the contract, or only lent their support to the terms decided upon.

43. Māravarman Vira-Pāṇḍya is another unknown Pāṇḍya king to whose 10th year belongs No. 277 of 1910 from Tiruvaḍandai. The latter village was evidently called Asurakulakālanallūr in the time of the Pāṇḍya kings (No. 276 of 1910). In the former, we are told of a purchase of land by the temple authorities that was brought about under moral pressure. Neither the

residents nor the assembly of the village were prepared to bid for a piece of land which a temple woman sold a land in order to pay a fine. A temple woman was forced to sell by public auction in order to pay a fine imposed on her by Kālingarāyar, probably a minister of king Vira-Pāndya and, consequently, the temple had to purchase it.

44. Two records at Tirubuvanam (Nos. 152 and 160 of 1911) belong to the 10th year of a certain Jaṭavarman Parākrama-Pāndya and refer to the village by name Tribhuvanavīrapura of which the present form is evidently a contraction. The town was probably founded by Kulōttunga-Chōla III who in the latter part of his reign is known to have borne the surname Tribhuvanavīradēva. The records are perhaps it was founded in the time of Kulōttunga Chōla III who was called Tribhuvanavīradēva. interesting inasmuch as they refer to certain rights called *ūr-kāval* which are, however, very indefinite on account of the damaged condition of the inscriptions. In the former, these rights are stated to have belonged to the residents of Kulamaṅgala-nādu and consisted in their receiving a *śēlai* (cloth) from each first marriage among the *Kallar-makkal* and demanding no *śēlai* in the case of marriages other than the first. In the latter inscription the *ūr-kāval* is stated to have belonged to Śēnaipperumāl *alias* Kulōttunga-Sōla-Mūvaraiyaṅ whose claims in this connexion appear to have been recognised by Uḍaiyār Kulaśēkharadēva *alias* Kūpakarāyar, as they used to be since the foundation of the city of Tribhuvanavīrapura. It is not impossible that Uḍaiyār Kulaśēkharadēva Kūpakarāyar here referred to, is the Chēra (Kēraja) king Ravivarman Kulaśēkhara mentioned already. The persons who were entrusted with the *ūr-kāval* in the inscriptions under reference, took an oath not to do unjust actions that were calculated to injure the people but strictly to abide by the conditions agreed upon. Tribhuvanachakravartin Kōṇerinmaikondāṅ Parākrama-Pāndyadēva to whose 4th year belongs No. 303 of 1910 also remains unidentified. He is styled in the inscription, 'the king that cut his way through,' by his sword.

#### Rights of *ūr-kāval*.

Parākrama-Pāndyadēva, 'who cut his way through' by his sword.

#### THE HOYSALAS.

45. Inscriptions of this dynasty were copied during the year under review at Vellalūr and Pāriyūr in the Coimbatore district, at Nallūr in the Tanjore district and at Adhamankōṭṭai in the Salem district. These together with the Hoysala epigraphs from Mysore registered in appendix D supply materials, though scantily, for determining with certainty the initial dates of some of the kings of that dynasty. The accession of Vira-Nārasimha II derived from No. 201 of 1910 may roughly be placed in Śaka 1140 (= A.D. 1217-18). On p. xxiii of his Introduction to Vol. V of the *Epigraphia Carnatica*, Mr. Rice deduces from certain epigraphs of the Hassan district, the initial date of Vira-Nārasimha II to be A.D. 1220. The Dindagūr copper-plates from the Channarayana taluka (*Ep. Carn.*, Vol. V. Cn. 172) also refer to the coronation of Vira-Nārasimha II which as calculated by Professor Kielhorn (*Ep. Ind.* Vol. V, appendix II, p. 14, footnote 3) corresponded to Thursday, 16th April, A.D. 1220. But the Adhamankōṭṭai record which gives Śaka 1157 as his 17th year and combines with it the equivalent Kaliyuga year 4336, is clear on the point, in putting Nārasimha's accession one or two years behind A.D. 1220. The conclusion, therefore, is evident that Vira-Nārasimha must have been crowned as *yuvarāja* one or two years prior to his actual coronation while yet his father Ballāla II was alive. The Tamil inscription Adhamankōṭṭai perhaps counted his reign from the date of his accession as crown prince,

Accession of Vira-Nārasimha II in A.D. 1217-18.

46. The record supplies the information that Paramaya-Sāhani, a minister of Nārasimha's *mahāpradhān paramaviśvāsi* Mādhava-Dandanāyaka, built and dedicated at Mahēndramāṅgala, a temple for the god Paramēśvaram-Vḍaiyār which was evidently

named after himself. No. 203 of 1910, probably, records a grant to this temple in the reign of Vīra-Sōmēśvaradēva and states that it was situated near the eastern entrance into the village of Mahēndramaṅgalam. Mahēndramaṅgalam is probably identical with the modern Adhamankōṭṭai and it is not impossible that the modern temple of Bhairava on which the Hoysala record under reference is engraved was originally called Paramēśvaram-Uḍaiyār after the name of the builder Paramaya-Sāhaṇi and was built by him in the 17th year of Vīra-Nārasimha II i.e., in A.D. 1235). The temple is still situated to the east of Adhamankōṭṭai as stated in No. 203 of 1910 and is overgrown with prickly-pear to such a degree that I had to cut my way through it to secure the inscriptions. The modern name of the temple, viz., Bhairava occurs in a later Vijayanagara record of A.D. 1530-31 which will be noticed below under the Vijayanagara section.

Nārasimha II was, as we already know, the first to interfere with the politics of the south and to possess a portion of the Trichinopoly district. From the Tiruvēndipuram inscription of the Chōla king Rājārāja III (published in *Epigraphia Indica*, Vol. VII. pp. 160 ff.), it appears as if Vīra-Nārasimha II marched against the Kādava (Pallava) king Kōpperuñjiṅga about A.D. 1231-32, in order to release the Chōla emperor who was then imprisoned by Kōpperuñjiṅga at Sēndamaṅgalam. Perhaps it was on his return from the south, about A.D. 1235—the date of the Adhamankōṭṭai record—that one of his staff built there the temple of Paramēśvaram-Uḍaiyār. The *mahāpradhāni* Mādhava-Daṇḍanāyaka is not known from other Hoysala inscriptions of this period. The *biruda* Kōngaramāri which his minister Paramaya Sāhaṇi bore, was adopted, perhaps, for the first time, by the Hoysala conqueror Viṣṇuvaradhana. The same *biruda* was assumed later on by the chiefs of Daṇāyakankōṭṭai. Paramaya Sāhaṇi must have rendered special service to Vīra-Nārasimha II, in subduing the Kōngu chiefs, who perhaps grew rebellious in his reign.

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47. No. 204 of 1910 yields for Vīra-Sōmēśvara the initial date Śaka 1155 (= A.D. 1233-34) which overlaps with the last years of his father Vīra-Nārasimha II.

Accession of Vīra-Sōmēśvara. An inscription at Badanālu in the Mysore district (*Ep. Carn.* Vol. III. Nj. 36) gives for him the date Śaka 1151, Sarvadhārin (= A.D. 1228-29), which is about five years prior to his accession. We learn from this record that Vīra-Sōmēśvara had already occupied Kannanūr in the Chōla country which his father had probably acquired between A.D. 1222 and 1224 (*Ep. Ind.* Vol. VII, p. 162). The imperial titles given to Sōmēśvara in the Badanālu record also prove that crown princes were entitled to royal epithets as the kings themselves. Evidently at this time Sōmēśvara was already the chosen crown prince. About a year or two after his accession prince Vīra-Sōvidēvarasa (i.e., Sōmēśvara) is stated to have led a successful campaign against Kādavarāya. His father Vīra-Nārasimha II is stated to have been encamped at Ravitadānada-kupṭa in order to march against the Pāṇḍya king, in Śaka 1156, Jaya, (= A.D. 1233-34) (*Ep. Carn.*, Vol. V, Ak. 123). From this it becomes apparent that the son as crown prince was actively helping his father in his wars against the Pallava and the Pāṇḍya kings. The incidents mentioned in the Tiruvēndipuram epigraph, already referred to, may also have been accomplished under the leadership of prince Vīra-Sōmēśvaradēva. That the initial date of Sōmēśvara was A.D. 1233-34, has been ascertained by Mr. Rice from a record in the Śrīraṅga-paṭṭanam tāluka of the Mysore State which combines the 21st year of his reign with the cyclic year Ānanda (*Ep. Carn.*, Vol. III, Introduction, p. 18).

Two of Sōmēśvara's epigraphs from Adhamankōṭṭai (Nos. 203 and 204 of 1910) mention his prime minister *Kumāragarandarakōva* Sōmaya-Daṇḍanāyaka. The same title is borne by Sōmaya in No. 103 of 1892 from Ratnagiri and in No. 73 of 1895 from Tirumalavādi, both in the Trichinopoly district. Sōmaya-Daṇḍanāyaka appears



to have been associated with the king from the very beginning of his reign up to at least his 22nd year; for, the last mention made of him is in No. 72 of 1895 from Tirumalavādi which is dated in Sōmēśvara's 23rd year and records a gift by a servant of Sōmaya-Dandanāyaka's son Śīṅanna-Dandanāyaka who in all probability is identical with the chief of the same name that invaded the Tamil country in or about A.D. 1240-41. Inscriptions of Sōmēśvara, dated between his 6th and 21st years are conspicuously absent in the south. Apparently, about this time Sōmēśvara must have been absent temporarily at least from the Chōla country either actually helping the Pāṇḍya king Māṇavarman Sundara-Pāṇḍya II (A.D. 1239-51) in his military campaigns or settling disputes in his own Kārṇāṭa dominions. The gifts recorded in Nos. 203 to 205 of 1910, which were made either "for the good of the king's arm and his sword" or "for his health," indicate the anxiety of his subjects in the Kōṅgu country for the welfare of their sovereign. The relations between Vīra-Sōmēśvara and Māṇavarman Sundara Pāṇḍya II appear to have been very cordial as indicated by the contents of the Tirumaiyam (No. 387 of 1906) and the Tinnevely (No. 156 of 1894) records (*Report on Epigraphy* for 1906-07, Part II, paragraph 26). The affix *mānadi* therein applied to Sōmēśvara also shows his close relationship to that Pāṇḍya king by intermarriage. The conquest of Kāṇa-nādu in Virudarājabhayaṅkara-vaṇaṇādu by his general Appanna-Dandanāyaka and that of the Tamil country by Śīṅanna-Dandanāyaka indicate, however, a rule with the Pāṇḍya king which perhaps was soon overcome. Jaṭavarman Sundara-Pāṇḍya I (A.D. 1251-61) whose reign falls within the last years of Sōmēśvara (A.D. 1233-34 to at least 1262) is stated to be the enemy who killed the 'moon of Kārṇāṭa' (i.e., Sōmēśvara) as hinted in the Rāṅganātha inscription (*Ep. Ind.* Vol. III. pp. 7 ff). Reference to Sōmēśvara's death in the Rāṅganātha inscription of Jaṭavarman Sundara-Pāṇḍya I. Records of Sōmēśvara in the Tamil country, range up to his 29th year (i.e., A.D. 1262). Jaṭavarman Sundara-Pāṇḍya I could, therefore, have killed Sōmēśvara only in A.D. 1262 at the latest. Sōmēśvara's southern capital Kannanūr is stated to have been occupied by Jaṭavarman Sundara Pāṇḍya I in A.D. 1261-65 (No. 702 of 1904). Consequently the date of the Rāṅganātha inscription where Jaṭavarman Sundara-Pāṇḍya I boasts of having killed Sōmēśvara must be placed between A.D. 1262 and A.D. 1265-66 (No. 197 of 1906), the latest date available for Sundara-Pāṇḍya. Vīra-Rāmanātha, the son of Sōmēśvara, appears to have subsequently recaptured Kannanūr from the successors of Jaṭavarman Sundara-Pāṇḍya I.

48. Vīra-Rāmanātha succeeded to the throne in Śaka 1177 (= A.D. 1255) (*Ep. Ind.* Vol. III. p. 10) apparently during the life time of his father. This date is confirmed by No. 202 of 1910 which gives Śaka 1182 as the equivalent of the 6th year of his reign. The temple of Mayindīsuram-Uḍaiyār which received a grant in this year is already mentioned in a record of Sōmēśvara (No. 204 of 1910). Perhaps this temple, which like the village Mahēndramangalam was named after the Nolamba conqueror Mahēndrādhirāja, is perhaps identical with the temple of Sōmēśvara, not far from Bhairava, at the eastern entrance into the modern village of Adhamāṅkōṭṭai. The style of this structure, however, is so plain and simple that it is not possible definitely to assign it to the time of the Nolamba-Pallavas.

Accession of Vīra-Rāmanātha.

Temple of Mayindīsuram-Uḍaiyār at Adhamāṅkōṭṭai probably identical with the modern Sōmēśvara.

Vīra-Rāmanātha is known to have ruled the southern portion of the Hoysala kingdom acquired by his grandfather Vīra-Narasimha II., while the paternal estate round Dōrasamudra went to his half brother Narasimha III. Some of the Kolar inscriptions published by Mr. Rice refer to the Kundāni kingdom above the ghauts which as the editor suggests, must have belonged to Rāmanātha. Mr. Rice, however, identifies Kundāni after which the kingdom was named, with Kundāṇa in the Dēvanahalli tāluka of the Bangalore district. But No. 100 from the Mālūr tāluka of the Kolar district, which designates the territorial division under reference as

Hesar-Kundāni kingdom seems to imply that the identification of Mr. Rice is untenable. I have been kindly informed by F. J. Richards, Esq., I.C.S., District Magistrate, Civil and Military Station, Bangalore, that there are two places of historical importance near Hosūr (Salem district) named Kundāni and Tirtham which still contain ruins of fortifications, old temples and residential buildings. He calls my attention also to a number of lithic records which when copied and examined are sure to throw a flood of light on the history of the Hoysalas above the ghauts. From the information, at any rate, now supplied by Mr. Richards, it appears as if Hesar-Kundāni of Mālūr No. 100 is probably Kundāni near Hosūr which by its proximity to the latter village was so designated in order to distinguish it from Kundāna of the Bangalore district.

49. The only two records of Vīra-Ballāla III copied during the year under review are dated in the cyclic years Prabhava and Chitrabhānu, the latter corresponding to the latest year of Ballāla III (*viz.* Śaka 1265).

#### VIJAYANAGARA DYNASTIES.

50. The temple of Jvaraharēśvara at Conjeeveram (now under repair) was examined at the instance of the Archaeological Superintendent, Madras, and was found to contain a single record of the time of the Vijayanagara prince Kampana-Udaiyar II (No. 230 of appendix B), whose conquest and occupation of the south are known from previous reports. The temple under reference is named Śuravādinda-Nāyanār in this record and Suravattālamudaiya-Nāyanār in an earlier record of Vikrama-Chōla (above, paragraph 27), of which the modern name Jvaraharēśvara is a

Udaiyars.

Sanskrit translation. In some of his inscriptions from the Chingleput and

North Arcot districts, Harihara II calls himself Ariyana-Udaiyar, Harihana-Udaiyar or Mahārāja Harihana-Udaiyar with the usual provincial title *mahāmaṇḍalēśvara* added to his name as in the case of many other Vijayanagara kings and viceroys. These latter records come from the Jagannātha-Perumāḷ and the Uttāndiśvara temples at Tirumaliśai and from the Sundararāja Perumāḷ temple at Valarapuram. They are, however, documents of no historical value. A few other records, however, of Harihara II, his son Bukkana-Udaiyar II and his grandson Vira-Vijayabhūpati-Udaiyar copied during the year, supply some interesting information about the taxes levied on certain classes of people which may be noticed with advantage in spite of the unintelligible fiscal terminology employed in these documents.

51. In the year Dhātri (corresponding to Śaka 1319) of the reign of Harihara II, Mallanna-Udaiyar issued an order (*nirūpa*) that the *Settis*, *Kaikkōlars*, *Vānigars*, oil-*vānigars* and others included in the eighteen *pattadai* (castes) in the village of Pādi-Tiruvallidāyam must make over the taxes payable by them, *viz.*, *pattadai-āyam*, Taxes payable by the eighteen castes (*pattadai*) *pattadai-nū-āyam*, *māḍaviratti*, *sam-*  
at Pādi-Tiruvallidāyam. *mādam*, *sekku*, etc., for the benefit of the

temple (No. 221 of 1910). This Mallanna-Udaiyar, evidently the *pradhāni* at the time, is perhaps identical with Mallana-Udaiyar who was ruling Haive in Śaka 1309 (*Ep. Ind.*, Vol. III, p. 117) with his residence at Honnāvura (Honavar). Vira-Bukkana-Udaiyar (*i.e.* Bukka II) in Śaka 1326, fixed the taxes payable by the *Settis*, *Kaikkōlars* and the *Vānigars* living in the premises of the temple at Pulipparakōvil at 2 *panam* per year on each

Similar taxes at Pulipparakōvil.

individual and 2 *panam* on each loom (No. 293 of appendix B). This amount

apparently covered all the taxes payable by them, *viz.* *pattadai-nūl-āyam*, *āttai sammādam*, *pērāya-chehemmadam*, *kaiyērupu*, *māḍaviratti* and *daṇṇāyakkar-magamai*, some of which are mentioned also in the Pādi-Tiruvallidāyam inscription quoted above. In the reign of Vijayabhūpatirāya-Udaiyar (son of Dēvarāya I), the *sthānatār* (*i.e.* the managers of the temple) of Pulippagavarkōvil are stated to have granted, after consulting with the revenue authorities at Ohandragiri-śālā, a remission of 6 *panam*

*Vāsal-panam* remitted.

which they used to take in excess from the *Kaikkōlars* as *vāsal-panam*; but,

collected, as before, 3 *panam* from each family of? *Kachchavada-vāniyar*, [3] *panam* from each family of? *Śivanpaḍavar* (*Sembaḍavar*), 40 (*panam*) on cloths and 4 towards:

*kāṭṭigai-kāṇikkai* (No. 294 of appendix B). Still another tax which the *Pallis* of Pādi had to pay to the temple at Tiruvallidāyam was the *Idāṅgaivari*. The *idāṅgai*

*Idāṅgaivari*.

perhaps a claim to collect this tax for the benefit of their communities, consented to a portion of the collection at Tiruvallidāyam being paid to the temple No. 215 of appendix B), in the year Plāvaṅga (corresponding to Śaka 1350) of the Vijayanagara king Dēvarāya II. No. 196 of 1910 which belongs to the same reign, is, however, dated in Śaka 1362, during the "rule of" Dēvarāya's *pradhāni* Mādana-Dannāyaka-Dēvarāya II and Mādana-Dannāyaka-Uḍaiyar of Muluṅvāy. This shows that Mādana-Dannāyaka was powerful not only in Muluṅvāy-chchāvadi, which was

evidently his gubernatorial division, but throughout the Vijayanagara country. He is perhaps identical with Mādanna-Uḍaiyar for whose merit in Śaka 1360 his brother Lakshmana-Dandanāyaka 'lord of the southern ocean' (perhaps the same as Lakkanna-Dandanāyaka mentioned in No. 100 of appendix C), made a grant at Pirāṇmalai (No. 141 of 1903). We know also that in Śaka 1356 this same Mādanna together with his brother Lakkanna, gave, under orders of the king, the charge of the Tēkal country to Sāluva Gōparāja, a nephew of king Dēvarāya II. The record under reference at Kadagattūr (i.e. No. 196 of 1910) states that one of the Telugu Rāhuttars named Malla-Rāhuttar living in the Muluṅvāy-chchāvadi country, assigned to the Mudigonda-Chōlīśvara temple at Kadaikkattūr (i.e., the modern Kadagattūr) the taxes *nādutalavārikkui* the police rate), *setṭiyār-magamai* (voluntary fee paid by the *setṭis*) collected on

Taxes assigned to the Mudigonda-Chōlīśvara temple at Kadakattūr. either side (*ubhayamārya*) of the village and an *allāyamānyam* and *adi kāsu* on each shop opened in the markets at Varagūr.

52. [Mallikārjuna-] Praudhadēvarāya is represented by two inscriptions from Pulipparakōvil (No. 295 of appendix B) and from Nagar (No. 304 of 1910). The former mentions Dēvappagal, the son of the *mahāpradhāni* Annadāta-Dannāyakkar. A certain Dēvappa-Dandanātha, son of Śrīgiri, is referred to in a copper plate inscription

Mallikārjuna and Dēvappa-Dandanātha.

from Puttige-maṭhu at Tirthahalli (*Ep. Carn*, Vol. VIII., Pl. 206). It is not impossible that the Śrīgiri mentioned here, was another name of Annadāta of the Tirthahalli plates. The Nagar epigraph, which is dated in Śaka 1378, Dhātṛi, seems to refer to the Sāluva *Mahāmaṇḍalēśvara* Narasiṅgayadēva-Ma[hārāja]. This is the earliest reference to Naraśiṅga, in inscriptions.

A record from Kadagattūr (No. 195 of 1910) is dated in Śaka 1398 in the reign of Mallikārjunarāya, son of Pratāpadēvarāya, 'who levied tribute from all countries and from Ceylon and who witnessed the elephant hunt.' This is clearly a reference to Immadi-Praudhadēvarāya Mallikārjuna, son of Dēvarāya II. The Pārnapalle inscription referred to by Mr. Sewell on p. 97 of his *Forgotten Empire* is also dated in Śaka 1398 during the reign of 'Praudhadēvarāya of Vijayanagar.' The actual ruler on the Vijayanagara throne at this time was, however, Mallikārjuna's son Virūpāksha whose dates, we know, range between Śaka 1387 and Śaka 1408—the latter being the probable date of the Sāluva usurpation. I have elsewhere surmised that this Praudhadēvarāya of the Pārnapalle

record might have been a son of Virūpāksha and a grandson of Immadi-Praudhadēvarāya, being so named after his grandfather as is customary in Indian homes. (No. 593 of 1902). Now that Mallikārjuna surnamed Immadi-Praudhadēvarāya, son of Dēvarāya II, is represented as still ruling in Śaka 1398, we have only to presume that Mallikārjuna who succeeded to the throne about Śaka 1369, did continue to rule the kingdom down to Śaka 1398, perhaps jointly with his son (or brother) Virūpāksha from or after the year Śaka 1387.

53. Soon after his accession to the throne in Śaka 1431, Kṛishnarāya is stated to have quelled the rebellious chiefs of Ummattūr. At Erode is an inscription (No. 169 of 1910) which is dated in Śaka 14[3]2, in the reign of a certain Parvata-Rāhuttar who is styled a *mahāmaṇḍalēśvara* and assumes all the Vijayanagara *birudas*, one of



which *Ilamun-tirai-konda* 'one who levied tribute from Ilam (Ceylon)' is particularly worth noting. The gift recorded in the Parvata-Rahuttar, probably Krishnaraya's inscription was made by one of the *Okkal-makkalu* 'the cultivators' of Ummattur-sirmai.

sirmai in Mel-nadu. Evidently, the latter was the dominion proper of Parvata-Rahuttar who may have been a prince of the royal family placed by Krishnaraya in charge of the newly settled Ummattur-sirmai or more probably, one of the rebellious chiefs himself, whom Krishnaraja had to punish. The 15 *Devarayan-pon* stated to have been granted to the Tondayappar temple, in this record, are probably identical with the *Devaraya pagodas* described by Dr. Hultsch in *Indian Antiquary*, Vol. XX, p. 302, Nos. 4 and 5. Another record, which could not be definitely assigned to any particular dynasty of chiefs, is No. 168 of 1910, where a certain Viraraja-Davakka-

Devaraya pagodas.

Maraiya-Nayaka-Udaiyar is stated to have made a grant to the temple of Tondis-varamudaiya-Mahadeva at Erode, in Saka 1426 which falls into the reign of Krishnaraya's elder brother Vira-Narasimharaya.

The remission of the taxes *jodi* and *arasu-peru* by Krishnaraya in favour of the Saiva and Vaishnava temples of the south on his return from his victorious campaign against the Gajapati dominions, has been frequently referred to in previous epigraphical reports (e.g. *Report* for 1908-09, paragraph 69). No. 80 of 1911 from Tirukkandisvaram in the Tanjore district makes mention of this donation and describes the king's capture of the fortress of Udayagiri where Tirumalai-Rahuttaraya,

Krishnaraya's campaign in the east and his munificent gifts to the Saiva and Vaishnava temples.

Kondappalli, Rajamahendravura and others. Among the generals of the Gajapati king that submitted to Krishnaraya on this eastern campaign, is mentioned prince

The Gajapati prince Virabhadra, a provincial governor.

Virabhadra who, as stated in a record from the Chitaldroog district (*Ep. Carn.* Volume XI. Dg. 107) was apparently raised to the high position of a provincial Governor, though Nuniz gives a different account and makes Virabhadra's end a sensational tragedy (Mr. Sewell's *Forgotten Empire*, page 319-f.)

54. Achyutaraya was an equally powerful king though not greater and the common way in which people still speak of the 'happy days of Achyutaraya-Krishnaraya' sufficiently suggests the popularity and greatness of that sovereign. The Gajapati king and his Muhammadan allies who were completely crushed by Krishnaraya's prowess appear to have received their vengeful attack on Achyutaraya's dominions soon after the latter ascended the throne. From the titles 'the conqueror of the Odriya (Oriya) forces' and 'the terror to the minds of the Tulukkars' which Achyutaraya assumes in Saka 1451, the very first year of his reign (No. 256 of 1910), we have perhaps to gather that he secured his position by defeating the forces of the

Achyutaraya probably defeated the combined forces of the Gajapati king and the Muhammadans.

Gajapati and the allied Muhammadans, in that year. The statement in No. 200 of 1910 that in Saka 1452 Achyutaraya 'was firmly seated on his throne' also points to the same conclusion. Some records go further even to attribute to Achyutaraya 'the conquest of all countries' (No. 27 of 1911) and the subjugation of Ceylon (No. 40 of 1897). The two Conjeeveram inscriptions copied in previous years (Nos. 49 and 50 of 1900) describe in detail the victorious campaign of Achyutaraya in the south. In a record from Kodumalur in the Madura district (No. 400 of 1907) and also in No. 200 of appendix B, he is named Immaḍi Achyutadeva-Maharaya which has perhaps to be interpreted as the 'twice powerful' Achyuta. Kamiyappa-Nayaka, son of Madde-Bommiyappa-Nayaka, son of Bappa-Nayaka, is stated in the latter to have revived near the Bhairavadēva temple at Adhamankottai, a market which had become extinct. For the benefit of

A market near the Bhairava temple at Adhamankottai revived.

this temple, he also fixed a small fee (*ilu* and *adi-kasu*) probably collected from the

people and the stalls that transacted business there. Achyuta's munificence like that of his predecessor Krishnarāya is established by the reference in certain epigraphs to the institution of a bank (?) called Ānandanidi 'which made Kubēras of Brāhmanas' (*Annual Report* for 1903-04, paragraph 24) and by the rich jewellery that he is said to have bestowed on Varadarāja at Little Conjeeveram on his return from the victorious campaign against the Tiruvadi-rājya (No. 50 of 1900).

55. Sellappa alias Vira-Narasīngarāya-Nāyakkar to whom reference has been made in paragraph 69 of Part II of my *Annual Report* for 1908-09, is mentioned in No. 256 of appendix B and, as usual in the records of Krishnarāya, he also occupies here the position of a superior for whose merit a gift was made by Achyutarāya himself.

Sellappa alias Vira-Narasīngarāya-Nāyakkar. It is very doubtful if we have to identify Vira-Narasīngarāya-Nāyakkar with the father of Achyutarāya. It may be noted that Sellappa is the name given in the *Achyutarāyābhyudaya*, to the renegade Chōla feudatory whose capture was the *casus belli* in Achyuta's invasion of the Tiruvadi-rājya (i.e., the Travancore country). As Vira-Narasīngarāya-Nāyakkar is also called Sālva-Dannāyaka in No. 256 of 1910, we may perhaps identify him with Salvanay or Salvanayque mentioned by Nuniz as a

minister of Achyuta with 'very large territory bordering on Ceylon.' Perhaps it was this minister who, at first, so much revered by the king, became his enemy subsequently and joined Tumbichchi-Nāyaka of Madura in defying Achyuta. Five inscriptions from Narasīngapuram, of which only one was copied in the year 1896, refer to the time of Achyutarāya. Of these, No. 238 of Appendix B states that the village of Periyapūliyāvi which was surnamed Narasīngapuram, was situated to the

Temple of Lakshmi Nārasīngamūrti at Narasīngapuram. south of Kūvam alias Tyāgasamudranalūr also surnamed Narasīngapuram.

An agent of the king named Tittāra Pillai of Conjeeveram set up at this place (Narasīngapuram) the image of Lakshmi Nārasīngamūrti on which occasion he granted lands to Brāhmanas, to servants (No. 242 of the same appendix), to the reciters of the Purāṇa called *Bhakti-saṅgi* (*ibid.* 240) and to the reciters of Vēdas (*ibid.* 237). An image called Prahlādapurandara which was to be carried out in processions was also presented to the temple on the

Various gifts. same occasion (No. 239 of appendix B). Grants of land were made for the merit of *periyaiyāmi* Narasā-Nāyaka, the father of Achyuta. In Part I, paragraph 2 of this report, I have already referred to two of Achyuta's epigraphs at Erganahalli (Nos. 175 and 178 of appendix B) which mention the temple of Nāṇjundēśvara at Nāṇjangūd at the confluence of the rivers Kapilā and Kaundinī.

56. The next king Sadāśiva receives the Sālva title Gandakattāri-Sālva in No. 305 of 1910 as, in his record at Singavaram, dated A.D. 1561-62 (No. 235 of 1904). Like his predecessor Achyuta, Sadāśiva also boasts of 'having conquered the

Sadāśiva. Mussalmans, subdued all countries and having levied tribute from Ceylon'; (*Epigraphical report* for 1904-5, Part II, paragraph 34 and *Report* for 1907-08, Part II, paragraph 82) His able generals Rāmarāja-Timmarāja-Vitthalarāja and the latter's cousin brother Aliya-Rāmarāja who was the *de facto* ruler during Sadāśiva's reign, must have by their extensive conquests in the south and the north respectively, amply justified the ambitious titles of the king, though not to their fullest import. A son of Aliya Rāmarāja, was Krishnamarājayya who in the Śaka year 1482 (A.D. 1560-

Krishnamarājayya, son of Aliya-Rāmarāja. 61) appointed a certain Jñānaprakāśa-pandaram of Tiruvārūr to be the supervisor of the temples at Śikkil, Vadagudi and Vōdāchehēri (No. 104 of 1911). Evidently, Krishnamarājayya was ruling a part of the Tanjore country as a subordinate of Sadāśiva. No. 240 of appendix B mentions China-Timmayadēva Mahārāja, son of Rāmarāja-Timmayya, and consequently, a brother of Sadāśiva's general Rāmarāja-Timmarāja-Vitthala. Prince China Timma is mentioned also in the Telugu poem

Prince China Timmayadēva Mahārāja, governor of Chandragiri-rājya. *Balabhāgavata* of Dōsūri Kōṇērūkavi, as a brother of Vitthala. Evidently, China-Timmayadēva Mahārāja was the Gover-

nor of the Chandragiri-rājya in which Narasiṅgapuram was situated; for, in No. 443 of 1905, the same chief refers to Chandragiri-rājya, the territorial division over which he was ruling as 'nammidasirmai' (i.e. our country) and in No. 246 of 1904 mention is made of the 74 temples in town Chandragiri of Chandragiri-rājya which perhaps received concessions from China-Timmayadēva. Another important personage

of the time of Sadāsiva was the *Mahā-maṇḍalēśvara* Immadi Dōratta Vaśavayadēva Mahārāja. Immadi Dōratta Vaśavayadēva-Mahārāja who in No. 28 of appendix C bears the titles *Āruvaragaṇḍa*, *Asura-nārāyaṇa* and *Tyāgamāsamudra*. Vaśavayadēva was apparently connected with Immadi Dōratta Śundayadēva mentioned in two records of the time of Achyuta (Nos. 294 and 295 of 1897) with almost the same titles.

57. Very few published epigraphs of the Karnāṭa king Śrīraṅgarāya II. have been referred to by Professor Kielhorn in his *Southern List* (Nos. 535 to 537). They range in date between Śaka 1497 and 1506. No. 23 of appendix A is a copper-plate grant of the same king kindly sent to me by the Government Epigraphist, for examination. It is dated in Śaka 1498, Dhātri. Compared with the later Karnāṭa grants of Kūniyūr and Viḷpāka, we find in it a number of new verses some of which are of undoubted historical interest. It is said of Śrīraṅgarāya II. (usually described as Śrīraṅgarāya I.) that while he stopped at Uddagiri (i.e. Udayagiri), he conquered

the inaccessible fortresses, Koṇḍaviḍu, Śrīraṅgarāya II. at Uddagiri (Udayagiri). Vinukonḍa and others; and that he was, at the time of the inscription, abiding with all his insignia of royalty in the excellent town of Penugonḍapura. Tirumaladēvi and Kṛishṇāmbā are mentioned as his two wives. He bore the titles *Avahaḥurāya-mānamardī* (i.e. who crushed the pride of the

His titles.

Avahaḥu king), *Birudamanyara-gaṇḍa*, *[Gaṇḍara]-gūḷi* and *Manyapuli*. The object of the grant was to register the gift of the village of U[ra]jān[che]ri surnamed Veṅgaḷāmbāpura, to a certain Lakshmīpatibhaṭṭa in the year already referred to. Śrīraṅgarāya's Dēvanahallī plates of Śaka 1506 (= A.D. 1534) which are registered as No. 537 in Professor Kielhorn's *Southern List*, appear also to give the same details about Śrīraṅga as No. 23 of appendix A (*vide* Report of the Mysore Archæological department for 1909-10, paragraph 100).

58. The most famous of the Karnāṭa kings, however, was Veṅkaṭa I. for whom the dates Śaka 1514 and 1523 are given by Professor Kielhorn. No. 243 of 1910 from Narasiṅgapuram supplies a later date, Śaka 1530 and records among other things the gift of 65 gold pieces called *Veṅkaṭarāya-varāhaṇ*, for conducting certain festivals

in the temple of Alagiyaśiṅgar at Narasiṃhapura (i.e. Kūvam Tyāgasamudra-nallūr). Veṅkaṭapati's coins are rather rare in numismatic catalogues. One gold *pagoda* described by Professor Hultzsch on page 307f of *Indian Antiquary*, Vol. XX, is attributed to one of the two Veṅkaṭas of the Karnāṭa dynasty whose inscriptions begin with the invocatory phrase *śrī-veṅkaṭēśāya-namaḥ* which is identically also the legend engraved on the reverse side of the coin. It is not impossible that the *Veṅkaṭarāya-varāhaṇ*s referred to in the Narasiṅgapuram record were of the type figured by Professor Hultzsch in the *Indian Antiquary*. The Narasiṅgapuram inscription mentions also the chief Gōbūri-Ōbarāja whose identity with Ōbōrāya, a brother-in-law of Veṅkaṭa I., as mentioned by

Gōbūri-Ōbarāja connected with Gobbūri Barradas, has been noticed already in the last *Annual Report*, Part II, paragraph 56. Gōbūri-Ōbarāja was connected evidently with Gobbūri-Narasarāja, a nephew of the famous Rāmarāja II. and the patron of the Telugu poem *Narasabhūpālīyam*.

59. Rāmarāja Veṅkaṭapatirājayadēva-Mahārāja is stated in No. 22 of appendix C as the ruling sovereign in the cyclic year Jaya when, Dinakara Pillai, agent of Acchutappa Nāyakkar Ayyar appears to have made a grant to the Śiva temple at Tirumaliśai. The cyclic year Jaya may be taken to correspond, if the date has to fall into the reign of one of the two Veṅkaṭas of the Karnāṭa dynasty, to either Śaka 1517 or Śaka 1577. The affix Rāmarāja with which the name of the king is compounded must denote either the king's father or his grandfather. As, however, in the case of



Venkata I. we could not have this coincidence, — his grandfather being Raṅga and his father Tirumala —, it is perhaps more likely that Venkaṭapatirājayadēva-Mahārāja mentioned in the Tirumaliśai inscription is Venkata II., the grandson of the famous Aliya-Rāmarāja. In this case, however, it is difficult to explain how his rule could have extended beyond that of his brother's son Raṅga VI., whose Kallakurśi grant is dated in Śaka 1566. An indisputable copper-plate grant, however, of the time of Venkata or Peda-Venkata II. is No. 17 of appendix A, received from Mr. Saiyid Abdul Hussain Sahib of Penugonda through R. Morris, Esq., I.C.S., Collector of Anantapur. It is dated in Śaka 1560, Pramāthin which corresponds to A.D. 1639-40. The text of the inscription agrees almost word for word, with that of the published Kūniyūr grant. The object of the charter was to restore (1) the

His Bābayya-daraga plates from Penugonda. *hōra*-villages Jilōcharla (or Jiluvacharla), Pullasānivoddu, Tōṭi (or Tōṭinadimipalle) and Tungōdu which were originally granted by Vīra-Naraśiṅgarāja (perhaps the Śāluva usurper of that name) ruling at Vijayanagarapaṭṇa, about the end of the 15th century A.D., to the daraga of Bābayya in Penugonda; of the villages Bīdupalle (or Bīduhalli) and Velidadakala in the Penugonda-rājya, granted by Sadāśivarāja to the same institution about the middle of the 16th century; and of lands below the Roddam tank, the Kottacheruvu tank and near the Vuppuvāgu granted likewise, by Venkaṭapatirāyalayyavāru (evidently Venkata I.), about the end of the same century. While restoring these the king also appears to have presented to the daraga in the year Bahudhānya a paddy field and a garden at Jagadēvupālyam, and the right of taking water from the channel Kayyam-kāluva and a flower garden with well, at the northern entrance into the Bābayya-[daraga]. The reason for the renewal of the old grants by Venkata II., is stated to be 'the loss of the original documents, on the occasion when Immaḍi-Hāvali-Bairē-gauḍa of Pedda-Ballāpura seized the fortress of Penugonda, then, in the possession of Hadapa Komārārāja.'

Their contents. Mr. Rice (*Mysore Gazetteer*, Vol. II, p. 69) mentions in connexion with Dod (Pedda)-Ballāpura a chief of Āvati (Hāvali?) named Malla-Bairegauda who founded that town and three of his successors, all of whom were named Hāvali Baire-gauḍa. They were perhaps subordinates, at the commencement of their career, to the Vijayanagara kings at Penugonda, but evidently during the reign of Venkata II. or a little before, appear to have become rebellious and to have seized the capital of the Vijayanagara kings for, at least, a short period. From another copper-plate record relating to the same daraga of Bābayya, noticed below, it will be evident that this institution was, in all probability, the shrine of the Muhammadan saint Bābā-Natta to whose astrological forecasts or to those of the priests who presided over that institution much importance was attached by kings and peasants, alike.

Immaḍi-Hāvali Bairē-gauḍa of Pedda-Ballāpura seizes the fortress of Penugonda. It was perhaps for this reason that the villages mentioned above, were granted to the daraga by the early kings of Vijayanagara as *hōra*-villages, i.e. donative villages meant for encouraging the study of *hōra* (horoscopy).

60. Raṅga VI., the successor of Venkata II. is represented in the collection by a copper-plate record (No. 22 of appendix A) which is dated in the same year as his Kallakurśi grant, with the Sanskrit verses copied over *verbatim*. These plates were also sent to me for examination by the Epigraphist to the Government of India. The object of the grant is to register the donation of the village of Kāsaram together with the tank Rāmābhatlacheruvu (both of which were situated in the Kālāhasti country and in the A[kk]uruti-māgānam) for the mid-day sacred bath and offerings of Kālāhastīśvara, for the purpose of maintaining a feeding institute (*śātra*) and for conducting the *samārādhana* in the shrine of the goddess on Fridays. It is further stated that the gift was made to the temple priest Sadāśiva at the request of a certain Venkata, son of Karī-Channa and grandson of king Peda-Venkata.

Kāsaram plates of Raṅga VI. Perhaps Venkata was a grandson of the Kārṇāṭa king Peda-Venkata (II.), who Venkata, a grandson of Peda-Venkata II.

not being in the direct line of descent, did not succeed to the throne and was consequently occupying a subordinate position under Raṅga VI.

61. Among the copper-plate inscriptions included in appendix A, Nos. 7, 9 to 12 and 16 belong to the Sētopatis of Ramnad. The last of these is so badly engraved that it is impossible to make out the contents of it, in full. Nos. 11 and 12 belong to the time of Dalavāy Sētopati Kāttadēvar and record grants made by him of 13 villages to the temple of Rāmanāthasvāmin and the shrine of Parvatavardhani-Amman at Rāmēśvaram. From the dates given on Mr. Sewell's tentative table of the Sētopatis (*List of Antiquities*, Vol. II, p. 228), it seems as if Dalavāy of Nos 11 and 12 must have been a surname of the first chief Śaḍayaka Tēvar Uḍaiyāṇ Sētopati (A.D.

The Sētopatis of Ramnad.

1604-1621), as it was in the case of his son. No. 10 belongs to the time of

Tirumalai Raghunātha Sētopati Kāttadēvar who is, elsewhere, stated to have successfully averted an invasion of Madura by the king of Mysore. The inscription under reference states that he was the son (perhaps the adopted son) of Tirumalai Dalavāy Sētopati Kāttadēvar and bore the title 'Hiranyagarbhayāji' (i.e., the performer of the Hiranyagarbha sacrifice). This shows that No. iii, who preceded Tirumalai Raghunātha Sētopati on Mr. Sewell's genealogical table, was actually called Tirumalai Dalavāy Sētopati Kāttadēvar. Another king who bore the title 'Hiranyagarbhayāji' was Muddu Vijayaraghunātha Sētopati Kāttadēvar who was ruling in Śaka 1635, Vijaya — A.D. 1713-14 (No. 9 of appendix A). Muddu Rāmalinga Vijayaraghunātha Sētopati Kāttadēvar mentioned in No. 7 of appendix A is identical with No. xiv. of Mr. Sewell's genealogical table and is stated to have been 'the elevator of the family of Hiranyagarbhayāji Raghunātha Sētopati Kāttadēvar.' This latter statement perhaps implies that Muddu Rāmalinga was adopted by No. xiii. Raghunātha, on Mr. Sewell's table. The record is dated in Śaka 1692, Vikrita = A.D. 1770-71 and gives a long list of fanciful titles to the king some of which, viz. 'the lord of Tēvainagara,' 'the ornament of the Solar race', and 'the bearer of the Hanuman-flag,' he shared in common with the other kings of the Sētopati family who also bore the surname Hiranyagarbhayāji. That he defeated the *Tulukkar* (i.e. the Muhammadans) and performed the sixteen great gifts commencing with the *tulāpuruṣa* (viz. weighing oneself against gold), are, perhaps, significant enough and account, in a way, for the defeat inflicted on this chief whose power 'was evidently growing, by the combined forces of the Navāb of Trichinopoly and the English, in A.D. 1773. This is the very Sētopati whose capture by Hazrat Nawab, his imprisonment in Trichinopoly and the confiscation of his country round Trichinopoly are referred to in No. 14 of appendix A, the date of which viz. Nandana = A.D. 1772-73 exactly coincides with the date prescribed, by Mr. Sewell for this event (above, Part I, paragraph 7).

62. Appendix A includes also five copper-plate records of the Nāyaka dynasty of Madura. The earliest of them are Nos. 5 and 6 which belong to the time of Tiru-

The Nāyakas of Madura.

malai Nāyaka and register the grant of a charter to a private individual on the occasion when the king had come to Pallimadam tāluka and was joined there by Muddu Rāmalinga Toṛai (called Kelavaṇ Sētopati Muddu Rāmalinga Pandudaiyāṇ Toṛai in No. 6. The latter is stated in No. 5, to have come to the Pallimadam tāluka at the instance of Kelavaṇ Sētopati Pandudaiyāṇ. There is no doubt that Muddu Rāmalinga Toṛai and Kelavaṇ Sētopati were related to each other and had come to consult with Tirumalai Nāyaka on some State affairs. Mr. Sewell, on p. 230 of his *List of Antiquities*, Vol. II, mentions that 'the king of Madura in gratitude for the services rendered (in connexion with the Mysore invasion) ceded to the Sētopati the villages of Tiruppūvaṇam, Tiruchchūlai and Pallimadai.' Perhaps it was to bring about this settlement that the Madura Nāyaka met the Sētopati in the Pallimadam tāluka. But, the only claimants to the Sētopati throne at this time were, according to Mr. Sewell, Tirumalai Raghunātha Sētopati Tēvar, Tanaka Tēvar and Tambi Tēvar. Consequently, Kelavaṇ Sētopati and Muddu Rāmalinga Toṛai mentioned in No. 5 of appendix A, must have been other claimants of a collateral branch, whose names are revealed only by this document. It is interesting to note that in both the records the applicant for the copper-plate charter is stated to have approached the

kings, offering them *śiṣākkarai*, i.e. sugarcandy, as a *nazzar*. This is still the orthodox etiquette observed in visiting high personages. The next two Nāyaka plates which deserve to be noticed are Nos. 3 and 19 of appendix A both of which refer to the regency of the famous Nāyaka queen Maṅgammāl. They are both dated in the Śaka year 1623, Vishu (Vṛisha) and are written in Telugu characters. In the first of these, Vīra-Veṅkaṭadēva

Mahārāya with the imperial titles *Mahārājādhirāja* and *Paramēśvara*, is stated to have been ruling on the jewelled throne at Ghanagirinagara (i.e. Penugonda). It is not exactly possible to understand how the Karnāṭa king Veṅkaṭa II. who lived about the middle of the 17th century A.D., could have been referred to at the beginning of the 18th. Perhaps Vīra-Veṅkaṭadēva mentioned here is third Veṅkaṭa whose existence is not yet known from epigraphical records. It may be observed that Mr. Sewell's table of the later Karnāṭa kings subsequent to Veṅkaṭa II. (*Forgotten Empire*, p. 216) mentions two or more kings of the name Vīra-Veṅkaṭa. The other record of Maṅgammāl (No. 19 of appendix A) is a charter in favour of the Bābayya-daraga at Penugonda already referred to. The plates which were received through the Collector of Anantapur, register the grant of the villages of Śūriyūru and Mēle-Śūriyūru (with the hamlet of Vīramanāyanīḷle) near Trichinopoly, to Nasaradin or Sēku (Sheikh) Nasuradin, the agent to the

Another grant to the Bābā-Natta-daraga at Penugonda. The daraga is also once called in the record the temple of Bābayya, and the reason for making the grant to it is stated to be the forecast 'that the (State) business of Tanjāvūr would result in a success and it proved to be true.' The business herein referred to was in all probability the alliance with Tanjore against Mysore mentioned on page 203 of Mr. Sewell's *Lists of Antiquities*, Vol. II. This is an instance of the Muhammadan institution of Bābā-Natta (or Bābayya) at Penugonda being patronised on account of its successful forecasts. The shrine and the endowments connected with it are still in the possession of Saiyid Abdul Hussain who is the rightful owner of the plates under reference. He is stated to be a descendant of the managers of the daraga of Saint Baba Fakruddin (the Bābā-Natta of the inscriptions). It must be noted, however, that the manager or agent referred to in the copper-plate was Sheik Nasuradin while the present owner is Saiyid Hussain. No. 1 of appendix A belongs to the time of Vijayaranga Chokkanātha Nāyaka (A.D. 1704-31) the last of the Madura Nāyakas given on page 200 of Mr. Sewell's *Lists of Antiquities*, Vol. II. The grant recorded was, apparently, a gift to an Āyurvēdic doctor in the time of Vijayaranga Chokkanātha Nāyaka. The grant recorded was, apparently, in favour of an Āyurvēdic doctor who was permitted to enjoy the lands given him rent-free, 'by offering prayers to Dhanvantari (the supposed physician of the gods).'

#### OTHER DYNASTIES.

63. One record of the Rāshtrakūṭa king Kaṇṇaradēva (Krishṇa III.), dated in his 20th year, was copied at Tiruvadandai in the Chingleput district (270 of 1910). As in his other inscriptions from the Tamil country, Krishṇa III., here, assumes the title Krishṇa III., 'who took Kaachchi and Tanjai.' *Kachchiyum-Tanjaiyū-gonda* i.e. 'one who took Kachchi (Kāñchi) and Tanjai (Tanjore).' The former of these boasts is fully justified by the large number of his inscriptions found in the Chingleput, North Arcot and South Arcot districts; but no records which confirm his capture of Tanjai have yet been discovered. Three epigraphs of this king, copied at Ōṭūru in the Shimoga district in the year 1901, are registered as Nos. 372 to 374 of appendix D. Of these, the two latter refer to him as Kannara-Valla[bha] and enable us to identify Śrī-Ballaha of the Embādi

Also called Vallabha.

*viragal* (Annual Report for 1906-07, p. 87, paragraph 64) with the Rāshtrakūṭa king Krishṇa III.

64. Pārthivēndravarman or Pārthivēndrādivarman is represented by three inscriptions from the Chingleput district. They are dated in his 6th (Nos. 225 and 269 of 1910) and 8th (No. 265 of 1910) years and register either sale of land or gift of



lamps. No clue, however, as to the period when this king flourished, is offered by the epigraphs under reference. The mention of Kurittūr *alias* Parāntaka chaturvēdi-maṅgalam in No. 225 of 1910 may, however, be taken to signify that Pārthivēndravarmān lived subsequent to the Chōla king Parāntaka I. or Sundara-Chōla-Parāntaka II.

Parakēsari Vēndrādivarman.

after one of whom, evidently, the village was so named. Parakēsari Vēndrādivar-

man (No. 269 of 1910) occurs for the first time in lithic records. This compound name has been taken to stand for Parakēsari (Parakēsari-varman) *alias* Vēndrādivarman (Pārthivēndrādivarman). It also appears as if the latter adopted this Chōla title by right of his connexion with that line. If this is likely to be confirmed by future researches it becomes doubtful whether records dated during the reign of Parakēsari-varman 'who took the head of Vira-Pāṇḍya' found in the North Arcot, Chingleput and South Arcot districts, have to be attributed to Pārthivēndravarmān or to one of the Chōla kings of the name Parakēsari-varman. Pārthivēndravarmān is already known from two inscriptions copied at Tirumālpuram (Nos. 266 and 327 of 1906) to have borne the title, 'who took the head of Vira-Pāṇḍya.' No 264 of appendix B from Tiruvaṇḍandai written in characters which may be referred to

Rājamārāyar, 'who took the head of Vira Pāṇḍya, probably identical with Pārthivēndravarmān.

the period of Pārthivēndra's epigraphs, is dated in the 8th year of a king named Rājamārāyar 'who took the head of Vira-Pāṇḍya.' It is not unlikely that the

name Rājamārāyar is to be taken as synonymous with Pārthivēndravarmān. That Rājamārāyar and Parakēsari Vēndrādivarman were not distant in point of time may be inferred from the mention made in both the records of the same private individual Vaiyōḍukilāṇ Vaikundaṇ of Taiyūr. This last mentioned epigraph of Rājamārāyar informs us that the image of Maṇavāḷapperumāl, which was perhaps meant to be used in processions, was presented to the temple of Varāhasvāmin at Tiruvaṇḍandai (i.e. Tiruvaṇḍandai) by two private individuals of Talaiśayanapuram *alias* Taiyūr. It is not known if the modern Taiyūr, which is stated to be at a distance of about ten miles from Mahābalipuram and close to Tiruvaṇḍandai, does still possess a temple of Talaśayana (i.e. the god that has his bed on land) as opposed to *Jalaśayana*, the name

Taiyūr *alias* Talaiśayanapuram.

given in inscriptions to the so-called "Shore-temple" at Mahāballipuram.

The latter place also contains in it a modern temple of Talaśayana Perumāl (i.e. Rāṅganātha) which, however, does not appear to represent the Talaśayana of Kaḍalmallai referred to in the *Nāḷāyiraprabandham*. Perhaps, the ancient Talaśayana was the shrine of Palligondarūliyaḍēva in the Shore-temple, which along with the two other Śaiva shrines of Kshatriyasimha-Pallavēśvara and Rājasimha-Pallavēśvara is referred to in the Chōla records of that temple.

65. Sakalalōkachakravartin Rājanārāyana Śambuvarāya, one of the chiefs of Sakalalōkachakravartin Rājanārāyana Śambu- Sambukula who played a prominent part in the history of Southern India subsequent to the downfall of the Chōlas, is

known to have succeeded to the throne about the year Śaka 1260-61 (No. 30 of 1890). Four inscriptions of this chief, dated between the 6th and 19th years of his reign, have been copied during the period under review. He is stated in Nos. 286 and 287 of appendix B from Tiruvānakkōvil and in No. 298 from Pulippārakkōvil to have granted taxes to the respective temples and to have revived worship in the former 'whose old *dēvadāna* lands were no longer in its possession, and in consequence festivals and other works of the temple had diminished.' The reason for this state of things at the Tiruvānakkōvil temple is not far to seek. In paragraph 27 of his Report for 1903-04, Mr. Venkayya has discussed the contents of an epigraph from Tiruvāmāttūr (No. 434 of 1903) which refers to an invasion of the Turukkar (i.e. Muhammadans) that took place in the "previous days" and to the "ruin in the country" brought about by the invasion. We also know that the temple of Tirutaliyāṇḍa-Nāyanār at Tirupputtūr in the Madura district was occupied by the encamped Muhammadans 'whose time it was' (*Annual Report* for 1908-09, Part II, paragraph 27). These two facts

The Muhammadan occupation of Madura and its effect on Hindu temples.

taken together clearly indicate the state of Hindu temples during the short occupation of Madura by the Muhammadans subsequent to the conquest of Malik Kafur in A.D. 1310. By the time Rājanārāyaṇa Śambuvarāyar at Tiruvānakkōvil and Viśālayadēvar at Tiruppattūr revived these religious institutions from their fallen condition (i.e. about A.D. 1356-57, the Muhammadans who had occupied Madura were also driven away, perhaps by the Vijayanagara prince Kampana-Udaiyar II. The taxes contemplated in No. 293 of 1910 were 'the tax on looms' (*tarikkadamai*) and 'the tax on individuals' (*pērkadamai*) payable, perhaps, by the *Koikkōlar*, *Śāliyar* and the *Vānigar* living within the four boundaries of the *tirumadaivilāgam* of the temple of Pulippagavarkōyil. Similarly, taxes for the benefit of the Tiruvānakkōvil temple were paid by the *Śettis*, *Kaikkōlar*, *Karraivaḍa-Vānigar*, *Śekku-Vānigar* and *Dēvanāyāṅgar* (No. 286 of 1910), who held lands round the temple premises.

66. No. 291 of 1910 records that a *maṇḍapa* was built in the temple of Tiruvāliśvara at Tiruvānakkōvil by a certain Timmaraśaiyaṇ of Nāraṇapuram; while No. 292 of 1910 states that for the merit of the very same individual, here called the son of Ramaraśaiyaṇ, was made

a gift of land and a house to the daughter of a certain *nattuvaṇ*, when she chose to be a servant of the temple. The absence of maid servants for this temple being felt, it is stated in No. 289 of 1910 that five new women were dedicated and provided with houses and lands. Gaṇḍakattāri Śāluva Bommayyadēv-Mahārāja mentioned as the governor of the country in which Pāḍi-Tiruvallidāyam was included, in Śaka 1548, is not known from other records. No. 220 of 1910 which mentions this Bommayyadēva connects the Śaka year, though

Gaṇḍakattāri Śāluva Bommayyadēva-Mahārāja wrongly, with the reign of Virapratāpa Virūpākshayadēva-Mahārāja of the first Vijayanagara dynasty.

67. Kanthirava-Narasarāja Vodeyar of Mysore (A.D. 1638-59) whose name is still remembered in the *Kanteroy-fanams* so largely used by the shroffs in gold weights (above, Part I, paragraph 6) is represented by a single epigraph (No. 170 of appendix B) from Erode. The record is much damaged; but, nevertheless, reveals the name of the king's *dalavāyi* (i.e. general) Hampayya and the town of Madura. It is dated in the cyclic year Manmatha which corresponds to A.D.

Kanthirava-Narasarāja-Vodeyar of Mysore and his general *Dalavāyi* Hampayya.

1655-56, which falls within the dates given for Kanthirava-Narasarāja, by Mr. Rice. *Dalavāyi* Hampayya could not be the same *dalavāyi* who, in the beginning of Kanthirava's reign, is stated to have been assassinated at the instance of the king (*Mysore Gazetteer*, Vol. I., p. 364). Kanthirava was a powerful sovereign who appears to have acquired by conquest "Danāyakanakōṭṭai, Satyamaṅgala and other places from the Nāyak of Madura" (ibid. p. 365). Of Kanthirava's successor Virapratāpa Dēvarāja-Vodeya, son of Dēvarāja-Vodeya, one stone inscription has been copied at Śivayāpālaiyam near Satyamaṅgalam (No. 181 of 1910). It is dated in Śaka 1591, Saumya (=A.D. 1669-70) which falls within the reign of Dodḍa-Dēvarāja, son of Dēvarāja mentioned in the genealogical table of the Mysore Rājas (Mr. Rice's *Mysore and Coorg from inscriptions*, p. 126) and registers, apparently, the grant of Bestarapālya *alias* Komārapura (perhaps, the modern Śivayāpālaiyam?)

His successors Dodḍa-Dēvarāja and Chikka-Dēvarāja.

to the temple of Komārasvāmin on the Dhavalagiri hill situated "in the Dūrvāśa-kṣhētra at the confluence of the rivers Chintāmani and Bhavāni." We know from a record noticed in the last *Annual Report* (p. 116, paragraph 58) that this temple is the modern Āṇḍavarkōyil (Kumārasvāmin) on the Dhavalagiri hill near Satyamaṅgalam, which was renovated in the time of Dodḍa-Dēvarāja-Vodeyar's successor Chikka-Dēvarāja of Mysore in or about Śaka 1598 (=A.D. 1676-77).

68. A modern inscription lying on the bund of the tank near Kolagattur (No. 197 of 1910) is dated in the cyclic year Dundubhi and registers a mutual arrangement (*kāulu*) by which all tenants holding lands below the tanks in Kaḍagattūri-sīma contributed a fixed share of their produce for strengthening the bunds of the tanks

with stone and earth and (that the king or chief) had to see it properly done. This settlement, it is stated, was made for the merit of *komāra-Jagadēva*, who must be the chief of Chennapatna (Bangalore district) mentioned in Mr. Rice's *Mysore Gazetteer*, Vol. II, p. 62. The original possessions of these chiefs of Chennapatna are stated to have been in Bārāmahāl which included the talukas of Dharmapuri, Krishnagiri, Tiruppattūr and Oottangarai of the Salem district and Kangondi zamindari of the North Arcot district.

69. In Śaka 1644 which corresponded to the cyclic year Śōbhakṛit (= A.D. 1722-23) we learn that a certain *supayadār* (*śubedar*) Rāgōpaṇḍitarayyaṇ was the Divān when his agent Mānukkōpaṇḍitar built the *vasanta-maṇḍapa* in the Śēshapurīśvara temple at Tiruppāmburam (No. 98 of appendix C). This dignitary must have

The Tanjore Mahrāṭha kings Sarfōji I. and Sarfōji II. been an officer of the Tanjore Mahrāṭha king Sarfōji I. who is said to have ruled between A.D. 1711 and 1729. Two

records written in Sanskrit verse and Mahrāṭhi prose come from Orattanād near Tanjore (Nos. 166 and 167 of appendix C). They are dated in the Śaka year 1731, Śukla (=A.D. 1809-10) during the reign of king *chhtrapati-rājāśrī* Sarabhōji-Mahārāja, i.e. Sarfōji II. of Tanjore, who ruled from A.D. 1798 to 1833. The contents of the records are interesting, as they state that the king caused apparently two sacrificial halls (*śālā*) to be erected at Mukṭāmbāpura (a surname, perhaps, of the modern Orattanād) and therein had the following Vēdic sacrifices performed:—

Vedic sacrifices performed in the time of the latter. (1) Agnishtōma (also called Sōmasava) preceded by Ādhāna, by Sittappā-Dikshita; (2) the same, by Śēshajāṭa-vallabha; (3) Ādhāna, and Prathamātīrātra preceded by Chayana, by Venkaṭēśvara-Dikshita, son of Mrityuñjaya-Vājapēyin; (4) Agnishtōma (also called Sōmayāga) preceded by Ādhāna by Sāmavēdi Appāsvāmi-Dikshita and (5) Ādhāna and Prathamātīrātra preceded by Chayana, by Rīgvēdi Subrahmanya-Jatāvallabha.

70. A Dutch record of A.D. 1749 was brought to the notice of the Director-General of Archaeology in India by Mr. Lionel Vibert, I.C.S., Collector of Chingleput. It was carved on a stone slab let into the steps of the back veranda of the Sub-Collector's office at Chingleput and was copied at the instance of the Director-General by a member of my establishment. Dr. J. Ph. Vogel, the Officiating Director-General, has very kindly sent me a valuable note on this Dutch record in which he has included the following translation of it:—

"Under the corner of the flank, beside this fortification, planned by Mr. Conrad Peter Keller, Lieutenant Dessave and Engineer at Colombo at the time of John Spits and Philip James Dormjeux as Chief Merchant and Second, the foundation stone was laid by Catherine Elisabeth Dormieux, daughter of the forenamed Dormieux, and his housewife Elisabeth Maria Mestral d'Meseric on the 4th May Anno 1749."

He remarks that "the present inscription is not, like practically all other Dutch inscriptions found in the Presidency (and in fact in the whole of India), an Epitaph, but records the laying of the foundation stone of a fort evidently belonging to the Dutch East India Company. The name of the locality is not mentioned, but it is possible that the inscription refers to the fort 'Oranje' of Sadras situated on the coast at the distance of 16 miles south-east from Chingleput. We know that in 1781 during the war between Great Britain and Holland, the Dutch Fort of Sadras was taken by surprise by a detachment of troops from Chingleput under Captain George Mackay." Dr. Vogel continues to give an account of an eye witness of how the fort was taken and how the belongings of the Company's servants were moved to Chingleput. He says:—"I presume that on this occasion the inscribed stone was taken to Chingleput as a war trophy." Regarding the proper names mentioned in the inscription Dr. Vogel calls attention to "the name 'C. P. Keller' (evidently the Lieutenant Dessave and Engineer mentioned in the inscription) with date 1750" which he noticed among the Dutch names carved on the cooking house attached



to the shrine on the Tirukkalukkunram Hill near Chingleput. Twenty-three Dutch signatures of Governors, Merchants and Chiefs found on the pillars of a monolithic cave on the same hill, were noticed in the *Report* for 1908-1909, part II, paragraph 79.

## II

**Endorsement of the Superintendent, Archaeological Survey, Dis. No. 280, dated 3rd July 1911.**

Submitted in continuation of my letter No. 541, dated 28th June 1911.

2. In the absence of any information in appendices B and C about the previous year or years when the inscriptions mentioned therein may have been copied, it is presumed this is the first occasion of their being noticed (vide G.O. No. 950, dated 13th October 1910). In this connexion I would suggest the desirability of a column being opened with the heading "Previous year or years when the inscriptions have been copied."

3. The hero stones (*virakals*), referred to in paragraph 2, are numerous in some parts of the Ceded districts, which have been the seat of Poligar chiefs in early times. These stones have generally three panels—uppermost with the sculptures of gods, middle and bottom, inscriptions and the figures of the heroes and their war horses, etc. It would be interesting to examine the inscriptions on these in the course of tours in those parts.

4. The question of including the Jain image in Villivakkam referred to in page 5 and the Śiva temple at Nallūr on page 7 will be considered by this office.

5. The tours in Pudukōttai State and Nizam's dominions suggested in paragraph 9 may be permitted to be undertaken in the interest of the works mentioned therein.

A. REA,  
*Superintendent.*

**Order—No. 832, Public, dated 28th July 1911.**

Recorded.

2. The Government have read the report with much interest.

3. The attention of the Assistant Archaeological Superintendent for Epigraphy is drawn to paragraph 3 of the Archaeological Superintendent's endorsement Dis. No. 280, dated 3rd July 1911.

4. The report of the Superintendent, Archaeological Survey, on the question of the conservation of the ancient monuments referred to in paragraphs 2 and 3 of the report will be awaited.

5. With reference to the suggestions in paragraph 3 of part I of the report, the Collector of South Arcot is requested to consider the advisability of issuing orders to stop blasting for stones in the immediate vicinity of the hillocks adjoining Amur.

6. The Assistant Superintendent for Epigraphy is requested to submit separately detailed proposals for touring in Pudukōttai State and in the Nizam's dominions.

7. The programme of work for the next field season is approved.

(True extract)

HAROLD STUART,  
*Acting Chief Secretary*

To the Assistant Archaeological Superintendent for Epigraphy,  
Southern Circle, with 35 copies.

- „ the Superintendent, Archaeological Survey.
- „ the Superintendent, Government Museum.
- „ all Collectors.
- „ the Political Department.
- „ the Government of India, Department of Education (with C.L.).
- „ the Government of Burma (with two copies and C.L.).
- „ the Government of Ceylon (with C.L.).
- „ the Director-General of Archaeology (with C.L. and four copies).

Editor's Table.

# Government of Madras.

PUBLIC DEPARTMENT.

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G.O. No. 919, 29th July 1912

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## Epigraphy

Recording the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1911-12.

## GOVERNMENT OF MADRAS.

## PUBLIC DEPARTMENT.

READ—the following papers :—

## I

*Letter*—from M.R.Ry. H. KRISHNA SASTRI AVARGAL, B.A., Rao Sabib, Assistant Archæological Superintendent for Epigraphy, Southern Circle.

*To*—the Chief Secretary to Government (through the Superintendent, Archæological Survey).

*Dated*—Ootacamund, the 27th June 1912.

*No.*—269.

I have the honour to submit the *Annual Report* on Epigraphy for the year ending 31st March 1912.

## PART I.

## OFFICE ROUTINE.

Rai Bahadur V. Venkayya Avargal, M.A., Government Epigraphist, having been granted privilege leave for two months, the Government of India were pleased to appoint me to officiate for him (Notifications of the Government of India Nos. 212, 213, dated Simla, the 23rd June 1911, republished on p. 642 of the *Fort St. George Gazette*, dated 11th July 1911). I took charge of his duties at Ootacamund on the afternoon of 17th July 1911. During this period my senior Sub-Assistant Mr. G. Venkoba Rao was ordered (G.O. No. 704, Public, dated 30th June 1911) to act for me as Assistant Archæological Superintendent for Epigraphy, Southern Circle. Mr. D. Mahabala Rao, B.A., a Kanarese graduate of the Madras University, was appointed probationary Epigraphical Student on 19th July 1911. A tour clerk on Rs. 30—3—45 (biennial) and an additional peon on Rs. 8 were sanctioned by G.O. No. 228, Public, dated 6th March 1911, and I selected for the former, Mr. G. V. Rangarajayya who was, for about four years, a clerk in the Madras Corporation office. He joined this department on the 19th of June 1911. I am glad to report, from the willing way in which they are at present discharging their duties, that both Mahabala Rao and Rangarajayya promise soon to turn out efficient and useful hands. On 1st December 1911, Mr. Venkoba Rao was granted combined privilege leave and furlough for six months in order to enable him to appear for the ensuing examination in the History branch of the B.A. degree (in which he has already passed in two branches) and to complete it (G.O. No. 265, Public, dated 15th April 1909). During the absence of Mr. Venkoba Rao, Mr. K. V. Subrahmanya Ayyar, my Junior Sub-Assistant, was promoted to the place of the Senior Sub-Assistant; but his place proper had to be kept vacant for want of an efficient hand to succeed him. The Epigraphical Student being only a probationer was not, in my opinion, sufficiently trained and qualified to fill up the place and an untrained outsider could not have been of much use. In spite of these changes and the prolonged vacancy caused thereby in one of the senior appointments, the work turned out for the year under review (below, p. 6, paragraphs 10 to 15) has been a productive one and this, I acknowledge, is due no less to my energetic Assistants than to the favourable opportunities that have offered themselves to facilitate our investigations.

## TOURS AND DIARY OF THE ASSISTANT SUPERINTENDENT.

2. Immediately after assuming the duties of the Assistant Superintendent, Mr. Venkoba Rao started for Mysore to complete the special tour in quest of Chōla inscriptions which I had commenced on the 17th of January last year (G.O. No. 558, Public, dated 2nd July 1910). He had just finished the Kolar district and a part of Mysore before he handed back his charge to me on 18th September 1911. He was



asked to continue his tour for another month in Mysore and had practically finished all the places marked for Chōla inscriptions, before returning to Ootacamund on 11th November 1911. What he has still omitted would be only very few records—such, as are either too fragmentary or are not of much use for Chōla history.

3. On Mr. Venkoba Rao's return to head-quarters I left Ootacamund for Madras with my tour clerk and arrived at the latter place on 16th November 1911 in order to examine Valuvadūr and Mādambākkam which were brought to my notice by the Archæological Superintendent. On this occasion I also visited Kalattūr and Tiruvānakkōyil—two villages near the South-Indian Railway station of Votivākkam—and Tiruvorriyūr, 6 miles due north-east of Madras. At Kalattūr I found a fine old temple of Śiva in which the *līṅga* is not of the ordinary kind. The top spreads out into a cap-like canopy over the trunk of the *līṅga* and receives, perhaps, on this account, the name Muṅkuḍumīśvara (i.e., Īśvara with a tuft in front). The only other *līṅga* that I know of, which bears comparison with this, is the one of Paraśurāmēśvara at Guḍimallam (*Ind. Ant.* Vol. XL. Plate, facing p. 104). I discovered in the Muṅkuḍumīśvara temple an old Pallava inscription of the time of Nandivarma Mahārāja (9th Century A.D.), got it removed from its unsafe position in the floor and set it up in the courtyard of the temple for eventual removal to the Madras Museum. The temple is at present totally neglected by the people and deserves to be included in the list of conserved monuments, both on account of the peculiar *līṅga* which it enshrines and the many Pāṇḍya and Chōla inscriptions engraved on its walls. Tiruvorriyūr is one of the famous places sung in the *Dēvāraṃ* hymns and of wide popularity as the abode of Paṭṭinattu-Pillaiyār, a non-Brahman saint of the modern age whose liberal interpretation of the Vēdānta has found acceptance from the teachers of all creeds. The Ādhipurīśvara temple at Tiruvorriyūr is unique in not having come within the destructive purview of the Nāṭṭukkōṭṭai Chetties. The perfect condition of its central shrine, the closed hall, the surrounding verandah enshrining minor deities, the *prākāras* and the group of small temples in its courtyard, make Ādhipurīśvara a perfect model of temples built in the orthodox style and must, in my opinion, be protected scrupulously from any possible danger to it by vandalistic hands. The hundreds of old inscriptions that fill every available space on the walls of the shrine, on the round pillars of the verandah, the stone-paved floor and the second *prākāra* wall, had not been completely secured in previous years. As the places included in the current programme were many and I had to finish them before the expiry of the field season, I regret that I was not able on this occasion to copy more than half a dozen records on the second *prākāra* wall. In the ensuing year, however, I hope to see all epigraphs of the Tiruvorriyūr temple, secured and photographs taken, of most of its fine sculptures.

4. On the 2nd December 1911, I reached Puṭtūr in the Kārvēṭinagar Zamindari and examined a number of places in its neighbourhood with a view to find some fresh material for the history of the Śāluvas who usurped the Vijayanagara kingdom in the 15th Century A.D. and to discover, if possible, some epigraphs of the undefined period immediately preceding the occupation of the Tondai-maṇḍalam country by the Chōlas. In both of these I was sadly disappointed inasmuch as my surmise in the former was proved to be wrongly founded on a few Śāluva titles which the chiefs of Kārvēṭinagar, like the Śāluvas of the 15th Century, bear even to this day, and the latter could not be met with except after an elaborate and patient search.

5. An excellent temple, now completely abandoned, is the one of Paraśurāmēśvara at Attirāla which I visited after reaching Rājampēṭ in the Cuddapah district, in order to inspect the villages Lēpāka, Mandapalle, Potiapi and Rāyachōṭi included in my programme for 1911-12. The first storey of the *vimāna* which is elaborately sculptured, is still in good preservation but is interrupted from view by prickly-pear which has covered it from all sides. I would strongly recommend the immediate removal of the cactus and the conservation of the temple, chiefly on account of its sculptures—a rarity in the Telugu country surrounding Cuddapah. On the hill overlooking this old temple of Paraśurāma, are also found a Vishṇu and a Śiva temple of comparatively recent origin. To these latter, the people attach much importance and spend large sums of money on festive days in continuation of the Śivarātri. On the very summit of the hill is a turret visible from a long distance over which used to be made, till very recently, bonfires on a large scale to celebrate the Śivarātri and the Krittikā festivals.

6. Before the beginning of the new year I reached Rajahmundry and from there visited the hill of Kōrukōṇḍa on whose top is picturesquely situated the temple of Lakshminarasimha. Fine pillars and sculptured panels round this temple which bear illustrations from the Rāmāyaṇa, are most interesting. The Municipal Museum at Rajahmundry possesses a modest collection of local antiquities of which a set of copper-plates and a few inscribed stones were examined with the kind permission of the Honorary Curator, Dr. A. P. Fernandez who also gave the copper-plates to me on a short loan for taking ink-impressions of them at head-quarters. I left Rajahmundry for Vizianagram on 8th January 1912 and examined about half a dozen villages in the Vizagapatam district before the end of January. Here, the photographer, who was permitted to remain for some time at head-quarters after two months of continuous touring in Mysore, joined my camp. Early in February I came to Dharmāvaram (Anantapur district) and from there examined, first, Pārnāpalle in the Pulivendla tāluk of the Cuddapah district. About 2 miles south-east of this village, in a gorge between two ranges of hills, is the famous spot of Kōṇa or Kaṇvāsrama whose group of temples (No. 174 of Appendix D) and the natural spring that serves as a set off against the monotonous rocky scenery around, attract thousands of people each year to receive the blessings of the sages who are supposed to dwell there even to this day, from time immemorial. No inscriptions exist to justify the high antiquity attributed to the spot. A forged copper-plate inscription from the village Kōmannūtala of the same tāluk was brought to me for examination. It was found to relate the story, popular in that locality, of how seven Kōmaṭi brothers offered their heads at Kōmannūtala to please god Venkateśa of Tirumala, having there found by his grace small wells of fresh water on what was originally a bare rock, to quench their thirst. On hearing of this miraculous work of god brought about by the persistent devotion of the Kōmaṭi brothers, the community of merchants (*nagaras*) in the Vijayanagara and Āḍavēni countries built a temple on the spot in memory of these devotees and endowed it with voluntary contributions. All this is stated to have happened in the Śaka year 856, Jaya—a date quite fabulous and inconsistent with the modern characters in which the record is written. The temple of Lēpākshi contains the finest of sculptures in the Anantapur district. It has been conserved by Government and saved from the heinous iniquities that the irreligious and ignorant folk surrounding it are reported to have been subjecting it to, prior to conservation. The Vishṇu temple of this village is commemorated by a popular Telugu bard who wrote the dramatic poem *Lēpākshi-Rāmāyaṇamu*. The Vijayanagara records of the temple which are about a dozen in number, could not all be copied for lack of copying materials at the time of my visit. I, therefore, secured only a few on the back wall of the surrounding verandah which are earlier than the rest and belong to the kings of the first dynasty.

7. Parigi near Hindupur, surmised to be identical with the historic town Paṇḍi, the capital of the early Bāna kings, was next examined. Below the bund of the tank where the old town is supposed to have been located are still found three temples dedicated to Dharmēśvara, Bhīmēśvara and the Saptamātrikas. Some fine images in the vicinity of these temples and the huge *nandī* wrought in black stone [Nos. 177 to 181 of Appendix D and No. 18 (a to g) of Appendix E] clearly suggest that the site must have been one of some historical importance in early ages though no conclusive epigraphical evidence has been found to prove the identity of Parigi with the ancient Paṇḍi.

8. At Gorrepalle (in Kanarese, Goravanahalli), not very far from Hindupur, is situated a big stone temple of Mahālakshmi, built about the 16th century A.D., during the reign of the Vijayanagara king Achyutarāya. One side of its high *prākāra* wall has completely fallen down (No. 176 of Appendix D.) and a good portion of what exists, including that on which the inscriptions are engraved, is threatening to collapse at no distant date. The Government might be pleased to refer to the Archaeological Superintendent the advisability of repairing the *prākāra* wall of this temple and of including it in the list of conserved monuments, if he thinks it worth doing so. On leaving the Anantapur district I was unavoidably detained at Bangalore for about ten days on account of indifferent health and returned to Ootacamund on the 9th March 1912 closing the tour for the season after an absence of a little less than four months from head-quarters. The appended diary will show the extent of country traversed by me from 15th November 1911 to 9th March 1912.

## DIARY.

1911.

- November 15th and 16th.—Ootacamund to Madras.  
 „ 17th to 1st December.—Halt at Madras; examined Mādambākkam, Valuvadūr, Pāṇḍūr, Kalattūr, Tiruvānakkōyil and Tiruvorriyūr.  
 December 2nd.—Arrived at Puttūr.  
 „ 3rd to 14th.—Halt at Puttūr; examined Nārāyaṇavanam, Kempulapālaiyam, Nēdiyam, Karumbēdu, Sattravāḍa and Kārvētinagar.  
 „ 15th.—Arrived at Rājampēt.  
 „ 16th to 27th.—Halt at Rājampēt; examined Attirāla, Pōli, Lēpāka, Taṅgatūr, Pottapi, Ōbali, Mandapalle, Voṇṭimiṭṭa and Rāyachōṭi.  
 „ 28th and 29th.—Rājampēt to Rajahmundry.  
 „ 30th to 7th January 1912.—Halt at Rajahmundry; examined Kōṟukonda and the local Museum.

1912.

- January 8th.—Arrived at Vizianagram.  
 „ 9th to 12th.—Halt at Vizianagram; examined Koyyakonda.  
 „ 13th to 18th.—Vizianagram to Madras and back; met the Director-General of Archæology and discussed with him some questions in connection with the revised edition of *Chorg Inscriptions* by Mr. Rice.  
 „ 19th to 22nd.—Halt at Vizianagram; examined Dharmapuram, Śiṅgavarapukōṭa, Lakkavarapukōṭa, Guḍivāḍa and Rēga.  
 „ 23rd.—Arrived at Anakapalle.  
 „ 24th and 25th.—Halt at Anakapalle; examined Mādugula, Chōḍavaram and Vaddādi.  
 „ 26th and 27th.—Anakapalle to Dharmāvaram.  
 „ 28th to 9th February.—Halt at Dharmāvaram; examined Mallināyinipalle, Pārnapalle, Cheunakottapalle, Dādalūru, Nāgasamudram, Mēlāpuram and Kanumukkala.  
 February 10th.—Arrived at Hindupur.  
 „ 11th to 21st.—Halt at Hindupur; examined Gorrepalle, Kodigepalle, Mōḍa, Konakondla, Parigi, Pūlaguṇṭa (Vūlikuṇṭa), Kaggallu, Chōḷasamudram, Lēpākshi, Gōraṇṭla, Vānavolu, Malagūru and Maṇēsandra (Mannesamudram).  
 „ 22nd.—Arrived at Bangalore.  
 „ 23rd to 3rd March.—On casual leave at Bangalore.  
 March 4th and 5th.—Bangalore to Madras.  
 „ 6th and 7th.—Madras.  
 „ 8th and 9th.—Madras to Ootacamund.

## TOURS OF THE ESTABLISHMENT.

9. The newly appointed Epigraphical Student and the photographer accompanied Mr. Venkoba Rao on his tour in the Mysore State and visited about 38 villages where they copied the Chōḷa epigraphs already referred to and secured some excellent photographs (Nos. 149 to 167 of Appendix D). Mr. Venkoba Rao having proceeded on leave immediately after his return from Mysore, the entire burden of carrying out the programme in the Madras Presidency had to be divided between myself and my Junior Assistant Mr. K. V. Subrahmanya Aiyar. The latter left Ootacamund on 17th July 1911 and began copying inscriptions at Kundāni and Tirtham in the Salem district for supplying to Mr. F. J. Richards, I.C.S., who has been engaged in revising the Salem District *Manual*, some definite information regarding the identity of this Kundāni on the Ghats with the Hoysala capital of the same name mentioned in some epigraphs of that dynasty from the Mysore country. Though the results of Mr. Subrahmanya Aiyar's mission have not directly proved this fact, the records copied by him are not without some interest for local history. The temple of Mahalingasvāmin at Tiruvīḍaimarudūr whose central shrine is being pulled down for renewal by the Nāttukkōṭṭai Chetties, was next visited and 616 slabs of the central shrine which are covered with ancient writings were marked in an intelligible order, so that they may, after being removed from their present position, be arranged in the *Chitra-prākāra* of the temple as agreed to by the Chetty superintending the repairs. The inscriptions



of Tirunāgēśvaram near Kumbhakōnam and those of the Nāgēśvarasvāmin temple at Kumbhakōnam which were left uncopied in previous years, were next secured. Mr. Subrahmanya Aiyar has noted that some of the big stone images placed round the shrine of the goddess in the Nāganāthasvāmin temple at Tirunāgēśvaram, may be of Jaina origin. Curiously enough one of the inscriptions copied in the village street seems to lend support to his supposition (below, Part II, paragraph 12). After finishing a number of other places in the Tanjore district including Tillasthānam where, at the instance of the Government Epigraphist, he has copied some interesting Chōla records, Mr. Aiyar reached Madura but was suddenly called back to headquarters on 31st August 1911 on account of urgent business in the office and remained there till 6th November 1911, when again, he started on a second trip for the season. He reached Madras and stopped there till the 25th examining some villages of the Chingleput and North Arcot districts which were within his easy reach from Madras and helping, at intervals, the Government Epigraphist at Mambalam, in passing the final proofs of *South-Indian Inscriptions*, Vol. II, Part IV. I am glad to note that at Adaipalam in the North Arcot district he has discovered an important record of the time of the famous Śaiva scholar Appaya-Dīkshita of which I shall have occasion to speak in Part II, below. From the 25th of November 1911 to 31st January 1912 he was touring in the Madura, Ramnad and Tinnevely districts and has secured a valuable Brāhmī inscription and two Vatteluttu records in the natural cavern at Karuṅgālakkudi (kindly brought to my notice by the Collector of Madura) and copied some Pāṇḍya inscriptions of historical interest and importance. He prepared also inked estampages of a rock inscription in a cavern at Paradēsipodai near Courtallam, which is written in characters unknown to Epigraphy. At some distance from the inscription are cut rude figures of what look like an *aṅkusa* (elephant goad), a cock, a distiller (?) and an ugly human figure squatting cross-legged. My remarks on this inscription are also recorded in Part II of this report. Mr. Subrahmanya Aiyar returned to headquarters on the 28th of February 1912 having visited again on his way back a few more villages in the Chingleput district. Seven copper-coins and one copper-plate inscription secured by him, are noticed in the sequel.

#### THE YEAR'S WORK.

10. Advance proofs of the *Annual Report* for 1910-1911 were corrected and the clean copy submitted to Government on 27th June 1911. While doing this I had also to send abstracts of my report with information on the more important discoveries, to the Director General of Archæology, Simla, and the Government Epigraphist. As acting Epigraphist for India I revised certain contributions for the *Epigraphia Indica* which Mr. Venkayya had assigned to me. My paper on the Mālēpāḍu Plates of the Telugu-Chōla chief Puṇyakumāra, was submitted for publication and is now in galleys. The Junior Assistant Mr. Subrahmanya Aiyar has also contributed certain interesting and studied articles to the *Indian Antiquary* (Vol. XL. pp. 131 to 144, 209 to 218, 224 to 229, and Vol. XLI. pp. 21 to 25), published in Bombay.

11. During the year under review I and my assistants visited about 128 villages and secured 465 inscriptions, of which about 70 from Mysore are copied in duplicate. Tentative transcripts of almost all the inscriptions (except those of Mysore) have been prepared. Index tickets for inscriptions copied in 1910-11 were drawn up and arranged in chronological order under different dynasties. *Epigraphia Indica*, Vol. X was indexed and the manuscript for the press, forwarded to the Government Epigraphist. Copper-plates included in Appendix A of the last *Annual Report* which were intended for deposit in the Madras Museum, were sent to that institution with descriptive labels. Forty-six Chōla and Pāṇḍya dates giving details required for astronomical calculation, were submitted to the Government Epigraphist for being verified and printed in the *Epigraphia Indica*.

12. Some important copper-plates have been examined in the course of the year. Those of primary importance are a set of fourteen Pallava plates (No. 7 of Appendix A) received through the kindness of Mr. Venkayya. These, like the Vēlūrpālaiyam plates acquired for the museum last year, are strung on a huge oval ring which measures roughly  $6\frac{1}{2}$ " by  $7\frac{1}{2}$ " and is about  $\frac{1}{2}$ " thick. The circular seal attached to the ring is 3" in diameter and bears on a countersunk surface the figure of a couchant bull, the emblem of the Pallavas, and an obliterated legend round it.

The plates measure  $11\frac{3}{8}$ " by  $3\frac{3}{4}$ ". The ring when it reached my hands appeared already, to have been soldered once. This makes me believe that those who first handled the inscription either intentionally extracted one or more plates now missing both at the beginning and at the end of the inscription, or lost them through carelessness. The contents of the plates and the importance that attaches to them will be pointed out in Part II, below. The Kāśākūḍi plates of Nandivarman Pallavamalla (No. 10 of Appendix A) which have been published with photolithographic illustrations in *South-Indian Inscriptions*, Vol II. (pp. 342—361), are offered for sale and I have recommended their purchase and deposit in the Government Museum, Madras. The Collector of Ramnad has very kindly secured, at my request, a set of copper-plates from Mūvaraivenṇāṇ (No. 1 of Appendix A) with ring and seal, which are valuable for the history of the later Pāṇḍya kings as will be shown in Part II. The Eastern Chālukya plates of Vijayāditya III (No. 5 of Appendix A) sent by Professor M. Rangacharya, M.A., Curator, Oriental Manuscripts Library, Madras, though unfinished and damaged, are nevertheless interesting. I am glad to report that J. N. Roy, Esq., I.C.S., Acting Collector of Guntur, has, at my suggestion, succeeded in inducing Pandit Kasi Krishnamacharyulu, the present owner of the plates, to make a gift of them to the Madras Museum. The Rajahmundry plates (No. 8 of Appendix A) and the Vijayanagara grant secured by Mr. Subrahmanya Aiyar from the village munsiff of Vellāṅgudi (No. 9 of the same Appendix), also add greatly to our knowledge of the period to which they refer themselves.

13. To the kindness of C.A. Innes, Esq., I.C.S., I owe the copper-plate inscription, No. 6 of Appendix A, which he forwarded to me for examination together with two inscribed bamboo sticks and a manuscript on fibre, on 23rd October 1911. Of these the copper-plate registers a hypothecation deed, some aspects of which may not be altogether without interest. "A certain Śuvaraṇ Dēvaṇ of Puḡalamāṇjēri on behalf, perhaps, of the residents of that village borrowed 707 *āṇai-achchu* (i.e. coins marked with an elephant) jointly from king Karumbattu Rāmaṇ Ravivarmaṇ Kōlattu Tiruvāḍi and the Irāṇḍutadai of Peruñchellūr. Towards interest on this amount he agreed to pay 53 *uṇḍi-achchu* each year to the parties who had lent the amount and pledged also lands, the names and extent of which are specified in the inscription. A small penalty in grain was stipulated for non-payment of interest for two consecutive years. Irāyiraṇ Kēraḷaṇ wrote the document and many others attested it. A subsidiary document at the end of the above, written in the same characters but faintly engraved, mentions that the second of the two parties (i.e., the Irāṇḍutadai of Peruñchellūr) who lent the money to Śuvaraṇ Dēvaṇ were themselves the recipients of 300 *āṇai-achchu* from the king who, as we know, was a party to the first transaction. This portion of the inscription does not go into details but only states that the Irāṇḍutadai of Peruñchellūr were recipients of 1,007 *āṇai-achchu* from king Karumbattu Rāmaṇ Ravivarmaṇ which evidently included the 300 *achchu* registered in the subsidiary portion of the grant. Consequently the Irāṇḍutadai who had actually received 707 *āṇai-achchu* from the king and lent that amount to Śuvaraṇ Dēvaṇ were the Brāhmaṇa community of Peruñchellūr. They had included the king and his palace officials as party to the transaction only to make it more safe. The date of the record is given as the month of Kanyā, while Jupiter was in the first point of Aries. This does not help us to fix the exact time when the inscription was engraved. But to judge from the characters the plate appears to belong to about the 13th century A.D."

The three copper-plates sent by the District Judge of Trichinopoly (Nos. 2 to 4 of Appendix A) belong to petty Palēgārs who bore the *biruda* Kālākka Tōḷar, and were, as the plates inform us, ruling the country between the north Cauvery and the Śvētanadī (Vellāṅgu).

14. The Superintendent, Archæological Survey, very kindly forwarded to me for examination two copper coins which he found in the Bhōjēśvarasvāmin temple at Śamayavaram and two others which he received from a resident of Māmallapuram. Of these four, three were found to be specimens of copper pieces of the Chōḷa king Rājarāja I (A.D. 985—1013); so largely available in the South. Mr. Subrahmanya Ayyar brought with him, on his return from tour, a few old coins from Madura which he has offered to present to the Madras Museum. One of these is the familiar copper coin of Rājarāja I just referred to. Another is a Pāṇḍya coin bearing on one of its sides within a margin marked by pellets two Pāṇḍya fish and between them some



writing in modern Tamil characters (badly worn out) which I tentatively read as *Sunda*. The reverse of the coin bears the standing figure usually seen on the Chōla coins of Rājārāja I and on some Ceylon issues. If the specimen under reference is one of the Pāndya king Sunda[ra-Pāndya]—which name, we know, was assumed by a large number of kings of that family—the type which Mr. Subrahmanya Ayyar has secured is a peculiar one and may be considered rare. Sir Walter Elliot's description of the only coin of Sundara-Pāndya (*South-Indian Coins*, Plate IV, No. 141) is altogether different. Another Pāndya coin secured by Mr. Subrahmanya Ayyar is also of a unique type. It differs from No. 138 on Plate III (*ibid*) in bearing on the obverse the figure of a *Garuda* surmounted by a row of seven stars, the Sun and Moon and above them a doubtful symbol which perhaps represents the heavenly vault. The reverse bears in three lines of modern Tamil the legend *Buvanēkavīraṇ*. Four other coins collected by Mr. Subrahmanya Ayyar are of Muhammadan kings and perhaps belong to the Sultans of Madura. I am not able to identify them for want of catalogues of Muhammadan coins in my office.

15. Mr. H. C. P. Bell, Archæological Commissioner, Ceylon, has also kindly forwarded to me for examination impressions of 32 Tamil inscriptions found on that island and promises to send some more. As Mr. Bell has not informed me if I could include the results of my examination in the current report, I abstain from doing so at present but hope to say something about them in my report for 1912-13.

#### OFFICE LIBRARY.

16. The following additions were made to the office library during the year under review :—

Indian Antiquary, Vol. XXXIX (Index Part).

Do. Vol. XL (April to December 1911).

Do. Vol. XLI (January to March 1912).

The Journal of Indian Art and Industry Nos. 113 to 117.

Annual Report of the Archæological Survey for 1910-11, Southern Circle.

Do.	do.	Eastern	"
Do.	do.	Frontier	"
Do.	do.	Western	"
Do.	do.	Northern	"
Do.	do.	Burma	"
Do.	do.	Ceylon	"
Do.	do.	Mysore	"

Annual Progress Report of the Superintendent, Muhammadan and British Monuments, 1911.

Travancore Archæological Series Nos. VI to XI.

Epigraphia Indica, Vol. X (Parts V and VI).

Do. Vol. XI (Part I).

Catalogue of Indian Manufactures.

The Cochin State Manual—Achyuta Menon.

Kanarese Grammar—Kittel.

Brigg's Ferishta, Vols. I to IV.

Siyu Ki, Vols. I and II—Beal.

Castes and Tribes of Southern India, Vols. I to VII—E. Thurston.

A Descriptive Catalogue of the Sanskrit Manuscripts by Prof. Rangacharya, Vols. VII to X.

Classified Catalogue of the Library of the Director-General of Archæology—Supplement I.

Annual Report of the Director-General of Archæological Survey of India for		1907-08, Part II.
Do.	do.	1908-09, Part I.
Do.	do.	1910-11, Part I.

Madras Supplement to Civil Service Regulations (1911).

Madras Treasury Manual, Vol. I (3rd edition).

Do. Vol. II "

The Dutch in Malabar—A. Galletti.

Calendar of Commissioner for Government Examinations.

The Conference of Orientalists including Museums and Archæology Conference.

17. Subjoined is the statement under main heads of the expenditure of the Assistant Archæological Superintendent for Epigraphy during 1911-12:—

	Rs.	A.	P.
Assistant Archæological Superintendent .. .. .	4,032	12	11
Establishment .. .. .	5,132	14	10
Assistant Superintendent's travelling .. .. .	1,442	0	0
Establishment travelling .. .. .	1,905	13	9
Contingencies .. .. .	2,071	7	11
Famine batta .. .. .	79	7	2
Delhi Coronation bonus .. .. .	67	0	0
Total .. .. .	14,731	8	7

18. Inscriptions copied at the following places are registered in Appendices B and C:—

I. *Salem district*.—Dēvar-Kundāni, Tirtham and Būdimatlu.

II. *Tanjore district*.—Tirunāgēsvaram, Kumbhakōnam, Śayāvanam, Pallavanēsvaram, Anātāndāvaram, Māyavaram, Kāvalkūdam, Erukkūr, Tanjore, Sūlaman-galam and Tillasthānam.

III. *Madura district*.—Madura, Karuṅgālakkudi and Pulippaṭṭi.

IV. *Rāmnād district*.—Periyapatnam

V. *Tinnevely district*.—Ūrkād, Kilachehēval, Shermadevi, Kōvilkulam, Adaichehāni, Ilaṅji, Paradēsipodai (near Courtallam), Tenkāsi, Tinnevely, Krishnā-puram, Aṅkkudi,\* Kayattār, Terkukārasēri and Tiruchchendūr.

VI. *North Arcot district*.—Sēnūr, Adaipalam, Mullandram, Nārāyanavanam, Kempulapālaiyam, Karumbēdu, Sattravāda, Kārvētinagar and Nediyam.\*

VII. *Chingleput district*.—Vēlachchēri, Kūvam, Satyavēdu, Mādambākkam, Pāndūr\*, Valuvādūr, Tirukkalukkunram, Kalattūr, Tiruvānakkōyil, Tiruvorriyūr and Chingleput.

VIII. *Cuddupah district*.—Attirāla, Pōli, Voṇṭimitta, Lēpāka, Taṅgaṭūr, Pottapi, Ōbali Kāyachōṭi, Mandapalle\* and Pārnapalle.

IX. *Godavari district*.—Rajahmundry and Kōrukōṇḍa.

X. *Vizagapatam district*.—Koyyakōṇḍa,\* Dharmapuram,\* Śingavarapukōṭa,\* Lakkavarapukōṭa, Guḍivāda, Rēga,\* Mādugula, Chōḍavaram and Vaddādi.\*

XI. *Anantapur district*.—Dharmāvaram, Mallināyinipalle, Nāgasamudram, Dādālūru, Chennakottapalle, Melāpuram, Kanumukkala, Gorrepalle, Kōḍigepalle, Mōda, Konakōṇḍa, Parigi, Pūlaguṇṭa (Vālikuṇṭa), Kaggallu, Chōlasamudram, Lēpākshi, Gōraṇṭla, Vānavōlu, Malagūru and Maṇēsandra (Mannesamudram).

XII. *Mysore State*—(1) *Bangalore district*.—Binnamaṅgala, Ayigaṇḍapura, Maṇḍikere, Malūrpaṭṭa, Tālavādi and Elachavādi. (2) *Kolar district*.—Ūriga, Sundarapālya, Maḍivāla, Bairakūr, Uttanūr, Āvani, Bēchirāk-Maḍivāla, Dalasanūr, Yeldūr, Yedarūr, Gaddēkannūr, Kōlār, Sitibēṭṭa, Narasāpura, Suldēnahalli, Maliyap-panahalli, Kendattī and Maḍivāla. (3) *Mysore district*.—Dēbūr, Tadiṁmāṅgi, Nilasōge, Chinkurali, Kaṇṇambādi, Kurubahalli, Tippūr, Marūr, (Bēchirāk-) Māliyūr, Hebbālaguppe, Kelasūr, Chikkāṭi and Mysore.

\* Places marked with an asterisk were examined but contained no inscriptions.

PROGRAMME of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1912-13.

Number.	Name of village.	District.	Nature of Archæological remains or the work proposed to be done.
<i>A. — Places reported to contain inscriptions, by the Archæological Superintendent or other officers.</i>			
1	Āḍuturai .. .. .	Trichinopoly .. .. .	A good old Śiva temple.
2	Arunbāvūr .. .. .	Do. .. .. .	Śiva temple with inscriptions.
3	Āttūr .. .. .	Salem .. .. .	Śiva temple with inscriptions.
4	Bodugulo .. .. .	Ganjam .. .. .	Inscription on a stone in the Boirani-Kallikots road.
5	Chidambaram .. .. .	South Arcot .. .. .	A number of inscriptions not copied in previous years.
6	Chinnahottūr .. .. .	Bellary .. .. .	Reported to contain Kanarese inscriptions.
7	Conjeeveram .. .. .	Chingleput .. .. .	Pallava-Grantha inscriptions in the Kailāsanāṭha temple for reproduction in the <i>Epigraphia Indica</i> .

**Programme of tour of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of 1912-13—cont.**

Number.	Name of village.	District.	Nature of Archæological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions, by the Archæological Superintendent or other officers—cont.</i>			
8	Dēvikāpuram .. .. .	North Arcot .. .. .	Brihadāmba temple is reported to contain inscriptions.
9	Dharanikōta .. .. .	Guntur .. .. .	Two inscribed stones recently excavated.
10	Eraḍukera .. .. .	Anantapur .. .. .	Reported to contain inscriptions.
11	Erumbūr .. .. .	South Arcot .. .. .	Inscriptions in the Siva temple.
12	Garbhām .. .. .	Vizagapatam .. .. .	.....
13	Garukipalli .. .. .	Do. .. .. .	Cave temple.
14	Gundala .. .. .	Kurnool .. .. .	Reported to contain inscriptions.
15	Janti Agrahāram .. .. .	Vizagapatam .. .. .	Jaina temples.
16	Kalapatti .. .. .	Malabar .. .. .	Reported to contain inscriptions.
17	Kambādūr .. .. .	Anantapur .. .. .	Do.
18	Karikalakulam .. .. .	Ramnad .. .. .	Cave temple.
19	Kokkarayanpet .. .. .	Salem .. .. .	Reported to contain inscriptions.
20	Kollegal .. .. .	Coimbatore .. .. .	A ruined Siva temple called Doddapadēśvara, with inscriptions, eight miles from Kollegal.
21	Kōvilūr .. .. .	Salem .. .. .	A ruined temple with inscriptions.
22	Lalapet .. .. .	South Arcot .. .. .	Eight inscribed stones in the Executive Engineer's Inspection Bungalow.
23	Lōtugedda .. .. .	Vizagapatam .. .. .	Reported to contain inscriptions.
24	Marudadu .. .. .	North Arcot .. .. .	A pillar with inscriptions.
25	Mogala .. .. .	Bellary .. .. .	A Vishnu temple with beautiful carvings and inscriptions.
26	Nandyāl .. .. .	Kurnool .. .. .	Temple with Grantha inscriptions south of Adapoor hill.
27	Nedumaran .. .. .	Chingleput .. .. .	An inscribed stone.
28	Padmapuram .. .. .	North Arcot .. .. .	A temple under repair, to be examined.
29	Sivankōdal .. .. .	Chingleput .. .. .	Temple under repair with inscriptions.
30	Tirumarangampōdi .. .. .	Coimbatore .. .. .	To copy inscriptions not secured in previous years.
31	Tiruppalatturai .. .. .	Tanjore .. .. .	Inscriptions in the temple of Palavanatha.
32	Vajuvūr .. .. .	Do. .. .. .	Inscriptions on the temple.
33	Vēnganūr .. .. .	Trichinopoly .. .. .	Siva temple with many inscriptions; highly sculptured.

*B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.*

1	Argalur .. .. .	Salem .. .. .
2	Atti .. .. .	Chingleput .. .. .
3	Avolapalle .. .. .	North Arcot .. .. .
4	Berwada .. .. .	Kistna .. .. .
5	Bhimaganipalle .. .. .	North Arcot .. .. .
6	Bukkayypalle .. .. .	Cuddapah .. .. .
7	Chelamanigala .. .. .	North Arcot .. .. .
8	Charamballi .. .. .	Coimbatore .. .. .
9	Edūru .. .. .	North Arcot .. .. .
10	Eṟrapalle .. .. .	Cuddapah .. .. .
11	Eṭṭappur .. .. .	Salem .. .. .
12	Gūṭṭapalle .. .. .	North Arcot .. .. .
13	Iṭṭapuram .. .. .	Trichinopoly .. .. .
14	Kērkudi .. .. .	Salem .. .. .
15	Karahanapalle .. .. .	North Arcot .. .. .
16	Kāṭṭar .. .. .	Chingleput .. .. .
17	Kilpaṭṭa .. .. .	North Arcot .. .. .
18	Kuraṅganimattam .. .. .	Do. .. .. .
19	Kōvilūr .. .. .	Do. .. .. .
20	Kuppamalai .. .. .	Trichinopoly .. .. .
21	Kurmayi .. .. .	North Arcot .. .. .
22	Malayanūr .. .. .	South Arcot .. .. .
23	Mōdugalapalle .. .. .	North Arcot .. .. .
24	Nāṇjai Edaiyār .. .. .	Trichinopoly .. .. .
25	Nēlapalle .. .. .	North Arcot .. .. .
26	Nerumbūr .. .. .	Chingleput .. .. .
27	Pāḍamanigalam .. .. .	Salem .. .. .
28	Paramēśvaramaṅgalam .. .. .	Chingleput .. .. .
29	Peddakodamagaṇḍa .. .. .	Guntur .. .. .
30	rērambakkam .. .. .	Chingleput .. .. .
31	Pajaganipalle .. .. .	North Arcot .. .. .
32	Puttūr .. .. .	Madura .. .. .
33	Sāṅkaranaṁkārkōvil .. .. .	Tinnevely .. .. .
34	Shermadevi .. .. .	Do. .. .. .
35	Sōmala .. .. .	North Arcot .. .. .
36	Tādavūr .. .. .	Salem .. .. .
37	Tiruchohalai .. .. .	Ramnad .. .. .
38	Tirukkattipalli .. .. .	Chingleput .. .. .
39	Tiruvāḍavai .. .. .	Ramnad .. .. .
40	Tiruvellāṅṣāyil .. .. .	Chingleput .. .. .
41	Tiruvērtiyār .. .. .	Do. .. .. .
42	Toludūr .. .. .	South Arcot .. .. .
43	Uppanelli .. .. .	North Arcot .. .. .
44	Uṟattūr .. .. .	Trichinopoly .. .. .
45	Vayirapuram .. .. .	South Arcot .. .. .
46	Padakkōṭṭai .. .. .	.....

*C.—Detailed survey for inscriptions, talukwār.*

Tinnevely district—Ambasamudram taluk.

# APPENDIX.

## A.—List of copper-plates examined during 1911-1912.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	Collector of Ramnad ..	Pandya ..	Jatilavarman Śrivalabhā.	Śaka 1515 and 30th year, Vijaya.	Grantha ..	To be deposited in the Government Museum, Madras.	....	Incomplete. Records the gift by prince Abhirāma Ativirārama II., of the villages Mūvaraivēṇṇā and Sattalari clubbed together under the name Peddappa-Nayaka-samudram, to 69 Brahmanas at the request of the chief Ayyankarappa, grandson of Nēgama-Nayaka.
2	District Judge of Trichinopoly.	....	....	Śaka 1272. Bava (Bhava) (wrong).	Tamil ..	Do.	....	Gift of two pack-bullocks to the temple of Subrahmanyaśvamin at Aiyalāiyam, by an agent of Nallappa Kalāṅka-Tōlar, named Muttu Vaidyanātha-Pillai who made them tax-free wherever they were taken, carrying loads. Records also the gift of a cow for a lamp, to the same temple by a certain Vāḍuganātha-Pillai, in the cyclo year Vikkīra (i.e., Vikrama?).
3	Do.	....	....	Śaka 1600 and Kālī 4779 Kalayukti.	Telugu ..	Do.	....	Gift of the village Amuttarāṅgōṭṭa to the temples of Krishnēvara and Arupajalēśvara at Sritājavānam alias Tiruppanandal, by Kaṣhoḥi Kalyāṇa-Rāṅgappa Kalāka-Tōla-Vodayaru. The village granted was situated in the Zamindāri tract ( <i>paḷyāṣima</i> ) between the rivers Uttara-Kaveri and Śvetanadi.
4	Do.	....	....	Śaka 1708, and Kālī 4885, Krōdhin	Do. ..	Do.	....	Gift of land in the village of Śendōra, to the temple of Subhā-nāyaka at Chidambaram, by Mudduvijaya-Rāṅgappa Kalāka-Tōla-Vodayaru, son of Nallappa Kalāka-Tōla-Vodayaru (perhaps identical with the chief mentioned in No. 2).
5	Curator, Government Oriental Manuscripts Library, Madras.	Eastern-Chālokyā.	[Vijayaditya III], son of Kulivittarasa and Silamahadevi.	....	Sanskrit (Telugu).	Do.	By Dr. Sten Konow, <i>ru. n.</i> , in <i>Ep. Ind.</i>	Unfinished. One or more plates appear to be missing after II 6, where, the name of the king, date <i>etc.</i> , must have occurred.
6	Collector of Malabar ..	....	Ramaṇ Ravivarman ..	..	Tamil (Vatteḷuttu).	To be returned to the Collector.	....	Registers a hypothecation deed in which the parties were a certain Śavarāṇ Devaṇ, king Karumbattu Ramaṇ Ravivarman Kolattu Tiruvadi and the <i>Irundatṭai</i> of Peruchellur.
7	Epigraphist to the Government of India.	Pallava ..	Vijaya-Nandivikramavarman.	58th year ..	Grantha and Tamil.	Returned to the Government Epigraphist.	Rai Bahadur V. Venkayya Avargal, M.A.	Unfinished. Plates missing in the beginning, in the middle and perhaps also in the end. The preserved Sanskrit portion records the grant of the village, Dayamukhamāṅgalam to 308 Brahmanas at the instance of the chief Dayamukha. The Tamil portion, of which much has been lost, mentions the waste land lying to the west of Tanḍattōṭṭam in Teṅkurai-Nāṇiyur-naḍu of Sōla-naḍu. It was perhaps this land that was granted under the name Dayamukhamāṅgalam.
8	Municipal Museum, Rajahmundry.	....	Chōḍa-Annadeva ..	Lost ..	Sanskrit (Telugu).	Returned to the Museum.	....	Plates missing in the middle and in the end. The king and his father Kāmarāja boast of many conquests; see below, Part II, paragraph 67.
9	The village munsif of Vellaṅgudi, in the Ambasamudram taluka.	Vijayanagara.	Vira-Venkaṭapatidevarāya	Śaka 1520, Viḷambi.	Sanskrit (Nagari).	Returned to the village munsif.	....	Plates missing in the middle. Gift of the village Vellaṅgōḷli surnamed Virabhūpasamudram to a number of Brahmanas, at the request of Vira-Kriṣṇa, a Nayaka of Madura.
10	Monsieur Thomas Aroul Karikal, through the Superintendent, Government Museum, Madras.	Pallava ..	Nandin, Nandivarman or Nandipōtarāja.	22nd year ..	Grantha and Tamil.	Offered for sale to the Government Museum, Madras.	....	Published with photolithographic plates in S.I.I., Vol. II, pp. 342 to 361.



B.—Stone inscriptions copied in 1911 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
201	On the south wall of <i>maṇḍapa</i> in front of the central shrine in the Kuntisvara temple at Devar-Kundani.	....	....	Saka 1200, Bahudhanya.	Tamil ..	Gift of the village of Kalakkimuttal <i>alias</i> Kakkunayakannallur in Pudukkottai, to the temple of Tiruvēgambamudaiya-Nayanar by the <i>Mahāmaṇḍalāśvara</i> Tribhuvanamalla Bhaminayaka, 'lord of the East'. Mentions a number of items under which the income from a village was generally calculated.
202	On the same wall .. .. .	....	....	Saka 1[1]00, Vibhava.	Do. ..	Gift of land [below] the tank Dēvasamudram in Maśāndi-naḍu, to the temple of Kailāsamudaiya-Nayanar in Dēvasamudram-Kundani, by a native of Marudār in Maśai-naḍu.
203	On the north wall of the same <i>maṇḍapa</i> ..	Vijaya-nagara.	Mallikarjuna-Maharaya, son of Praṇḍhapratāpa-Dēvarāya.	Saka 1386, Svabhānu.	Do. ..	Unfinished. Seems to record the gift of two villages in Viruvināḍu to the temple of Kailāsamudaiya-Nayanar at Kundani, a village in the same <i>naḍu</i> , by the <i>Mahāśāntāśhipati</i> Chikka-Virabhadra-Nayaka, great grandson of Sennaiya-Nayaka.
204	On two detached slabs built into the <i>gōpura</i> of the Kundani-Amman temple in the same village, left side.	Hoyasā ..	Vira-Viśvanāthadevarasa, 'the establisher of the Chōḷa kingdom.'	Kali 489 * ..	Do. ..	Refers to a temple which was located at the southern entrance into Kundani in Viruvināḍu, a sub-division of [Nigariilī]*śōḷa-maṇḍalam.
205	On four other detached slabs, in the same place.	[Hoyasā]..	....	Saka 1219, Hovilaṃbi and 3rd year.	Do. ..	Refers very probably to the temple mentioned in No. 204 and calls it Uḍaiyar Sōvanāthadevar at Kundani in Vi[rī]vināḍu, a sub-division of Nigariilīśōḷa-maṇḍalam.
206	Left of entrance into the Bhairavēśvara temple on the hill near the same village.	....	....	Saka 1262, Prajāpati.	Do. ..	Much damaged. Mentions Kundani in Viruvināḍu.
207	On the west wall of the central shrine in the Tirthagiriśvara temple at Tirtham.	....	....	Saka 11[97], Vibha (mistake for Bhava).	Do. ..	Gift of gold for a lamp to the temple of Titta-Nayanar at Puśavar in Viruvināḍu.
208	On the south, east and north walls of the <i>maṇḍapa</i> in front of the same shrine.	Vijaya-nagara.	Immaḍi-Bukkanna-Uḍaiyar, son of Hariyappa-Uḍaiyar.	Saka 1318, Bhava.	Do. ..	Unfinished. Gift of income from the <i>paraśahēri</i> of Titt[ā]-Puśavar <i>alias</i> Titt[ā]ṃ to the temple of Sivanisvaramudaiyar in that village which was situated in Viruvināḍu, a sub-division of Nigariilīśōḷa-maṇḍalam.
209	On the south wall of the same <i>maṇḍapa</i> ..	Do.	Vira-Dēvarāya-Uḍaiyar, son of Hari[ya]rāya.	Saka 1339 and Kaliyuga 4618, Hovilaṃbi.	Do. ..	Partly damaged. Gift of tolls by merchants to the temple of Sivanisvaramudaiya-Nayanar at Tittaga-Puśa[va]r <i>alias</i> Tittam in Viruvināḍu, a sub-division of Nigariilīśōḷa-maṇḍalam, by the <i>mahā-oddaiyāpāri</i> Annamaḷa[ra]ṭi for the health of Annadata-Uḍaiyar.
210	On a slab set up in a field to the south of the village of Budimatlu.	....	....	Krodhin ..	Do. ..	Records the gift of one big <i>kundaga</i> of land by [Ka]nnigaminḍan Viṇṇakadan, chief of Eyi-naḍu, to a certain Sīrāmaḍbatta of Pūdamuttal in Viruvināḍu, for the merit of 'the lord of the East (Pūrvādbiraya).'
211	On the north wall of the central shrine in the Naganāthasvamin temple at Tirunagesvaram.	Chōḷa ..	Parakōṣarivarman <i>alias</i> Raje [ndra]-Chōḷa (I.)	6th year ..	Do. ..	Damaged. Provides for a gold jewel worked in a .. and pearls, from the accumulated income of a land evidently presented by Adigaḷ Achechan, one of the junior elephant-keepers ( <i>araya-kūḷiiramallar</i> ?) in the army of Uḍaiyar-61-Raj, ndra-Chōḷadeva commanded by Śōḷamūvēndaveḷar, to the temple of Tirunāḷisvaram-Uḍaiyar at Tiruvinnagar-Tirunāḷisvaram in Tiraimur-naḍu, a sub-division of Uyyakkondar-vaṇaṇāḍu.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
212	On the same wall .. .. .	Chōla ..	Parakēsarivarman <i>alias</i> Rājendra-Chōla (I.)	8th year ..	Tamil ..	Gift of 48 sheep for half a lamp to the same Mahadeva (Śiva) temple by a palace woman ( <i>paṇḍāṭī</i> ) Tiraṇ Śattividaṅgi for ( <i>the merit of</i> ) her daughter Araiyaṇ Uttamadani (a resident) of Uḍaiyār-Āṇaimōṅṇaijinar-veḷam <i>alias</i> Abhimānabhusha-terinda-tiruvandikkāppu-veḷam. Mentions Jananāthapuram in Tiraimūr-nādu.
213	Do. .. .. .	Do. ..	Parakēsarivarman <i>alias</i> Rājendra-Chōla (I.)	14th ..	Do. ..	Partly damaged and built in. Registers the jewels, gold and silver vessels, etc., owned by the temple, with the permission of the king which was obtained at the request of a [temple] servant named Kaṇḍaṇ Kōvalanāḍaṇ. Tirunāgīśvaramudaiya-Mahadeva is stated to have been situated in Tirakkudamukku in Pambūr-nādu, a sub-division of Uyyakkondar-vaḷanādu.
214	On the west wall of the same shrine .. ..	Do. ..	Parakēsarivarman <i>alias</i> Uḍaiyār śri-Rājendradēva.	[2]nd ..	Do. ..	Records that the assembly ( <i>maḷa-parudaiyār</i> ) of Tirukkudamukkil received 100 <i>kāṣu</i> from Maṇikkāṇ Mavaḷi <i>alias</i> Vikkiramasiṅga-Pallavaraiyaṇ, a native of Marudam in Vankunra-kōṭṭam, a sub-division of Jayaṅḡondachōla-maṇḍalam. This money was utilised by them for repairing damages caused by floods to the irrigation channel. Interest at the rate of 1 <i>kalam</i> of paddy on each <i>kāṣu</i> was set apart for providing offerings in the temple of Tirunāgīśvaram-Uḍaiyār and for expounding the Sivadharmā in the assembly hall called <i>Taṇṇichirumbalamudaiyaṇ</i> built in the temple by the above-mentioned Vikkiramasiṅga-Pallavaraiyaṇ.
215	On the south wall of the same shrine .. ..	Do. ..	Ra[ja]kēsarivarman .. ..	[9]th ..	Grantha and Tamil ..	Unfinished and damaged. Seems to provide for offerings and mentions Ariṇṇigaipprāṭṭiyar, a Baṇa queen and the daughter of prince Arikulakēśari. Mentions the <i>Siṃhalas</i> ( <i>i.e.</i> Ceylon).
216	On the same wall .. .. .	Do. ..	[Rājendra-Chōla I.] .. ..	Built in ..	Tamil ..	Built in at the right end. Mentions Paśupatadēva as the name of the image carried about in processions.
217	Do. .. .. .	Do. ..	Parakēsarivarman <i>alias</i> [Uḍaiyār] śri-Rājendra-Chōladēva (I.)	[32]nd year ..	Do. ..	Built in at the right end. Gift of land to the temple of Tirunāgīśvaramudaiya-Mahadeva at Tirukkudamukkil in Pambūr-nādu, a sub-division of Uyyakkondar-vaḷanādu, by Narakkaṇ Kṛishṇaṇ Ramanāṇ of Kēraḷantaka-ohaturvedimaṇḍalam in Veṇṇādu, another sub-division of the same vaḷanādu. The 24th and 31st years of the king are quoted in the body of the inscription. Mentions also the coin <i>Rājendraśāḷaṇ-kāṣu</i> .
218	Do. .. .. .	Do. ..	Rājaraja-Rājakē[sarivarman] .. ..	14th ..	Do. ..	Sale of 1½ <i>vēḷi</i> of land to the same temple by the assembly of Madanamaṇḍalam a <i>brahmadēva</i> in Tirunaiyūr-nādu. Tiruvipnagar-Tirunāgīśvaram is stated to have been a <i>dēvadāna</i> in Tiraimūr-nādu. The cost of the land <i>viz.</i> 101 <i>kulaṇṇu</i> , 6 <i>ma</i> and 1 <i>kāṇi</i> was the fund formerly deposited for offerings by the princess Ariṇṇigai-Pirāṭṭiyar who was a Baṇa queen and the daughter of prince Arikulakēśari. An introduction of Rājadhiraja beginning with <i>siṅgaḷer taru</i> is inscribed next to this; but is much damaged and incomplete.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
219	On the same wall .. .. .	....	....	....	Grantha ..	Damaged. Mentions Gaṇḍarāditya, the temple ( <i>harmya</i> ) of Naga, Madhurantaka and the latter's mother and two queens.
220	On the north wall of the first <i>prākāra</i> of the same temple .. .. .	Chōla	Tribhuvanaśaṅkara-vartin Rājaraṣa-dēva.	19th year	Tamil ..	Gift of land in the hamlet of Śivapadaśekharamaṅgalaṁ which was a part of Tirunagaiyūr <i>alias</i> Pañcavaṇamahādevi-chaṭṭarvēdi-maṅgalaṁ in Tirunagaiyūr-naḍu, a sub-division of Kulottuṅga-Chōlavalanāḍa, to the temple of Tirunagisvaramuḍaiyar [at Tirunagisvaram] in Uyyakkondār-valanāḍu. Refers to a <i>kaḍaiyū</i> -lease given to the tenants, by prince, Kōśalarāyar.
221	On the south wall of the same <i>prākāra</i> ..	Do.	[Parakōsarivarman] <i>alias</i> Tri-bhuvanaśaṅkara-vartin [Rāja]rāja-dēva.	Doubtful	Do. ..	Much damaged. Begins with the historical introduction <i>pū-maruvaiya-pōḷil</i> , etc., and seems to record a gift of land.
222	On a pillar lying in a <i>maṇḍapa</i> at the end of the street in front of the same temple.	Do.	Rajakōsarivarman .. .. .	2nd year	Do. ..	Gift of <i>vārāvaiḱai</i> (?) collected by the <i>perunagarottār</i> of Kumaramāṇḍaporaṁ for the renovation of the <i>gōpura</i> and the <i>tiru-chochurralai</i> called Kumaramāṇḍapaṇ in the Miladudaiyarpalli of that village which is stated to have been situated in Ten-karai-Tiraimūr-naḍu.
223	On the north wall of the central shrine in the Nāgōśvara temple at Kumbhakonam.	Do.	.....sarivarman .. .. .	8th "	Do. ..	Built in at the beginning. Gift of 96 sheep for a lamp to the temple of Tirukkīlkoṭṭattu-Paramasvami at Tirukkudamōkku [in] Vaḍagara-Pāmbūr-naḍu, by Ingala-Mādevaṇ Kōḍai Maṇa, a native of Ingāl-naḍu.
224	On the same wall .. .. .	Do.	Parakōsarivarman .. .. .	2nd "	Do. ..	Sale of land to a certain Kaḍaṇ Aḱoban for 25 <i>kaḷaiḱu</i> which he had deposited in the same temple for maintaining a perpetual lamp.
225	Do. .. .. .	Do.	Parakōsarivarman, 'who took the head of the Pāṇḍya.'	5th "	Do. ..	Sale of land by the assembly of Tirakkudamōkku a <i>dēvadāna</i> in Vaḍagara-Pāmbūr-naḍu, to the palace woman ( <i>peṇḍāṭṭi</i> ) Periyaṇ Tiribvaṇaśundari (a resident) of Paḷaiya-vēḷam at Tañjāvūr in Tañjāvūr-kūṛṇṇam, for 85 <i>kaḷaiḱu</i> of gold which she had deposited for feeding a Śivayōgin in the temple of Tirukkīlkoṭṭattu-Paramasvami. The land given by Kaḍaṇ Aḱoban (see No. 224 above) formed one of the boundaries of this land.
226	Do. .. .. .	Do.	Do.	4th "	Do. ..	Gift of 90 sheep for a lamp to the temple of Tirukkīlkoṭṭattu-Paramasvami by <i>peṇḍāṭṭi</i> Devaṇ Paḷaḱkaṇ <i>alias</i> Avaniśekhamaṇi, (a resident) of Kīḷai-vēḷam at Tañjāvūr, called after Uḍaiyapirāṭṭiyar Kīḷanāḍiḱal, the mother of Anaimēṇṇaijinar.
227	Do. .. .. .	Do.	Rajakōsarivarman .. .. .	3rd "	Do. ..	Sale of land by the assembly of Tirukkudamōkku, to Arayaṇ Kaluṅgamaḷai, a <i>veḷḷāḷa</i> of Tañjāvūr, for feeding a Śivayōgin in the temple of Tirukkīlkoṭṭattu-Paramasvami.
228	Do. .. .. .	Do.	Do. .. .. .	3rd "	Do. ..	Gift of 90 sheep for a lamp by Kumaraṇ Tadu[va]ṇ, one of the <i>Kaiḱ*</i> koḷar of Virasōḷa-teriñja-Kuikkōḷar and a resident of Tañjāvūr.
229	Do. .. .. .	Do.	[Para]kōsarivarman .. .. .	8th "	Do. ..	Damaged. Gift of 96 sheep for a lamp.
230	Do. .. .. .	Do.	Pa[ra]kōsarivarman, 'who took the head of the Pāṇḍya.'	3rd "	Do. ..	Sale of land by the assembly of Śivapadaṇḍai to Kōvilmayilai <i>alias</i> Parantaku-Mavēndavēḷaṇ of Śīṇṇiṅgaṇ in Ingalaṇḍu, feeding 20 <i>apūrvins</i> versed in the Vedas and 5 Śivayōgins in the temple ( <i>śrīkōṭṭil</i> ) of Tirukkīlkoṭṭattu Perumāl.
231	Do. .. .. .	Do.	Parakōsarivarman, 'who took the head of the Pāṇḍya.'	4th "	Do. ..	Gift of land by the same person for feeding 50 Brahmanas.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
232	On the same wall .. .. .	Chōla ..	Madiraiakonḍa Parakōsarivarman ..	2[7]th year ..	Tamil ..	Built in at the end. An inscription to the left of this on the same wall has its beginning built in and records a gift of land for feeding a Sivayōgin and maintaining a lamp in the temple of Tirukkiḷkōṭṭattu-Perumanadigaḷ.
233	Do. .. .. .	Do. ..	Parakōsarivarman, 'who took the head of the Pāṇḍya.'	3rd ..	Do. ..	Sale of land to Kōyilmayilāi <i>alias</i> Parantaku-Mavendavolan by the assembly of Tirukkudamūkkil, which he presented as a <i>dhuffaṣṟitti</i> to those who expounded <i>Pruthakaram</i> (in the temple).
234	Do. .. .. .	Do. ..	Parakōsarivarman .. .. .	8th ..	Do. ..	Gift of 96 sheep for a lamp. Mentions Śrī-Uttamaśōla-Nambiraṭṭiyār.
235	On the west wall of the same shrine .. ..	Do. ..	Parakōsarivarman, 'who took Madirai (Madura) and [Iḷam] (Ceylon).	40th ..	Do. ..	Gift of 90 sheep for a lamp.
236	On of the same wall .. .. .	Do. ..	Rājakōsarivarman .. .. .	5th ..	Do. ..	Damaged. Quotes the 3rd year of .. .. . Kōsarivarman and seems to record a gift of 70 <i>ṭṭakkāṣu</i> , for offerings.
237	Do. .. .. .	Do. ..	Parakōsarivarman .. .. .	Doubtful ..	Do. ..	Much damaged. Gift of 80 <i>kaḷaṇṇu</i> of gold for feeding Brahmanas.
238	Do. .. .. .	Do. ..	Madiraiakonḍa Parakōsarivarman ..	Lost ..	Do. ..	Do. Gift of 96 sheep for a lamp to the temple of Tirukkiḷkōṭṭattu-Mahadōva, by a certain Kāri Viḷupparaiyan.
239	Do. .. .. .	Do. ..	Rājakōsarivarman .. .. .	Do. ..	Do. ..	Do. Gift of 96 sheep for a lamp.
240	Do. .. .. .	Do. ..	Parakōsarivarman .. .. .	[24th] year ..	Do. ..	Do. Gift of land by Viranarayaniyār, daughter of .. .. . and queen ( <i>nambiraṭṭiyār</i> ) of Śrī-Uttamaśōlar, for providing garlands of flowers to the temple of Tirukkiḷkōṭṭattu-Perumal.
241	Do. .. .. .	Do. ..	Parakōsarivarman .. .. .	2nd year ..	Do. ..	Gift of gold for lamps by two private individuals.
242	On the west and south walls of the same shrine.	Chōla ..	Parakōsarivarman .. .. .	2nd year ..	Do. ..	Gift of 90 sheep for a lamp by a <i>kaikkōḷan</i> named [De]vaṇ Rājadittan.
243	On the same walls .. .. .	Do. ..	Do. .. .. .	5th ..	Do. ..	Gift of sheep for lamps.
244	Do. .. .. .	Do. ..	Do. .. .. .	[5th] ..	Do. ..	Gift of 97 sheep for a lamp by a certain Dōvaṇ Nakkāṇ.
245	Do. .. .. .	Do. ..	Do. .. .. .	4th ..	Do. ..	Much damaged. Sale of land by the assembly of Tirukkudamūkkil for maintaining a lamp in the temple of Tirukkiḷkōṭṭattu-Paramasamin, in the name of Kāri Kōḷanbaṇ, a <i>Kaikkōḷan</i> .
246	Do. .. .. .	Do. ..	Do. .. .. .	28th ..	Grantha and Tamil.	Gift of money for a lamp by Tanavadi Araṇḡaṇ <i>alias</i> Paṇḍhavaṇ, a native of Karuvūr in Niḷalbi-kūṇṇam, to the temple of Tirukkiḷkōṭṭattu-Bhaṭṭaraka.
247	On the south wall of the same shrine .. ..	Do. ..	Do. .. .. .	4th ..	Tamil ..	Incomplete. Gift of land for feeding a Brahman, by a merchant of Nandipuram.
248	On the same wall .. .. .	Do. ..	Do. .. .. .	3rd ..	Do. ..	Gift of 25 <i>kaḷaṇṇu</i> of gold for a lamp, by Paṇṇa Kannaṇ of Neḷam-puṇaiyūr in Malai-nādu.
249	Do. .. .. .	Do. ..	Madiraiakonḍa Parakōsarivarman ..	Lost ..	Do. ..	Built in at the end and damaged. Sale of land by the assembly of Tirukkudamūkkil for feeding two persons in the temple of Tirukkiḷkōṭṭattu-Perumanadigaḷ. Mentions Ayirattali in Kīḷar-kūṇṇam a sub-division of Ten[ī]kara[ī]-nādu.

B. Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
250	On the same wall . . . . .	Chōla . .	Madirakonḍa Parakēsarivarman . .	3th year . .	Tamil . .	Gift of 96 sheep for a lamp by a certain Muñḍiṇṇ Kavaiyaṇ, a native of Aiyyaṇ in Tirunavaiyarnāḍu.
251	Do. . . . .	Do. . .	Parakēsarivarman . . . . .	2nd „ . .	Do. . .	Gift of 90 sheep for a lamp by Kaḍigavaṇ Kaḷḷaṇ, one of Uḍaiyār-Viraṣōḷa-teriṇṇa-Kaikkōḷar.
252	Do. . . . .	Do. . .	Rajakēsarivarman . . . . .	15th „ . .	Do. . .	Gift of a lamp by Kalayaṇ Maṇikkem, to the temple of Tirukkil-kōṭṭattu-Perumanāḍigaḷ.
253	Do. . . . .	Do. . .	Pa[ra]kēsarivarman, ' who took Madirai (Madura) and [I]lam (Ceylon). ' . .	40th „ . .	Do. . .	Damaged. Gift of land for providing a lamp and burning incense ( <i>śiddhi</i> ) in the temple of Tirukkil-kōṭṭattu-Perumanāḍigaḷ and for maintaining two lamps in the shrine of Śūryadevar.
254	Do. . . . .	Do. . .	Madi[raikonḍa] Parakēsarivarman.	Lost . . . .	Do. . .	Damaged. Gift of 105 pieces of gold ( <i>tuḷuipōṇ</i> ) by Villavaṇ Peraraiyaṇ <i>alias</i> Siḍupayam Paṇḍaṇ, a native of Kavalur which was a <i>dēvaḍāna</i> of Ayirattali in Kilar-kōṇṇam a sub-division of Tenkaraṇaḍu, for conducting festivals in the same temple.
255	Do. . . . .	Do. . .	Rajakēsarivarman . . . . .	3rd year . .	Do. . .	Damaged at the right end. Sale of land in Ariśāḷar by the assembly of Tirukkudamōkkil to the temple of Tirukkil-kōṭṭattu-Paramaḷevāṇi, for 600 <i>kulaṇṇu</i> of gold, in order to pay a part of 3,000 <i>kulaṇṇu</i> levied upon them as an impost ( <i>dandaṁ</i> ) by Madirakonḍa-Uḍaiyār in his 38th year. Mentions the army of the Paṇḍya ( <i>Pāṇḍi-pṇḍai</i> ) and (the temple of) Jalaśayana.
256	Do. . . . .	Do. . .	Parakēsarivarman <i>alias</i> Rajendra-Chōḷadeva (I).	[6]th „ . .	Do. . .	Much damaged. Gift of land for providing offerings to the image of Salvappiraṇ in the <i>śrīvīmāna</i> (central shrine) of the temple of Tirukkil-kōṭṭam-Uḍaiyār, by the assembly of Tirukkudamōkkil in Pambūr-naḍu, a sub-division of Uyyakkonḍar-vaḷanaḍu.
257	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do. . .	Tribhuvanachakravartin Rajarāja-dēva.	22nd „ . .	Do. . .	Gift of land by a Brāhmaṇa lady, for maintaining certain festivals in the shrine of Maḍandaipāga-Nāyaṇar situated in the temple of Tirukkil-kōṭṭam-Uḍaiyār at Tirukkudamōkkil in Pambūr-naḍu, a sub-division of Uyyakkonḍar-vaḷanaḍu.
258	On the same wall . . . . .	Do. . .	Rajakēsarivarman <i>alias</i> Tribhuvanachakravartin [Rajarāja]dēva.	20th „ . .	Do. . .	Begins with the historical introduction <i>śir-muṇṇi-irunṅu-diśai etc.</i> Gift of land for repairs and jewels to the same shrine by a certain Kūttāḍum Tiruṇāsaśambandar Maḍandaipāgaṇ. A gift of land by Kūttāḍum Tiruṇāsaśambandar Maṇikkavaśagaṇ to the shrine of Kūttāḍum Tiruṇāsaśambandēsvaram-Uḍaiyār built by himself in the temple of Tirukkil-kōṭṭam-Uḍaiyār, is recorded below the above.
259	Do. . . . .	. . . . .	Mahamaṇḍalēśvara Kōṇeridēva-Maharāja, ' lord of Kañchipura, the best of towns. ' . .	Śaka 1412, Sadharaṇa.	Do. . .	Registers that Timmaṇaṇ (surnamed) Maḍandaipāga-Kōṇgeravaṇ, son of Śediraya-Manikkam, was granted food, house and land by the authorities managing the temple of Maḍandaipāga-Nāyaṇar at Tirukkudamōkku, a <i>brahmadēya</i> in Pamburatt[un]naḍu, a sub-division of Uyyakkonḍarsōḷa-vaḷanaḍu, for the services rendered by him to the temple.



B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
260	On the same wall .. .. .	Chōla	Tribhuvanachakravartin Tribhuvanaviradēva, 'who being pleased to take Madurai (Madura), Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of victors and heroes'	35th year ..	Tamil ..	Unfinished. Records that a certain Alvar Tiruppurambiyam Uḍaiyar <i>alias</i> Sembiyar Pallavaraiyan of Veḷar had set up an image called Tiruppurambiyam-Uḍaiyar in the eastern enclosure of the temple of Tirukkilkōttam Uḍaiyar and presented 17,000 <i>kāṣu</i> for offerings and lamps to that image and for a <i>makara-tōraṇa</i> to Tirukkilkōttam Uḍaiyar.
261	On the north wall of the <i>prākāra</i> in the Śayavaneśvara temple at Sayavanam.	Do. ..	Tribhuvanachakravartin Kōṇēri-mēṅkondāṇ (Rajarāja).	8th ,, ..	Do. ..	Records that at the instance of a certain Piḍaran-Nayakan some <i>dēvadāna</i> lands belonging to the temple of Tiruochayakkad-Uḍaiyar at Kavirippumpattiṇam in Nāṅgūr-naḍu, a sub-division of Rajadhirāja-vaḷanaḍu, were restored by the king for a flower garden, henceforward named Rajarājantirunaḍavanam. The royal secretary ( <i>tirumandiraślai</i> ) was Paṇḍitaśōla-Muvēndavēḷāṇ. Mentions some other officers of the king as signatories.
262	On the same wall .. .. .	Do.	Tribhuvanachakravartin Tribhuvanaviradēva, 'who was pleased to take Madurai (Madura), Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and to perform the anointment of heroes and victors.'	35th ,, ..	Do. ..	Registers the distribution of paddy collected by the temple, for offerings and for repairs, under orders of Piḷḷai Ambaraḍaiyar Kalingarayar.
263	Do. .. .. .	Do. ..	Tribhuvanachakravartin Rajarājadēva.	5th ,, ..	Do. ..	Gift of land for an additional $\frac{1}{2}$ lamp in the temple of Tiruochayakkad Uḍaiyar, $\frac{1}{2}$ having been previously provided for, in the 7th year of Periyadēvar by a certain Malaimēlmarundu <i>alias</i> Vāṇavan Viḷupparaiyan of Marudamaṅgalam in Tiruvindalur-naḍu, a sub-division of Rajadhirāja-vaḷanaḍu.
264	Do. .. .. .	..	Tribhuvanachakravartin Kōṇēri maikondāṇ.	18th ,, ..	Do. ..	Registers that certain tenants in the <i>dēvadāna</i> villages of the temple, did not pay their dues till the 17th year of the king and that in the 18th year they were made to sell back their holdings to the temple in payment thereof, on the representation made by Vāṇakōvaraiyan. The royal secretary was Rajanarayana-Muvēndavēḷāṇ.
265	Do. .. .. .	Chōla ..	Tribhuvanachakravartin Virarājendra Chōḷadēva.	5th ,, ..	Do. ..	Unfinished and stones out of order. Mentions Kavirippumpattiṇam in Nāṅgūr-naḍu, a sub-division of [Rajadhirāja-vaḷanaḍu].
266	On the west wall of the same <i>prākāra</i> ..	Do. ..	Tri[bhuvana]chakravartin Tribhuvanaviradēva, 'who took Madurai (Madura), [Ilam] (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and victors.'	35th ,, ..	Do. ..	Damaged. Lease of a temple land and a house to Uttaraṣpati-Nayakan <i>alias</i> Tiruochayakkattuvēḷāṇ, the headman of Val-lam, for the supply of 8 <i>śāyavaṇa nāḷi</i> of pepper every day, to the temple.
267	On the south wall of the same <i>prākāra</i> ..	Do. ..	[Para]kēsarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chōḷadēva.	9th ,, ..	Do. ..	Damaged. Begins with the introduction <i>pūṁḍlai miḍaiṇdu, etc.</i>

## B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
268	On the same wall .. .. .	Chōla ..	[Tribhuvana]chakravartin Kulottunga-Chōlādēva, 'who was pleased to take Madurai (Madura), Ilam (Ceylon), Kāruvar and the crowned head of the Pandya.'	27th year ..	Tamil ..	Much damaged. Gift of land for presenting rice to Brāhmanas.
269	Do. .. .. .	Do. ..	Vikrama-Chōlādēva .. ..	5th ,, ..	Tamil (verse).	Registers that a minister of the Chōla king named Mukunda yaradipati Tiruochchirambalavan built a <i>maṭha</i> and presented land to it for feeding 60 Brāhmanas (of Śāyavanam) in Pugar-nagar (i.e., Kaverippampattinam).
270	Do. .. .. .	..	....	....	Do.	Gift of land for offerings to the temple of Śāyai Nayar, by a certain Guṇākara.
271	Do. .. .. .	Chōla ..	Tribhuvana-chakravartin Vikrama-Chōlādēva.	3rd year ..	Tamil ..	Unfinished. Mentions a certain Gaṅgaikondaśōlaraiyan and the temple of Tiruochchayakkadaiyār.
272	On the west wall of the central shrine of the Pallavneśvara temple in the same village.	Pandya ..	[Ma]ṇavarman Tribhuvana-chakravartin Sundara-Pandyādēva].	7 + [10]th ,, ..	Do. ..	Built in at the bottom and damaged. Seems to regard a gift of land to the temple of .. .. . at Kaverippampattinam in Rājadhira-vaṇaṇaḍu.
273	On a stone set up in the courtyard of the same temple.	....	....	Śaka 1679 and Kali[yugu] 4776, Jaya (wrong).	Do. ..	Gift of land for offerings, festivals, repairs, <i>etc.</i> , to the temple of Pallavanśuram at Kaverippattanam in Kaverippampattanam-māgaṇam, a sub-division of Tiruochchayakkattūr-śūmai, by a certain Kāyavattamiṇḍa and others.
274	On a pillar of the kitchen in the Brihadīśvara temple at Tanjore.	....	....	....	Do. ..	The beginning and end of the inscription are lost. Gives the measurements of certain images made of alloy (called <i>tarā</i> ) and set with jewels. These were evidently meant to be placed in the temple.
275	On another pillar built into a wall of the same kitchen.	Chōla ..	Uḍaiyar śri-Rajarājādēva ..	....	Do. ..	The face now exposed refers to one of the five-bodied images ( <i>pañcāhādēhamūrti</i> ) of copper, placed in the temple of Rājārājēśvaramūḍaiyār, by the king, until his 29th year.
276	On the west wall of the central shrine in the Gbriṭasthanēśvara temple at Tillasthanam.	....	Lost .. .. .	Lost .. ..	Do. ..	Damaged at the beginning. Records a gift of 30 <i>kaḷaṅṇu</i> of gold for a lamp, by a certain Śembaiyan [I kkaṭṭavēḷaṇ <i>alias</i> Parisaikilāṇ Maravan Nakkān.
277	On the same wall .. .. .	Chōla ..	Parakēsarivarman .. .. .	[2]nd year ..	Do. ..	Damaged. Gift of 25 <i>kaḷaṅṇu</i> of gold for a lamp to the temple at Tiruneyttānam, by a certain Korraṇ Aruṇmoli <i>alias</i> Vāṇayan Peraraiyan. The land purchased for this amount bordered on that of Nāṅgai Vajraḷaṇa-Perumāṇar, which was also purchased on account of a lamp (see No. 287 below).
278	On the south wall of the same shrine ..	Do. ..	Rajakēsarivarman .. .. .	3rd ,, ..	Do. ..	Unfinished. Apparently records gifts by Kūttan Nikalaṅkaṇ, a member of Samarakēśari-teriṇja-Kaikkōlar and by another of Vikramaśiṅga-teriṇja-Kaikkōlar, to the temple of Mahādēva at Tiruneyttānam, a <i>dēvadāna</i> in Kilpilāṇ of Poygai-naḍu.
279	On the same wall .. .. .	Do. ..	Rajakē[sarivarman] .. .. .	[3]rd ,, ..	Do. ..	Unfinished. Apparently records a gift to the same temple, on behalf of Mallan Araiyan, one of Samarakēśari-teriṇja-Kaikkōlar.
280	Do. .. .. .	Do. ..	Rajarāja[kēsarivarman], 'who destroyed the ships at Kandalur-salai.'	11th ,, ..	Do. ..	Built in at the right end. Seems to record a gift of gold for offerings in the same temple.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
281	On the same wall .. .. .	Chola ..	Madirakonḍa Pa[rakēsarivarman].	[1]8th year ..	Tamil ..	Built in at the right end and damaged. Gift of gold for a lamp. Mentions Koṇḍapperuvali.
282	Do. .. .. .	Do. ..	Rajakēsarivarman .. .. .	17th ..	Do. ..	Gift of gold for a lamp to the temple of Mahadēva by Kuṇavaṇ Puṭṭaḍi (a native) of Kumaraṇḍi-in Paidavar-naḍu, a sub-division of Kaḷattūr-kōṭṭam.
283	Do. .. .. .	Do. ..	Do. .. .. .	11th ..	Do. ..	Gift of two gold forehead-plates ( <i>paṭṭam</i> ) to the temple at Tirunettanāṁ by Ayaṇ Kamakkōḍaṇar, the superintendent of temple affairs.
284	Do. .. .. .	Do. ..	Do. .. .. .	14th ..	Do. ..	Gift of 30 <i>kaḷaṇḍu</i> of gold for a lamp, by Naṇḡai Śattaperumanar, a concubine of Śōla-Perumāṇḍigaḷ. The assembly of Tiru-neyttanāṁ used this amount for constructing a bathing hall ( <i>namanu-maṇḍapa</i> ) to Tirunettanattu-Mahadēva, assigning instead, some temple land for maintaining the obarity.
285	Do. .. .. .	Do. ..	Do. .. .. .	14th ..	Do. ..	Gift of 96 sheep for a lamp by a certain Vajavakōṇ Pēraraiyar to the temple of Tirunettanattu-Mahadēva (at Tirunettanāṁ), a <i>dēvadāna</i> in Poygainaḍu.
286	Do. .. .. .	Do. ..	Rajakēsarivarman 'who extended (his territory to) Toṇḍai-naḍu.'	....	Do. ..	Gift of 100 sheep for a lamp to the temple of Tiruneyttanattu-Mahadēva by Kaḍamba-Mādēvi, wife of Vikki-Anṇan on whom was bestowed the title <i>Śembiyaṇ Tamilaṇḍaḷ</i> together with other distinguishing marks of dignity, by the Chola king and by the Chēra ( <i>Śēramāṇ</i> ) Śbhaṇṇa-Ravi.
287	Do. .. .. .	Do. ..	Rajakēsarivarman .. .. .	13th year ..	Do. ..	Gift of 50 <i>kaḷaṇḍu</i> of gold for two lamps to the same temple, by Teṇṇavaṇ Piradimāraṇḍan <i>alias</i> Kaṭṭi Orriyuran and by Varaguna-Perumanar, queen of Parāntaka-Iḷaṇḍōḷār.
288	Do. .. .. .	Do. ..	Madirakonḍa Pa[rakēsarivarman].	Lost ..	Do. ..	Damaged. Gift of paddy for offerings by Kaṇṇanarayanaṇ, a native of Muṇḍaṇḡuḍi.
289	Do. .. .. .	Do. ..	Madirakonḍa Parakēsarivarman ..	32nd year ..	Do. ..	Do. Gift of gold for a lamp by Kaḷṇaṇ Naṇḡali of Tirunettanāṁ.
290	Do. .. .. .	Do. ..	Do. .. .. .	14th ..	Do. ..	Gift of 80 sheep for a lamp by [a native] of Parāntakapuram in Koṇḡa-naḍu.
291	At the entrance into the <i>gopura</i> of the same temple.	Do. ..	Tribhuvanaśakravartin Rājadhiraḷudēva.	2nd ..	Do. ..	Sale of land to the temple of Tirunettanāṁ-Uḍaiyar at Tirunettanāṁ in Poygai-naḍu (a sub-division) of Rājaraḷa-vaḷanaḍu, by two residents of the same village.
292	On the west and south walls of the central shrine in the Kṛittivasēvara temple at Sulamaṇḡalam.	Hoysala ..	Vira-Raṁaṇathadēva .. .. .	20th ..	Do. ..	Gift of land for offerings [to the temple] at Sulamaṇḡalam which was a <i>brahmadāya</i> in Kilāy-kōṭṭam a sub-division of Nittavinōḍa-vaḷanaḍu.
293	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Pāṇḍya ..	[Tribhuva]śakravartin Sun-dara Paṇḍyadēva.	8 + 1st year ..	Do. ..	Damaged. Sale of land to the temple of Kari-uritta-Nāyaṇar at Sulamaṇḡalam by three Brāhmaṇa brothers who were natives of Tirukkudandai (i.e., Kuṁbhakōṇam).
294	On the south wall of the same <i>maṇḍapa</i> ..	Do. ..	Jaṭavarman [ <i>alias</i> Tribhuvanaśakravartin] Parākramaṇ-Pāṇḍyadēva.	12th ..	Do. ..	Records that a certain Tirunaṇḍaiyar of Maṇavinōḍanaḷlūr, a <i>dēvadāna</i> village of the goddess in the temple of Tiruvalava-yaḍaiyar (in Tayandapaḷuḍi-naḍu a sub-division of Pāṇḍi-maṇḍalam), set up an image of Tirunavudaiya-Pillaiyar in the temple of Kariyuritta-Nāyaṇar at Sulamaṇḡalam, a <i>brahmadāya</i> in Kilāy-kōṭṭam of Nittavinōḍa-vaḷanaḍu and presented lands for offerings.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
295	On the same wall .. .. .	Chōla ..	Tribhuvanaachakravartin Kulottunga-Chōlādēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	12 + 1st year ..	Tamil ..	Incomplete. Refers to the assembly of Śolamaṅgalaṃ and a settlement which it made for the benefit of the temple of Kariyuritta-Nayanār.
296	Do. .. .. .	Do. ..	Tribhuvanaachakravartin Kulottunga-Chōlādēva, 'who was pleased to take Madurai (Madura), Iḷam (Ceylon), Karuvūr and the crowned head of the Pandya.'	30th .. ..	Do. ..	Incomplete. Sale of maid servants to the temple of Kari-urittakandār at Śolamaṅgalaṃ, by two accountants of the temple of Tirukkarōṇam-Uḍaiyār at Śōlakulava[ḷi]pattinam, a village in Pattinakūrṇam, a sub-division of Geyamaṇikkha-valaṇadu.
297	On a stone in the house of the village mānsiff at Anātandavaram.	....	....	Śaka 1518, Durmakhi.	Do. ..	Damaged. Gift of a village to the temple of Vinaittitta-Tambiraṇār (perhaps a temple at Anātandavaram) for bathing and ablutions, by [a native of] Puḷḷirukkuvēḷṭṭṛ (i.e., Vaittisvaraṇkōvil).
298	On a stone in the Kaṅkudatta-Vinayaka temple at Kavalkudam.	...	....	....	Do. ..	Much damaged. Mentions the <i>Mahāmaṇḍalāśvara</i> Ach[y]utappa-Nayakkar-Ayyaṇ.
299	On a detached stone built into the entrance of the Perumaḷ temple at Erukkur.	Chōla ..	Rajadhirajadēva .. .. .	8rd year ..	Do. ..	Fragment.
300	On the south wall of the first <i>prākāra</i> of the Mayūraṇāthaśvāmin temple at Mayavaram.	Do ..	Rajakēśarivarman <i>alias</i> Tribhuvanaachakravartin [Rajadhi]rājadēva, 'who took [Madu]rai (Madura) and Iḷam (Ceylon).'	14th .. ..	Do. ..	Damaged and incomplete. Gives the latter portion of the historical introduction beginning with <i>kaḍalāṭṭiṇḍa</i> .
301	On the three faces of a pillar set up in the street in front of the same temple.	Pandya ..	Jaṭavarman Tribhuvanaachakravartin Sundara-Pandyaḍeva.	10th .. ..	Do. ..	Damaged.
302	On the north wall of the central shrine in the Daṇḍiśvara temple at Velachcheri.	Chōla ..	Parakēśarivarman <i>alias</i> Rajendra-Chōlādēva (I).	6th .. ..	Do. ..	Gift of 90 sheep for a lamp to the temple of Tirudaṇḍiśvaramuḍaiya-Mahādēva at Velichcheri, a <i>brahmadēya</i> in Puliyār-kōṭṭam which was a sub-division of Jayaṅgonda-chōla-maṇḍalaṃ, by a Brahmana lady, the wife of one of the managing members ( <i>ḍiḷṅgaṇattār</i> ) of the village.
303	On the same wall .. .. .	Do. ..	Tribhuvanaachakravartin Kulottunga-Chōlādēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	25th .. ..	Do. ..	Gift of land by Śadiraṇadēva to the <i>maṭha</i> of Tiru-nāvukkaraṣu at Tiruvaṇmiyūr in Kulottungaśōlavalanaḍu, a sub-division of Jayaṅgonda-chōla-maṇḍalaṃ. The land granted was situated at Velichcheri <i>alias</i> Jinachintamani-chaturvēdimaṅgalaṃ.
304	Do. .. .. .	Do. ..	Rajarājakēśari Mummūḍi-Chōla ..	10th .. ..	Do. ..	Gift of land for offerings and lamps to the temple of Taramaṇi-Mahādēva in the hamlet of Velichcheri in Kōṭṭar-naḍu, a sub-division of Puliyār-kōṭṭam. Mentions Amudan Pichchan <i>alias</i> Sembiyan Kīḷa-nāṭṭukkoṇ, a native of Vaigrohocheri in Kīḷar-kūrṇam which was a district of Śōṇaḍu (i.e., the Chōla country).

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
305	On the north, west and south walls of the same shrine.	Chōla ..	Parakēsarivarman <i>alias</i> Rajendra-Chōlādēva (I).	[10]th year ..	Tamil ..	Built in at the beginning. Records that the assembly of Velichohēri a <i>brahmadēya</i> in Kōttar-nādu of Puliyūr-kōttam, sold 1,500 <i>kūḷi</i> of land to the temple of Tiruttanḍiśvaramudaiya-Mahadēva and receiving 13 <i>kāṣu</i> , made the land tax-free. Records also that 23 <i>kāṣu</i> were presented for a lamp by a Brahmana lady of that village.
306	On the west wall of the same shrine ..	Do. ..	Madiraiakonḍa Rajakēsarivarman.	7th year ..	Do. ..	Records that two persons of Arkkaṭṭu-kurram in Sōpādu, purchased land from the assembly of Velichohēri in Puliyūr-kōttam and presented it to the temple of Tiruttanḍiśvarattu-Mahadēva for burning a lamp thereir and for providing offerings to a shrine of Gaṇapati built by themselves in that temple.
307	On the same wall .. .. .	Do. ..	Tribhuvanachakravartin Ra[ra*]-rajadēva.	Do. ..	Do. ..	Gift of money for two lamps by the <i>karanattin</i> of Velichohēri <i>alias</i> Jinachintamani-chaturvēdimangalam in Kōttar-nādu which was a sub-division of Puliyūr-kōttam <i>alias</i> Kulōtungaśōla-valanādu in Jayaṅgondachōla-maṇḍalam, to the temple of Tiruttanḍiśvaramudaiya-Nayanār.
308	Do. .. .. .	Do. ..	Parakēsarivarman <i>alias</i> Rajendra-Chōlādēva (I).	8rd year ..	Do. ..	Gift of 90 sheep for a lamp by Pattanḍi Kalakumara-kramavittan one of the managing members in the village of Velichohēri a <i>brahmadēya</i> in Kōttar-nādu which was a sub-division of Puliyūr-kōttam in Jayaṅgondachōla-maṇḍalam, to the temple of Tiruttanḍiśvaradēva.
309	Do. .. .. .	Do. ..	Do.	Do. ..	Do. ..	Gift of 90 sheep for a lamp to the same temple. Mentions a native of Arūr one of the villages in Veśalippaḍi.
310	Do. .. .. .	Do. ..	Tribhuvanachakravartin Kulōtunga-Chōlādēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	25th year ..	Do. ..	Gift of money for two lamps.
311	On the west and south walls of the same shrine	Do. ..	Parakēsarivarman <i>alias</i> Rajendra-Chōlādēva (I).	6th ,, ..	Do. ..	Damaged. Sale of land which was held by the non-Brahmans of Velichohēri, to the temple, with the permission of the king.
312	On the south wall of the same shrine ..	Do. ..	Rajarājakēsarivarman .. ..	9th ,, ..	Do. ..	Gift of 90 sheep for a lamp to the god Tirukkarāli-Mahadēva in the temple of Tiruttanḍiśvaram at Velichohēri, by one of the managing members of that village.
313	On the same wall . . . .	Do. ..	Tribhuvanachakravartin Raja-[raja*]dēva.	22nd ,, ..	Do. ..	Gift of money for a lamp to the image of Nayanār-Tiruchohiṅṅambalamudaiyar set up in the temple of Tiruttanḍiśvaramudaiya-Nayanār, by a native of Velichohēri <i>alias</i> Jinachintamani-chaturvēdimangalam.
314	Do. .. .. .	Pallava ..	Peruḷjiṅḡadēva .. .. .	[1]8th ,, ..	Do. ..	Gift of money for a lamp to the same temple at Velichohēri <i>alias</i> Jinachintamani-chaturvēdimangalam, by a native of Kirāṅḡuḍi in Chōlamāṇḍalam.
315	Do. .. .. .	Chōla ..	Madurakonḍa Rajakēsarivarman.	5th ,, ..	Do. ..	Gift of 90 sheep for a lamp to the temple of Tiruttanḍiśvaradēva at Velichohēri in Kōttar-nādu of Puliyūr-kōttam, by one of the managing members of that village.



B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
816	On the south wall of the Selliamman temple in the same village.	....	Pa[r]thi[vēdr]adhipativarman ..	10th year ..	Tamil ..	Gift of land for offerings to the temple of Saptamātrikkal, by Tiruvetpūrudaiyan Dēvaḍigal, a native of Tiruvetpūr in [Ma]lla-nādu, a sub-division of Śōla-nādu.
817	On the same wall .. .. .	Chōla ..	Parakeśarivarman .. .. .	4th ,, ..	Do. ..	Incomplete. Gift of land for a lamp and offerings to the temple of Kāla-Bhātari at Velichecheri in Puliyār-kōttam, by the assembly of that village.
818	On the south wall of the central shrine in the Dhēnupurīśvara temple at Maḍambakkam.	Do. ..	Tribhuvanaśhakravartin Virarajendra-Chōlādēva.	9 + 1st ,, ..	Do. ..	Gift of 20 <i>ēḷi</i> of land north of Maḍambakkam <i>alias</i> Ulaguyyavandaśōla-chaturvēdimaṅgalam, a village in Neḍuṅguṇṇa-nādu which belonged to Puliyār-kōttam <i>alias</i> Kulōttuṅgaśōla-vaḷanaḍu a sub-division of Jayaṅgondachōla-maṇḍalam, to the temple of Sīrṟēri-Āḷudaiya-Nayanār, under orders of Pañchanadivāṇaṇ Nilagangaraiyan.
819	On the same wall .. .. .	Vijayanagara.	Virāṣṛi Kumāra-Dēvarāya (II) ..	Parabhava (= Śaka 1848).	Do. ..	Records that eight house sites of the <i>sthānattār</i> being lost to them, fresh sites were provided for, in the street of the <i>Kaikkōlar</i> . Mentions Sīrṟēri-Āḷudaiya-Nayanār at Maḍappakkam <i>alias</i> Ulaguyyavandaśōla-chaturvēdimaṅgalam in Neḍuṅguṇṇa-nādu, a district of Āṟāyiravēli-paṇṇu, a sub-division of Puliyār-kōttam <i>alias</i> Kulōttuṅgaśōla-vaḷanaḍu, in Jayaṅgondachōla-maṇḍalam.
820	Do. .. .. .	Do. ..	Virapratāpa Sad[ā]śiva-Ma[hā-rāya], 'who took every country.'	Lost .. ..	Do. ..	Incomplete and damaged.
821	Do. .. .. .	Chōla ..	Tribhuvanaśhakravartin Rajarajādēva.	2nd year ..	Do. ..	Gift of two cows for providing curds to the temple of Sīrṟēri-Āḷudaiya-Nayanār at Maḍambakkam <i>alias</i> Ulaguyyavandaśōla-chaturvēdimaṅgalam.
822	On the west wall of the same shrine .. ..	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanaśhakravartin Sundara-Pāṇḍyādēva.	10th ,, ..	Do. ..	Quotes the 15th year of Peruṅjiṅgaḍēva and records a gift of land to maintain lamps, offerings and festivals in the temple of Sīrṟēri-Āḷudaiya-Nayanār.
823	On the north wall of the same shrine ..	Chōla ..	Tribhuvanaśhakravartin Virarajendra-Chōlādēva.	36th ,, ..	Do. ..	Gift of the village of Madurappakkam in Neḍuṅguṇṇa-nādu a sub-division of Puliyār-kōttam in Jayaṅgondachōla-maṇḍalam, to the same temple, by order of Arunagiri-Peromāḷ Nilagangaraiyan.
824	On the south wall of the verandah round the same shrine.	Vijayanagara.	Vira-Kampana-Uḍaiyar, son of Bokkanu-Uḍaiyar.	Ananda (= Śaka 1296).	Do. ..	Gift of the village of Maḍappakkam to the temple by a certain Viṭṭappar, with the permission of the king. A number of obligations and limitations were enforced on the temple.
825	On the north wall of the same verandah ..	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanaśhakravartin Sundara-Pāṇḍyādēva.	15th year ..	Do. ..	Damaged. Sale of houses in the <i>tirumaḍaivēlīḍgam</i> to temple servants.
826	On the south wall of the central shrine in the Agnīśvara temple at Valuvaḍur.	Do. ..	Do.	13th ,, ..	Do. ..	Registers that eleven lamps were burnt by Brāhmanas who had borrowed small amounts of money from the treasury, in the temple of Tiruvagniśvaramūḍaiya-Nayanār at Vaivaludūr.
827	On the west wall of the same shrine .. ..	....	....	....	Do. ..	Gift of money for six lamps to the same temple.
828	On a stone set up at <i>Mūṇṇukallumōḍu</i> near the same village.	....	....	Doubtful ..	Do. ..	Mentions Tirukkajukkunram in Kaḷattar-kōttam a sub-division of Jayaṅgondachōla-maṇḍalam and perhaps also the temple of Tirumalai-Āḷudaiyasvamin of that village.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
329 (a) to (m)	On the wall at the entrance into the birds' kitchen, on the hill at Tirukkaluk-kunram	....	....	....	Roman characters.	The following names (read tentatively) are engraved:—(a) A. D. Kier[g] <sup>1</sup> <sub>m</sub> <sup>1</sup> <sub>d</sub> 1666; (b) C. J. Keys, Pri[oe], . . . . Gyfford; (c) . . . . H. C. Babel, 8[9] Alaak, L. Gray, . . . . [A]nne; (d) H. Dubon 1749; (e) . . . . vkerok; (f) T. Campic . . . .; (g) D. V. A. S.; (h) J. A. VanBraam Nederla Commiss XX F[eh]ry MDCCCXVIII, <sup>C</sup> <sub>40</sub> I. S. Pee[1]man; (i) N. D. Jon[g] Heere 1749; (j) [85] T. Poughion, [35]; (k) P. E. Van Hogendorp, A. Vandenbroek; A. M. E., L. Braochi 17[9]3, M. Dormaz, Wed. L. Aag. . . . C. W. Cantervisscher 179. . . .; (l) W. Van Somesen . . . .; P. St. Paul, O. J. K[e]vser[s]g, 1760, C. P. Keller; (m) Lucas, L. Hemsinok. . . . <sup>8</sup> <sub>m</sub> <sup>13</sup> <sub>d</sub> 1662.
330	On the wall of the temple kitchen on the same hill.	....	....	....	Do.	Perhaps damaged at the right end. Registers the names:—W. Silves, H. Stee . . . ., 5.
331	On the west wall of a ruined <i>mandapa</i> in the north main street of the same village.	....	....	....	Do.	"Geo: Dawson lived in this Choy. Em. 18. Octr. to 9. Decr. 176 [9]."
332	On the south wall of the central shrine in the Mun kudumisvara temple at Kalattur.	Pandya ..	Jatavarman . . . . .	8th year ..	Tamil	Stones missing. Seems to record a gift of land and mentions Gangaikondasola-chaturvedimangalam which was perhaps another name of Kalattur.
333	On the same wall .. .. .	Chola ..	Tribhuvanachakravartin Rajara [ja]dēva.	13th ,, ..	Do.	Gift of money for a lamp by a merchant who was a resident of <i>mālavidiipperunderu</i> at Tiru-Mayilārpil in Puliyur-kōttam to the temple of Peruntirukkōyil-Mahadēva at Kalattur a village in Kalatturkōttam which was a sub-division of Jayangondasola-mangalam.
334	Do. .. .. .	Do. ..	Tribhuvanachakravartin Rajaraja-dēva	8th ,, ..	Do.	Records that Aravindavalli a <i>dēvarāḍiāl</i> of Tiruvorriyur set up in the same temple an image of Chandēvara and presented money for a lamp. Also, the merchant mentioned in No. 333 gave a lamp-stand.
335	Do. .. .. .	Do. ..	Tribhuvanachakravartin Kulōttunga-Chōladēva.	5th ,, ..	Do.	Gift of land in the village of Śīru-Tandalam by one of the <i>parikkirattu-paṇḍugaḷ</i> of Vajudalai-Mambakkam in Valla-nādu a sub-division of Damar-kōttam, to the temple of Āvudaiya-Nayanar at Kalattur.
336	On the same wall. . . . .	Do. ..	Tribhuvanachakravartin Rajaraja-dēva.	15th year ..	Do. ..	Gift of money for lamps by two dancing girls
337	Do. .. .. .	Do. ..	Do.	Do. ..	Do. ..	Gift of a lamp by a <i>Vāṇiyan</i> .
338	Do. .. .. .	Do. ..	Tribhuvanachakravartin Kulōttunga-Chōladēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	13th year ..	Do. ..	Gift of land by certain dancing girls of the temple. Mentions Kalattur alias Gangaikondasola-Śhaturvedimangalam.

B.— Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabets.	Remarks.
339	On the west wall of the same shrine ..	Chola ..	Tribhuvanachakravartin Vikrama-Choladeva.	15th year ..	Tamil ..	Gift of two lamps to the temple of Peruntirukkoyil-Mahadeva at Kalattur by a Brahmana resident of that village.
340	On the same wall .. .. .	Do. ..	Tribhuvanachakravartin Kulottunga-Choladeva.	5th ,, ..	Do. ..	Gift of money for two lamps.
341	Do. .. .. .	Do. ..	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	23rd ,, ..	Do. ..	Gift of three lamps.
342	Do. .. .. .	Pandya ..	Mayavarman Tribhuvanachakravartin Sundara-Pandyaadeva.	14th ,, ..	Do. ..	Gift of land for offerings to the same temple by Kakkunayakan one of the <i>Kaikkolas</i> of the temple. Mentions Gangaikondasola-obaturvedimaṅgalam.
343	On the north wall of the same shrine ..	Do. ..	Do. do.	Do. ..	Do. ..	Gift of land for offerings by Aludaiyanayaka, another <i>Kaikkola</i> of the same temple.
344	On the same wall .. .. .	Do. ..	Do. do.	Do. ..	Do. ..	Gift of land [for offerings] by Mallandai, a third <i>Kaikkola</i> of the same temple. The donors in Nos. 342 and 343 were his brothers.
345	Do. .. .. .	Chola ..	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	13th year ..	Do. ..	Gift of land by two sisters who were the dancing girls ( <i>dēvarādīdār</i> ) of the temple. Registers that one of these set up the image of Kābētrapālā in the same temple. Mentions Palipakkam, a hamlet of Kalattur.
346	Do. .. .. .	Do. ..	Tribhuvanachakravartin Kōṇṇerimakkondan.	12th ,, ..	Do. ..	Registers an order to the chief Tondaiman on the 23rd day of the year, to grant certain lands in and around Kalattur clubbed together under the name Kulottungaśōlan-Tiruttōṇḍattogai-nallūr as a <i>dēvadāna</i> to the temple of Peruntirukkoyiludaiya-Mahadeva for the <i>śrīmadāivilāgam</i> and a flower garden Anapaya-Māvēndaveḷan is stated to have been the royal secretary ( <i>śrīmandira-śūti</i> ).
347	Do. .. .. .	Do. ..	Tribhuvanachakravartin Kulottunga-Choladeva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	Do. ..	Do. ..	Gift of land by a dancing girl ( <i>dēvarādīdār</i> ) of the temple.
348	Do. .. .. .	Do. ..	Do. do.	13th year ..	Do. ..	Gift of 1,152 <i>kūḷi</i> of land by another girl of the same temple. Mentions Oṭṭippakkam, a hamlet of Kalattur.
349	On a slab built into the floor of the Mukhamāṇḍapa in the same temple.	Pallava ..	Nandivarman-Mahārāja ..	14th ,, ..	Do. ..	Mentions Kalattur-kōṭṭam and a certain Paramēśvara.
350	Round the Amman shrine in the same temple.	..	....	Prabhava ..	Tamil ..	Gift [of the village] of Kalppattu in Kalattur-śīrmai to the temple of Peruntirukkoyiludaiya-Nayinar for the merit of Vira-Naraṅgingarayar, by a certain Yī[ra]ppa-Nayaka, son of Vimarayi-Ravuntar.
351	In the same place .. .. .	..	Tribhuvanachakravartin Viṇaya-gaṇḍagōpaladeva.	15th year ..	Do. ..	Records that a certain Aruḷalapperumal alias Rājaraṇya-Viḷupparaiyan constructed the shrine of the goddess and presented lands to it for the merit of his mother.

B.—Stone inscriptions copied in 1911.—*cont*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
352	On the south wall of the central shrine in the Tiruvalluvara temple at Tiruvanakkoyil (near Kalattur).	Chōla ..	Tribhuvanachakravartin Rājārāja-deva.	15th year ..	Tamil ..	Gift of a lamp to the temple of Tiruvallakkōyiludaiya-Mahādēva at Kalattur in Kalattur-kōttam, a sub-division of Jayanṅṇḍa-chōla-maṇḍalam, by Parāśivan Tājavakkulaṇḍan, Aludaiyan a native of Kuvalai in Venkunra-kōttam. Mentions the Kaikkōla priests Gomaḍattu Jñanarāsi-Paṇḍita and Salarāsi-Paṇḍita.
353	On the same wall.. .. .	Vijaya-nagara.	Tribhuvanachakravartin Virup-pāna-Uḍaiyar, son of Viru-Ariyana-Uḍaiyar.	Śaka 1320 ..	Do. ..	Gift of land in the hamlet of Uttamaśōlavilagam to the temple of Tiruvallakkōyiludaiya Nayanar at Kalattur, by Venāvudaiyan, one of the <i>Kaikkōla Mudalis</i> of the temple. It is stated that Uttamaśōlavilagam was originally granted to the temple by Viru-Kampāna-Uḍaiyar for worship and repairs. Mentions Puṇḍarikāṇ Rājendraśōla-Tamilādamiyan-Āṭkondan Maṇḍala-puruṣaṇ.
354	Do. ....	..	Ra[ja]narayana Sambavarāyar ..	3rd year ..	Do. ..	Gift of 16 cows to the same temple by Mallināḍan Rājanarayana Sambavarāṣan.
355	Do. .. .. .	Chōla ..	Tribhuvanachakravartin Rāj-rāja-dēva.	4th ,, ..	Do. ..	Gift of a lamp with stand to the temple of Tiruvallakkōyiludaiya-Mahādēva, by the merchant of Tira-Muyilappil in Puliyūr-kōttam mentioned in Nos. 333 and 334, above.
356	Do. .. .. .	Vijaya-nagara.	Bo[k*]kapa-Uḍaiyar, son of Viru-Ā[ri]rāya (i.e. Harihara II.).	Varana (= Śaka 1326).	Do ..	Purchase of land at Puduṇṇakam by Venāvudaiyan, one of the <i>Kaikkōla-Mudalis</i> of the temple, perhaps for presentation to it.
357	Do. .. .. .	Chōla ..	Tribhuvanachakravartin Kulōt-tuṅga-Chōla-dēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandyu.'	27th year ..	Do. ..	Gift of 4 cows for a lamp by a native of Arṇar in Uṇṇakkattu-kōttam. Mentions the two Kalamukha priests referred to in No. 352.
358	Do. .. .. .	Do. ..	Vikrama-Chōlādēva.	10th ,, ..	Do. ..	Gift of land at Śiṇa-Paṇḍalam to the god Chandrasekhara at Tiruvallakkōyil by a number of people one of whom was a native of Koḍuvār (in Paṭṭiṇa-naḍu-a sub-division of Sembūr-kōttam) and another, of Paṭṭiṇam.
359	On the west wall of the same shrine .. ..	Do. ..	Tribhuvanachakravartin Rōṇeri-mēlkonḍan	12th ,, ..	Do. ..	Registers an order of the king on the 293rd day of the year, to present certain lands in the village of Arumbakkam, a suburb of Ujalar <i>alias</i> Rājarajanallor in Kalattur-kōttam, clubbed together under the new name Anapayanallar, for maintaining worship in the temple of Tiruvallakkōyiludaiya-Mahādēva. The royal secretary was Anapāya-Muvēndaveṣan as in No. 346.
360	On the north wall of the same shrine .. ..	Do. ..	Vikrama-Chōlādēva .. ..	9th ,, ..	Do. ..	Gift of a lamp. Mentions Gomaḍattu Salarāsi-Paṇḍita.
361	On the same wall .. .. .	..	Sakalaḷokachakravartin Rājanarayana Śa[m]buvarāya.	3rd ,, ..	Do. ..	Gift of 16 cows for half a lamp by one of the <i>Kaikkōlar</i> belonging to the temple of Tiruvallakkōyiludaiya-Nayanar. Mentions the measure <i>Rājakesari-nāḷi</i> .
362	Do. .. .. .	..	Rājanarayana Sambavarāya ..	10th ,, ..	Do. ..	Registers that the residents of Kalattur-parru gave Nariyanśeri <i>alias</i> Puṇḍarikānallūr, a hamlet of Kalattur to the <i>Kaikkōla</i> mentioned in No. 361, as a <i>sarvaṁdānya</i> grant.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
363	On the same wall .. .. .	Chōla ..	Tribhuvanaachakravartin Kōperin- maikondan.	12th year ..	Tamil ..	Registers an order to the chief Tonḍaiman on the 298rd day of the year, to grant some lands in the village of Nenmali in Vallanāḍu, clubbed together under the new name Kulōttungaśōlan Tīruntiruchohōlanallūr for maintaining worship in the temple. The royal secretary was Anapāya-Muvēndavēlan as in Nos. 346 and 359.
364	On the east wall of the same shrine .. .. .	..	Sakalalōkaphakravartin Rajanara- yapa Sambuvārāya.	12th ,, ..	Do. ..	Records that the <i>tirumadaiyāḍgam</i> and the surrounding lands, were given as a <i>sarvaṁdāya</i> grant to the <i>sthānattār</i> of the temple, for maintaining worship and repairs.
366	On the same wall .. .. .	Chōla ..	Tribhuvanaachakravartin Rajaraja- dēva.	26th ,, ..	Do. ..	Damaged. Gift of land by a certain Karikalaśōla-Tamīladaraiyaṇ for burning a lamp on the hill north of the temple of Tiruvallak-kōyiludaiya-Nayanār.
366	On the east wall of the second <i>prakāra</i> in the Adhiparśvara temple at Tiruvorriyūr.	Do. ..	Tribhuvanaachakravartin Tribhu- naviradeva, 'who having been pleased to take Madurai (Madura), Ilam (Ceylon), Karuvūr, and the crowned head of the Pandyas, was pleased to perform the anoint- ment of heroes.'	31st ,, ..	Do. ..	Gift of a cow, a bull and a calf, for a lamp to the temple of Tiru- vōrriyūrudaiya-Nayanār, by a devotee in the Kulandaiyāṇḍar- maḍam at Kujattūr in Venkunnā-kōṭṭam.
367	On the same wall .. .. .	Vijayana- gara.	Virapratapa-Dēvarāya .. . . .	Krodhin (= Śaka 1348).	Do. ..	Gift of salt-pans in the village of Mūnālī in Pulai-nāḍu as a <i>dāvadāna</i> to the temple of Tiruvōrriyūrudaiya-Nayanār [at Tiruvōrriyūr] in Pulai-kōṭṭam a sub-division of Jayāṅḍa-chōlamandalam, by the residents of that village. Mentions the salt-pan called Paḍampakkānāyakappēraḷam.
368	Do. .. .. .	Chōla ..	Parakēsarivarman <i>alias</i> Tribhu- vanaachakravartin Kulōttunga- Chōladēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pandyas.'	19th year ..	Do. ..	Interrupted by a wall in the middle. Registers that the king was present at the Rajarajan- <i>tirumandapam</i> , to see the Āṇi-festival in the temple of Tiruvōrriyūr-Udaiyār. The <i>dāvadāna</i> village Adappakkam in Suattūr-nāḍu, a sub-division of Polliyūr-kōṭṭam <i>alias</i> Kulōttungaśōla-vaḷanāḍu being reported to be lying waste for want of tenants, the king ordered that it may be leased out to certain persons specified in the inscription.
369	Do. .. .. .	Do. ..	Parakēsarivarman <i>alias</i> Tribhu- vanaachakravartin Rajaraja- dēva.	17th ,, ..	Do. ..	Gift of 12 buffaloes for a lamp by Ariyaṇ Tīruchohirraimbala-mudaiyaṇ Paduman <i>alias</i> Kaṭṭimāṇ of Kāśmirapura to the temple of Tiruvōrriyūr-Udaiyār [at Tiruvōrriyūr] in Pulai-kōṭṭam, a sub-division of Vikramaśōla-vaḷanāḍu in Jayāṅḍa-chōla-mandalam.
370	Do. .. .. .	Do. ..	Tribhuvanaachakravartin Rajaraja [dēva].	30th ,, ..	Grantha and Tamil.	Gift of 32 cows and a bull for a lamp by a certain Tiruvēnkata-charaṇālayaṇ, the headman of Nūlappiyāṇu in Ambattūr-nāḍu.



B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
371	On the same wall .. .. .	Chōla ..	Rajakesarivarman <i>alias</i> Tribhuvana-chakravartin Rajadhirajadeva.	9th year ..	Grantha and Tamil.	Interrupted by a wall in the middle. The king is stated to have been present on the occasion of Paṅṅu-Uṭṭiram festival in the temple of Padambakka-Nayakadeva when in the same place were also present Chaturanana-Pandita, who owned a <i>maṭha</i> in the temple and Vagīśvara-Pandita who expounded the <i>Sōma-siddhānta</i> , hearing the Sūpmaṇṇa of Aladaiyanambi. The <i>dēva-dāna</i> village Vadugupperumhakkam being reported (to be lying waste for want of tenants?) the king ordered it to be leased out to a certain Anudangilavan Periyāṇ Sōman.
372	On a slab built into the floor, at the entrance into the same <i>prākāra</i> .	Gaṅga-Pallava.	Vijaya-Kampavarman ..	19th ..	Tamil ..	Damaged. Registers a gift of land by Nirañjanaguravar of Tiruvorriyūr to the temple of Nirañjanadēvarattu-Mahadeva which he had constructed at that village. It is stated that the assembly of Maṇali sold the land to Nirañjanaguravar. Mentions one of the signatories whose name was Peruntalaikkavadi Tiruvorriyūraṇ.
373	On the north, west and south walls of the central shrine in the Kalyāṇa-Veṅkaṭēśa Perumaḷ temple at Narayanavanam.	Vijayanagara.	Virapratapa Vira-Ach[ya]utaraya Maharaya.	Saka 1463, Pava.	Do. ..	Records that a certain Virappaṇṇa founded a town called Veṅkaṭādrimudram on the borders of Narāyaṇapuram and constructed there the temple of Veṅkaṭādrī-Perumaḷ for the merit of Veṅkaṭādriraya-Maharaya. To this temple he gave for offerings, with the permission of the king, some complete villages and shares in others.
374	On the west and south walls of the same shrine.	..	....	Krōdhin ..	Do. ..	Registers an oral agreement ( <i>vaḍḍipatram</i> ) among three private individuals.
375	On a slab fixed into the floor of the <i>maṇḍapa</i> in front of the same shrine.	Chōla ..	Rajarajakesarivarman .. ..	Lost .. ..	Do. ..	Registers that Vikkiyannan Puḷaḍvipparagundān of the [Chōla] [akki] family, and two others, the chiefs of Veṭṭiya-naḍu in [Kunja]vattana-kōṭṭam, gave certain privileges to the Veḷḷaḷas of that district.
376	On the inner <i>gopura</i> of the same temple ..	....	..	Saka 1545, Dundubbi.	Telugu ..	Gift of a village for offerings and festivals to the temple of Kalyāṇa-Veṅkaṭēśvarasvamin of Narāyaṇapura, by the <i>Mahāmaṇḍalēśvara</i> Tirumalaraja, son of Srirāṅgaraja and grandson of Kaṭṭāri Sālva Makaraja of the Kaṣyapa gotra and the Āpastamba-sūtra.
377	On the outer <i>gopura</i> of the same temple ..	Vijayanagara.	Virapratapa Vira-Veṅkaṭadeva [Maharaya*], ruling at Penugonda.	Saka 1544, Raudri.	Do. ..	Built in at the left end. Records gift of tolls by common consent, to the temple of Kalyāṇa-Veṅkaṭēśvara, by the mercantile community (viz. the chiefs of Ayyavōḷe including persons like Prithivīśeṭṭi Rayaniwantri Bhāskara.
378	On two detached slabs built into the floor of the Vahana- <i>maṇḍapa</i> in the same temple.	Chōla ..	Tribhuvana-chakravartin Raja[rāja]deva*].	17th year ..	Tamil ..	Gift of tolls by common consent to the temple of Kavariśvara-mūḍaiya-Nayanār at Narāyaṇapuram in Tiruvēṅga-kōṭṭam, by the mercantile community.
379	On two other detached slabs built into the same floor.	Pāṇḍya ..	Sundara-Pāṇḍyadeva, 'who took every country.'	8th ..	Do. ..	Gift of 20 pack-bullocks to the temple of Kavariśvaram-Uḍaiyar, by a certain Periyapillai <i>alias</i> Rajanarayana-Serukoṇ, one of the subordinates of Yadavaraya.
380	On two detached slabs built into the <i>maṇḍapa</i> opposite the main entrance into the same temple.	Chōla ..	Tribhuvana-chakravartin Rajarajadeva*].	Lost .. ..	Do. ..	Seems to record the gift of the village Pondaipakkam in Śay naḍu for repairs and other requirements, to the temple [of Kavariśvara-mūḍaiya-Nayanār*].

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
381	On the west wall of the central shrine in the Parāśarēśvara temple in the same village.	Vijayanagara.	Viraprātapa Vira-Sadāśivadeva-Mahārāja.	Śaka 1478, Peridhavin.	Tamil ..	Gift of 40 <i>paṇam</i> for offerings to the temple of Ambalingamudaiya-Nayanār at Nārāyaṇapuram in Tiruvattiyar-nādu, a sub-division of Kuṇṇavattana-kōṭṭam in Ja[ya*]ṅgaṇḍa-ohōla-maṇḍalam, by a <i>Kammāla</i> of that village.
382	On a slab built into the floor of the courtyard in the same temple.	....	....	Pramadīoha (Pramadin).	Telugu ..	Gift of the village of Yippatōṅguli to the priests of Kalahasti on the occasion of the <i>kumbhābhishēka</i> (i.e. the renovation) of the temple of Agastīśvara (also called Parāśarēśvara), by Kaṭṭari-Saiva Makarāja Bommarajudēva-Mahārāja.
383	On the base of the central shrine in the Agastīśvara temple at Kempulāpalaiyam.	Chōla ..	Tribhuvannachakravartin Rājārāja-deva.	16th year ..	Tamil ..	Gift of two <i>māḍai</i> for a lamp to the temple of Tiruvagattisura-mudaiya-Nayanār at Nārāyaṇapuram in Vattiyā-nādu, a sub-division of Kuṇṇavattanakōṭṭam in Jayaṅgaṇḍa[chōla]-maṇḍalam by Rājārāyaṇa-Mavendavelan, a native of Pirāṭṭi-Kulattar in Damar-nādu, a sub-division of Damar-kōṭṭam.
384	On the beams of the <i>maṇḍapa</i> in the Ammanachohi Amman temple in the same village	....	....	Śaka 1669, Prabhava.	Telugu ..	Registers that the <i>Mahāmaṇḍalēśvara</i> Śeṣachalapatirājudeva-Mahārāja, son of Ramarāja and grandson of Uṇḍōli-Krishnamarāja, of the Kāśyapa-gotra, repaired the Sabha- <i>maṇḍapa</i> of the temple of Ammanachohamma (called Ammayakshi in Sanskrit) at Nārāyaṇapuram, the northern entrance to Kañchīpittam.
385	On a slab in the kitchen of the Nagādhiśvara-svāmin temple at Karumbedu.	....	....	Śaka 1752, Vikriti.	Do. ..	Records that Tiruvēṅgulaṃba, the queen of a prince of the family of Kaṭṭari Saiva Makarāja built a shrine for Sōmasundarēśvara and Mīnakshi, in the temple of Nagādhiśvara situated on the bank of the river Koṣṭhali.
386	On a slab built into the wall of the Utsava- <i>maṇḍapa</i> in the same temple.	....	....	Śaka 1682, Vikriti.	Do. ..	States that the <i>maṇḍapa</i> was built by Tirumalakondama, wife of Bopparāja-Venkaṭanarasimharāja and daughter of the <i>Mahāmaṇḍalēśvara</i> Vellaṅṭi Kaṣavarāja. The name of the village is given as Khādirapura on the bank of the Kusasthali river.
387	On a slab set up in front of the Deśa-Vinayaka temple at Sattravada	....	Yadavarāyar Śrīraṅganāthar ..	18th year ..	Tamil ..	The residents of Tirani-nādu in Neḍu nādu, and others gave to a certain Melittēvan, the village of Tirapi as a <i>rudirappāṭṭi</i> . This he presented to the Deśa-Vinayaka temple at Sattirapādi and prohibited the seats of Śāṅkṣī-sāmayakkarar and Vira-kōḍiyar from entering it.
388	On a slab set up by the side of a well in the same village.	Saiva ..	Saiva Tippadeva-Mahārāja, son of Saiva Tippyadeva-Mahārāja.	Dandubhi (= Śaka 1364).	Do. ..	Records a charter granted to the <i>Saṅgiya</i> by Deḷavay Śrīraṅga-Ravuttar.
389	On the east wall of the <i>maṇḍapa</i> in front of the central shrine of the Chidambareśvara temple in the same village.	Vijayanagara	Viraprātapa [Deva]rāja-Mahārāja.	Śaka 134[9], Pavaṅga.	Do. ..	Built in at the bottom. Mentions the Śaiva and Vaiṣṇava shrines of Chandragiri-rāja viz. Kūñchipuram, Tirukkalatti, Tiruvorriyūr, Tiruvālaṅgaḍu Tiruppalaivanam and others. Refers to the <i>viḍṭi-kāṇikkai</i> collected in the temple of Alagiya-Tiruchohirambalamudaiya-Nayanār at Sattirapādi in Maṅgalār-nādu, a sub-division of Kuṇṇavattanakōṭṭam in Jayaṅgaṇḍa-ohōla-maṇḍalam and to certain royal orders ( <i>rāyasam</i> ) issued to Ariyappa Dappayaka, Bhikṣarṇṭi-Ayyagal and Devarāja-Udaiyar of Chendragiri.
390	On the west and north walls of the Varadarāja-Perumāḷ temple in the same village.	Do.	Viraprātapa Vira-Ach[y]utaiyadeva-Mahārāja.	Śaka 1469, Hevilambi.	Do. ..	Much damaged. Mentions Maṅgalār-nādu, a sub-division of Nārāyaṇapurapparru in Kuṇṇavattana-kōṭṭam of Jayaṅgaṇḍa-ohōla-maṇḍalam.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
391	On a slab set up in the main street in the same village.	....	....	....	Tamil ..	Registers that Gandaraguḷi Maraya-Nayakkar son of <i>Mahāpradhmi</i> Sōmaya-Dennayaka gave to the temple of Alagiya-Tiruch-chirambalamudaiya-Nayanar, a piece of land with the right to take water from the tank of Vasavanapna[nē]ri.
392	On detached slabs round the central shrine in the Venṅōpala-Perumal temple at Karvetinagar.	Chōḷa ..	Tribhuvanaśakravartin Rājārāja-dēva.	11th year ..	Do. ..	The fragments appear to have included this and two other records of the same king and of the same date and to have registered gifts of land to the Śiva temples at Narayanapuram in Vattiya-nāḍu, a sub-division of Kunṇavattana-kōṭṭam. Some of the temples mentioned are Avimuktisvaramudaiya-Nayanar, Lakṣmīsvaramudaiya-Nayanar and Akkaśālīsvaramudaiya-Nayanar. Mention a certain Vira-Narasīngadevan <i>alias</i> Yadavarayan. Also a fragment is found of an unnamed Śaiva king.
393	On the north wall of the Agastyeśvara temple at Senur.	Vijaya-nagara	Mahāmaṇḍalēśvara Aohyutadēva-Mahārāja.	Śaka 1461 Vikārin.	Do. ..	Gift of two villages to the temples of Tiruvagattisvaramudaiya-Nayanar and Paohchaivarṇa-Perumal at Sēnalur, for repairs and worship.
394	On the north and west walls of the same temple.	Chōḷa ..	Rājārāja Rājakeśarivarman ..	20th year ..	Do. ..	Damaged and mutilated. Seems to contain portions of a historical introduction not copied so far and to record a gift of land to the temples of Tiruvagattisvaramudēva and Tirumēṇḍideva, on account of the drummers who beat drums during the <i>tri-bali</i> ceremony.
395	On the south wall of the central shrine in the Kalakunṭhēśvara temple at Adaipalam.	....	Chinna-Bomma Nayanar of Veṭṭur.	Śaka 1504, Chitrabhanu.	Grantha and Tamil.	Registers that Appai-Dikshita constructed the temple.
396	On the south wall of the Svayambhūnathēśvara temple at Mullandram.	....	....	Baudra .. ..	Tamil ..	Records that the <i>Mahājanas</i> of Prāṇḍhadevārāyapuram <i>alias</i> Agaram-Mullandam, including the poet Diṇḍimakavi, assigned house sites to certain stone-masons in the <i>Kanmaḷastaru</i> . This charter was engraved on the temple of Tandōṇṇōśvaram-Uḍaiyar.
397	On the south wall of the Aruṇachalēśvara shrine in the same temple.	....	....	Śaka 1472, Śadharapa.	Do. ..	Gift of land by a Brāhmaṇa lady to the shrine of Annamalai-natha built by her, in the temple of Svayambhūnatha for the merit of herself and her husband Kumarar-Diṇḍimar Annamalai-nather.
398	On the inner <i>prākāra</i> wall of the Paraśuramēśvara temple at Attirala.	Chōḷa ..	Tribhuvanaśakravartin Rājārāja-dēva.	1[6]th year ..	Do. ..	Gift of 1 <i>māḍai</i> for a lamp to the temple of Tiruviramiśvaramudēva at Tiruvatturai in Mēṇ-Pakkai-nāḍu, a sub-division of Adhirājendra-chōḷa-maṇḍalam, by a native of Neupakkai.
399	On the outer <i>prākāra</i> wall of the same temple.	....	....	Śaka 1212, Vikṛita.	Do. ..	Gift of 12 <i>māḍai</i> for lamps by the wife of Ponuṅgaṇṭi Vāṭṭeḍḍi, to the temple of Paraśuramiśvaramudaiya-Nayanar at Tiruvatturai, in Pottappināḍu, a sub-division of Mēṇ-Pakkai-nāḍu in Adhirājendra-maṇḍalam.
400	On the same wall .. .. .	....	....	Śaka 1205, Parthiya (wrong).	Do. ..	Gift of 2 <i>māḍai</i> for providing a flower garland to the same temple (here called Tiruviramiśvaramudaiya-Nayanar).
401	Do. .. .. .	....	....	Śaka 1[2]00, Bahu[dha]nya.	Do. ..	Gift of 12 <i>māḍai</i> for a lamp to the shrine of Vairavapiḷḷaiyār at Tiruvatturai by a native of Puḍōḷi.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
402	On the same wall .. .. .	....	....	Saka 1209 .. [Sarvajit].	Tamil ..	Provides for the supply of 1 <i>nāli</i> of curds every day to the temples of Tiruviramisuramudaiya-Nayanar and Vayiravapillaiyar, for the merit of the chief who was ruling the Po[ttā*]ppi-nādu.
403	Do. .. .. .	....	....	Saka 1202, Vikrama.	Do. ..	Gift of 16 <i>māḍai</i> for lamps and garlands to the temple of Parasurāmlāvaramudaiya-Nayanar, by a native of Mandappalli.
404	On a slab set up at the ruined main entrance into the same temple.	....	....	Saka 1194, Āṅgira.	Do. ..	Records an agreement by the residents of the Pottappi nādu district who had met in the <i>maṇḍapa</i> called 'Chitrāmēli to raise 1 <i>māḍai</i> from each village in order to construct an embankment on the side of the river and to prevent any injury from floods to the temple of Parasurāmlāvaramudaiya-Nayanar.
405	On another slab set up in the same place ..	Saluva ..	Narasīṅgāyadeva-Mahārāja ..	Saka 1399, Hēmalambi.	Telugu.	Unfinished. Registers that Appamarusaṅga came to Araturēvulu, enquired into the affairs of the [Kṛitri]śvara. Parasurāmēśvara and the Bhayirava temples and seeing that the income had been stopped in the interval, restored the temple lands at Prolī, for the merit of king Narasīṅgāyadeva-Mahārāja.
406	On a third slab lying broken in the same place.	....	Ambadeva-Mahārāja, ruling at Valluripattana.	Saka 120[9], Sarvajit.	Do. ..	Damaged. Mentions among others, the districts Yeruva, Pōttapi-nādu and Maliki-nādu and the temple of Parasurāmēśvara at Araturēvulu-maharthana. Refers to a number of tanks, canals and villages founded and called after either the name of the king or one of his <i>śirudās</i> .
407	On the south wall of the Śiva temple at Polī.	Chōla ..	Rajarājadeva (III) .. ..	27th year, Subhaskrit	Tamil ..	Gift of 1 <i>māḍai</i> for a lamp by a certain Reddi, to the temple of Ullāṅkulunda-Nayanar at Puḍōli in Mēṇ-Pakkai-nadu, a sub-division of Adhirājendra-maṇḍalam.
408	On the east wall of the Varadarājasvāmin temple in the same village.	....	....	Saka 1204, Chitrabhānu.	Do. ..	Gift of two lamps to the temple of Karumapikka-Perumaḷ.
409	On the same wall .. .. .	....	....	Saka 1482, Raudri.	Telugu	Records that the <i>śalipīṭha</i> was presented by a certain Tiṁmana to the temple of Kariyānānikyārāya, for the merit of his uncle Ponna-Nā[ya*]ḍu.
410	On a slab set up in the courtyard of the same temple.	.. .	Ambadeva-Mahārāja, ruling at Valluripattana.	Saka 1212, Vi[roddhin].	Do. ..	Much damaged. The king has a long list of <i>śirudās</i> .
411	On a slab set up near the eastern <i>gōpura</i> of the Kōṇḍarāmasvāmin temple at Vontimitta.	Vijaya-nagara.	Virapratapa Śaṣivadeva-Mahārāja.	Saka 1480, Kajayukti.	Do. ..	Registers that the village of Vontimitta in the Siddhavaṭam-sima of Udayagiri-rāja with its connected humlets was granted to the temple of Raghunāyaka for offerings, repairs, festivals, etc., by Nāgarājāyadeva-Mahārāja, the son-in-law of Rāmarājāyā-Gutti-Yaṇa-Tirumalrajayya of the Āraṇḍa family.
412	On a second slab in the same place .. ..	Do. ..	Do.	Saka 1477, Ānanda.	Do. ..	Gutti-Tirumalāyadeva-Mahārāja of the Āraṇḍa family is stated to have been the prime-minister of the king. Gift of three villages including Pulupatūru in Pottapi-nādu and of some wet land in Vontimitta, to the same temple. Below this is inscribed a record of Saka 1706, Sobhaskrit, registering gifts by certain Reddis and Karapams.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
413	On the south wall of the Khareśvara temple at Lepakā.	Chōla	Tribhuvanachakravartin Virarajendra- chōlādēva.	2[6]th year, Raktakshi.	Tamil	Damaged and incomplete. Seems to record a gift of land to the temple of Karaviśvara-mūḍaiyar at Neppakkai in Mēṛ- <i>lakkai-naḍu</i> , a sub-division of Adhirajendra-maṇḍalam. Below this is a record of Śaka 1209 which registers a gift of money to the [same] temple.
414	On the same wall .. .. .	....	....	Śaka 1224, Śubhakṛit.	Do.	Much damaged. Refers to the temple of Kara'viśvaramūḍaiya-Nayanaṛ at Neppakkai and mentions the Maṇḍalika-Brahma-rakṣasa Ambadeva-[Maha]raja.
415	Do. .. .. .	Chōla	Rajarajadēva (III.) .. ..	24th year, Vikarin.	Do.	Incomplete. Seems to record a gift of lamps to the same temple.
416	Do. .. .. .	....	....	Śaka 12[2]4, Śubhakṛit.	Do.	Unfinished. Gives only the date.
417	On the north wall of the same temple .. .. .	....	Tribhuvanachakravartin Vijaya- Gandagōpaladēva.	29th year, Bahubhanya.	Do.	Do do.
418	On the east wall of the same temple .. .. .	Chōla	Rajarajadēva (III.) .. ..	6th year, Viśhaiya (i.e., Viśha).	Do.	Gift of 1 <i>māḍai</i> for a lamp by a <i>Taiṭṭā</i> of Neppakkai, to the temple of Karaviśvaramūḍaiya-Nayanaṛ.
419	On the same wall .. .. .	Do.	Do.	10th year .. ..	Do.	Gift of paddy for three lamps by a native of Pottappi.
420	Do. .. .. .	Do.	Tribhuvanachakravartin Kōṇeri- maikondaṇḍa Rajendra-Chōlādēva, 'who took the head of two Paṇḍya (kings).'	....	Do.	Gift of lands in the village of Neppakkam to the temple of Tiru- cheḥirambalam-ūḍaiyar. The royal secretary ( <i>tirumandira- śalai</i> ) who wrote the order was Virasolappiramarayan and the signatories were Viḷupparayan and Muṇaiyadaraiyan.
421	On a slab set up near the entrance into the Chennakōśava-Perumaḷ temple in the same village.	....	....	Śaka 1424, Dun- dubbi.	Telugu	Gift of land to the temples of Chennakōśavaradēva and Kharaviś- varadēva by a certain Yaramanayani-Timmayya, for the merit of Devij-Nayaningaru.
422	On another slab set up in the same place .. .. .	....	....	Śaka 13[3]0, Sarvajit.	Do.	Much damaged. Mentions Malla-Reḍḍi with a long list of family titles and the temple of Karaveśvara at Lemlaka.
423	On the third slab set up in the same place .. .. .	....	Ambadeva-Maharaja .. ..	....	Tamil	Damaged at the beginning. Registers that a certain Gaṅgadēva, son of Survadlikari Iruṇḍideva induced a merchant ( <i>nagarattār</i> ) of Nellūr to present a lamp to the temple of Kōśava-Perumaḷ at Neppakkam, for the success of the king.
424	On the fourth slab in the same place .. .. .	....	Malla-Reḍḍi, son of Anna Reḍḍi .. ..	Śaka 1385, Vijaya.	Telugu	Registers that a merchant of Nellūr built the southern wall of the compound, in the temple of Kōśava-Perumaḷ at Lombaka.
425	On the fifth slab in the same place .. .. .	Paṇḍya	Maḡavarman <i>alias</i> Tribhuvanachak- ravartin Sundara Paṇḍyadēva.	13th year .. ..	Tamil	Registers that some land near the temple of Neppakkai-Vinnagar <i>alias</i> Kōśava-Perumaḷ was assigned for a street called Pallavarā- rayan tiruvidi after Pallavarayan, the chief of Tuṇjalar in Naduviṛ-kōṛru, a sub-division of Miḷalai-kōṛram. One of the faces bears of the Paṇḍya symbol of an <i>aṅkusa</i> between two fish.
426	On a slab set up near the south wall of the same temple.	Chōla	Rajarajadēva (III.) .. ..	22nd .. ..	Do.	Damaged. Gift of 12 <i>māḍai</i> for a lamp to the temple of Kōśava- Perumaḷ. Another record of the same year of the king is inserted on the top of the slab and registers also the gift of a lamp.
427	On a pillar of the Makha-maṇḍapa in the same temple.	....	....	Śaka 1198, Dhatri.	Do.	Gift of 12 <i>māḍai</i> for a lamp.
428	On the same pillar .. .. .	....	....	Śaka 1216, Jaya.	Do.	Gift of 12 <i>māḍai</i> for a lamp to the temple of Kōśava-Perumaḷ at Neppakkai.



No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
429	On another pillar of the same <i>maṇḍapa</i> ..	....	....	Śaka 1204, Oñitrabhanu.	Tamil ..	Damaged. Mentions the gift made for the success of "the Mahārāja's son," which may be tentatively read as Dar[ita]kka- <i>ṭṭavarasa</i> , by his <i>Sareddhikari</i> . Another Śaka date 1217, Manmatha is also found on the same pillar.
430	On a sluice of the Timmarasu-tank in the same village.	....	....	Śaka 1634, Nandana.	Telugu ..	Records that Perumal[arāja, son of Maṭṭa Venkatakṛishnamarāju-Devachōḍa-Mahārāju, built the sluice to the tank originally constructed by Bācharsu-Timmarasu.
431	On a slab set up in front of the Adikēśava-svāmin temple at Tangaturu.	Vijaya-nagara.	Devaraya, son of Vira Harihara ..	Lost .. ..	Do. ..	Much damaged. Mentions a <i>pradhāni</i> of the king.
432	On a slab set up near the ruined temple of Siddheśvara in the same village.	Kakatiya ..	[Prata]parudra[dēva], ruling at [Oruṅgallu]paṭṭana.	Śaka [1297], Rakshasa.	Do. ..	Do. Seems to record a gift of voluntary contributions ( <i>magama</i> ) to the temple of Siddhanā[tha]dēva at Tangaturu.
433	On a slab set up in the court-yard of the Kaiḷasanāthasvāmin temple in the same village.	....	....	Śaka 1328, Vyaya.	Do. ..	Damaged. Mentions Anna-Reddī, son of Malla-Reddī and younger brother of Vema-Reddīgaru of Addanki. All the usual Reddī titles are repeated at the beginning of the inscription.
434	On the entrance into the Malasthaneśvara temple at Pottapi.	Vijaya-nagara.	Virapratapa Sadasivadēva Ma[ha]-raya.	Lost .. ..	Do. ..	Unfinished. Registers a <i>dasavānda</i> charter granted to certain Reddīs by Varadadēva-Chōḍamahārāja, son of Maṭṭa Pocharājayyadēva-Chōḍamahārāja and mentions the <i>Mahāmāṇḍa-lēśvara</i> Rāmārāju-Tirumalarājayyadēva-Mahārāja.
435	On a slab built into the floor of the <i>garbhagṛiha</i> in the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulot-sunga Chōḷadēva.	Do. .. ..	Tamil ..	Damaged and incomplete. Mentions a certain Madurantaka Pottappichohola Sitti-Arai[yan].
436	On the east wall of the Veṇugopalasvāmin temple in the same village.	....	....	Śaka 164[0], Viḷambi.	Telugu ..	Registers that Maṭṭa Kōma[ri]-Kantarāju-Devachōḍa-Mahārāju ordered the dilapidated <i>nāṣika</i> (i.e. <i>sukhandika</i> ) of the Gopālasvāmin temple at Pottapi, the head-quarter of Pottapi-naḍu in Siddhavattam which was a sub-division of Uda[ya]giri, to be renewed.
437	On the east, south and north walls of the same temple.	....	Maṇumasi[ddha] .. ..	Śaka 1180, Kalayukta.	Tamil and Grantha.	Much damaged and incomplete. Gives a list of <i>śirudās</i> at the beginning. Mentions the Sōmēśvara temple.
438	On a slab set up near the Padmagirinathasvāmin temple at Obali.	....	....	Vikṛita .. ..	Tamil ..	Registers money granted for a number of lamps to the temple of Malaikina-Perumal at Vallolam.
439	On a slab set up in front of the Saṅgamēśvara temple in the same village.	....	....	Paridhavin ..	Telugu ..	Damaged. Records that a certain Viramushṭi Śingaram Viraya presented the income which was due to him from Opili to the temple of Virēśvara, in presence of Māndula Basavaya, the <i>mudrakartā</i> of Virāśiva-Siddha-Bhikṣavṛitti Ayyavaru who was a worshipper of Mallikārjuna līṅga on the Śrīparvata mountain.
440	On a slab set up near the Virabhadrasvāmin temple in the same village.	....	....	Śaka 1152, Vikṛita.	Tamil ..	Gift of money for lamps to Saṅgīśuramuḍaiya Nayanār at Vallo[la]m.
441	On the back of the same slab.	Chōḷa ..	Rajarasjadēva .. ..	18th year ..	Do. ..	Gift of two lamps.
442	On a slab set up in the court-yard of the Virabhadrasvāmin temple at Rayachoti.	....	....	Durmukhi ..	Telugu ..	Gift of the village of Mogapalampalli to a number of Śaiva priests to maintain 100 lamps in the temple of Virayadēva at Raohaviṭi by an agent of Venkatādri-Nāyanīngaru and the trustees.
443	On the base of the east <i>gōpura</i> of the same temple.	Vijaya-nagara.	Virapratapa Mahārāja.	Śaka 1456, Jaya.	Do. ..	Damaged. Gifts by Venkatādri Nāyanīngaru, to the temple of Virēśvara at Raohaviṭi.
444	On the wall of the same <i>gōpura</i> .. ..	Do.	Virapratapa Kṛishnadēvarāya-Mahārāja.	Śaka 1442, Vikrama.	Do. ..	Damaged. Gift by [Ka]ma-Nāyanīngaru for the merit of the king. Mentions the two provinces Penugōṇḍa-Mārjavāḍa and Udayagiri-Mārjavāḍa.

B.—Stone inscriptions copied 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
445	On the south wall of the central shrine in the same temple.	Vijaya-nagara.	Virapratapa Vira-Sadaśivadeva-Mahārāja.	Śaka 1484, Dundubhi.	Telugu ..	Registers that Amarinayana Veṅkaṭa-Nāyanāgaru, the agent of the <i>Mahāmaṇḍalāśvara</i> Jilleḷa Rāṅgapatirājayyadeva Mahārāja was governing the Rāmadurgam-śīma and that on that occasion he repaired the central shrine and the <i>sugamāsi</i> of the Virēśvara (also called Virabhadraśvara) temple, for the merit of his master.
446	On a slab set up in the hamlet of Old Rayachōṭi near the same village.	....	Niśāṅkapratapa Rayadeva-Mahārāja, 'lord of Karkatapura.'	Śaka 1155, Nandana.	Tamil ..	Records that the king gave Rayanarayanapputtēri which was named after himself to the temple of Janādāna Perumāl built at Aṇḍappur in Kilai-Marayapadi, a district of Kaṭṭapadikonda-śūlamandalam, by a private individual.
447	On the south base of the Sañji-Balappa temple at Urigam.	....	....	Śaka 1191, Vibhava.	Do. ..	<i>Ep. Carn.</i> , Vol. X., Bp. 80.
448	On a stone lying near the Palpaṭṭamsocheruvu on the boundary of Sundrapalya and Gandiapalli.	Chōḷa ..	Chakravartin Kulōttunga-Chōḷadeva.	27th year ..	Do. ..	<i>Ibid.</i> 16.
449	On the south base of the <i>maṇḍupa</i> in front of the central shrine in the Svayambhuvāśvara temple at Mādivala.	....	....	Śaka 1220, Viśuvavari ('Viśvavasu').	Do. ...	<i>Ibid.</i> 26.
450	On the north base of the same shrine ..	....	Śīru-Vasudeva, son of Jayāṅgaṇḍa-śūḷa Iḷavañjiyaraya <i>alias</i> Kattadundavar.	Śaka 1184, Durmatī.	Do. ..	<i>Ibid.</i> 32.
451	On the same base.	....	Iḷaiya Vasudeva, son of Jayāṅgaṇḍa-śūḷa Iḷavañjiyaraya Kattadundavar.	Śaka 1192, Śakkira ('Śakla').	Do. ..	<i>Ibid.</i> 34.
452	At the entrance into the Parvatī shrine in the same temple.	....	Kattadundavar, son of Jayāṅgaṇḍa-śūḷa Iḷavañjiyaraya <i>alias</i> Maralvan.	Śaka 1154, Khara.	Do. ..	<i>Ibid.</i> 35 (a).
453	On a pillar at the entrance into the same shrine.	....	Jayāṅgaṇḍa-śūḷa Iḷavañjiyaraya, 'lord of Kañchipura.'	....	Do. ..	<i>Ibid.</i> 38 (u).
454	In the same place .. .. .	....	Kattadundavar, son of Jayāṅgaṇḍa-śūḷa Iḷavañjiyaraya <i>alias</i> Maralvan.	Śaka 1151, Sarvadhari.	Do. ..	<i>Ibid.</i> 35 (b).
455	On a pillar of the verandah round the same temple.	....	Jayāṅgaṇḍa-śūḷa Iḷavañjiyaraya <i>alias</i> Kattadundavar.	Śaka 1149, Sarvajit.	Do. ..	<i>Ibid.</i> 37 (a).
456	On another pillar of the same verandah ..	....	Iḷaiya Vasudeva, son of Jayāṅgaṇḍa-śūḷa Iḷavañjiyaraya Kattadundavar.	....	Do. ..	<i>Ibid.</i> 37 (b).
457	On a slab lying by the road-side south of the village of Bairakur.	Chōḷa ..	Madiregaṇḍa Parakōsarivarma	29th year ..	Kanarese.	<i>Ibid.</i> Mb. 203.
458	On the south base of the Varadarajasvāmī temple at Uttanur.	Do. ..	Rajakōsarivarma <i>alias</i> Uḍaiyar śrī-Rājendra Chōḷadeva.	3rd .. ..	Tamil ..	<i>Ibid.</i> 119.
459	On a slab set up in front of the same temple.	Chōḷa ..	Rajarāja-Rajakōsarivarma ..	19th year ..	Do. ..	<i>Ibid.</i> No. 123.
460	On the south base of the central shrine in the Kāmēśvara temple at Avani.	Do. ..	[Kulōttunga-Chōḷadeva, 'while Vallaḷadeva was ruling the earth.'	Śaka 1111-12, Saumya, 12th year.	Do. ..	<i>Ibid.</i> No. 44 (b).
461	On the same shrine .. .. .	Do. ..	[Kulōttunga Chōḷadeva].	[2]5th year ..	Do. ..	<i>Ibid.</i> No. 42 (c).

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
462	On the same shrine .. .. .	Chōla	Rajakōsarivarman <i>alias</i> Chakravartin śrī-Kulōttunga-Chōlādēva.	25th year ..	Tamil ..	<i>Ibid.</i> No. 42 (δ). The second figure is clearly 'on the impression.
463	Do. .. .. .	Do. ..	Do. do.	27th " ..	Do. ..	<i>Ibid.</i> No. 42 (f).
464	On the south base of the Bharata shrine in the same temple.	Do. ..	Rajakōsarivarman <i>alias</i> Uḍaiyār śrī Rajendra-Chōlādēva.	3rd " ..	Do. ..	<i>Ibid.</i> No. 49 (a).
465	On the west and north bases of the same shrine.	Do. ..	Rajakōsarivarman <i>alias</i> Uḍaiyār śrī-Kulōttunga Chōlādēva.	10th " ..	Do. ..	<i>Ibid.</i> No. 47.
466	On the north base of the Śatrughna shrine in the same temple.	Do. ..	Rajakōsarivarman <i>alias</i> Chakravartin śrī Kulōttunga Chōlādēva.	33rd " ..	Do. ..	<i>Ibid.</i> No. 54.
467	On the south base of the Jāvāra temple at (Bechirak-)Madivala.	Do. ..	Parakōsarivarman <i>alias</i> Tribhuvana-chakravartin Vikrama Chōlādēva.	Śaka 1049 and 10th year.	Do. ..	<i>Ibid.</i> Sp. 61.
468	On a slab lying below the bund of the Doddakere tank at Dalasanur.	Do. ..	Chakravartin Vikrama-Chōlādēva.	10th year ..	Do. ..	<i>Ibid.</i> Kl. 186.
469	On the north base of the Sōmēśvara temple at Yēdur.	Do. ..	Rajakōsarivarman <i>alias</i> Uḍaiyār śrī-Kulōttunga Chōlādēva.	5th " ..	Do. ..	<i>Ibid.</i> Mb. 105 (δ). The date is clearly '5' on the impression.
470	On the same base .. .. .	Do. ..	Rajakōsarivarman <i>alias</i> Uḍaiyār śrī-Rajendra-Chōlādēva.	4th " ..	Do. ..	<i>Ibid.</i> No. 105 (a).
471	On the west and south bases of the same temple.	Do. ..	Rajakōsarivarman <i>alias</i> Uḍaiyār-ī Rajadhirajādēva.	33rd " ..	Do. ..	<i>Ibid.</i> No. 106 (a).
472	On a slab built into the Viraguḍi near the same temple.	Do. ..	Parakōsarivarman <i>alias</i> Uḍaiyār śrī Rajendrādēva.	6th " ..	Do. ..	<i>Ibid.</i> No. 107.
473	On a slab set up behind the ruined Sōmēśvara temple at Yēdurur.	Do. ..	Tribhuvana-chakravartin Kulōttunga Chōlādēva.	Śaka 1153 and 32nd year, Pramadōti, (Prameda).	Do. ..	<i>Ibid.</i> No. 125.
474	On a slab set up in a field at Gaddekannur.	Do. ..	Parakōsarivarman <i>alias</i> Uḍaiyār śrī-Rajendra-Chōlādēva, 'who took the eastern country, Gaṅgai and Kadāram.'	[30]th year ..	Do. ..	<i>Ibid.</i> Kl. 149 (δ).
475	On the south base of the Kōlāraṁma temple at Kolar.	Do. ..	Do. do.	16th " ..	Do. ..	<i>Ibid.</i> 111.
476	On the same base .. .. .	Do. ..	Parakōsarivarman <i>alias</i> Uḍaiyār śrī-Rajendra-Chōlādēva, 'who took the eastern country and Gaṅgai.'	13th " ..	Do. ..	<i>Ibid.</i> 112 (a).
477	On the north wall of the same temple ..	Do. ..	Parakōsarivarman <i>alias</i> Uḍaiyār śrī-Vijayarajendrādēva, 'who was crowned under the name Vijayarajendra.'	35th " ..	Do. ..	<i>Ibid.</i> 112 (δ).
478	On the east wall of the same temple ..	Do. ..	Parakōsarivarman <i>alias</i> Uḍaiyār śrī-Rajendrādēva.	3rd " ..	Do. ..	<i>Ibid.</i> 107.
479	On the same wall .. .. .	Do. ..	Rajakōsarivarman <i>alias</i> [U]ḍaiyār śrī Rajendra Chōlādēva.	2nd " ..	Do. ..	<i>Ibid.</i> 108. The first few lines only have been copied.
480	On the base of the same wall .. .. .	Do. ..	Parakōsarivarman <i>alias</i> Uḍaiyār śrī-Rajendra Chōlādēva.	2[2]nd " ..	Do. ..	<i>Ibid.</i> 109 (a).
481	On the west wall of the same temple ..	Do. ..	Rajakōsarivarman <i>alias</i> Uḍaiyār śrī-Rajarajādēva.	22nd " ..	Do. ..	<i>Ibid.</i> 106 (δ).

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
482	On the rock within the Mahishasuramardani shrine in the Bhairavēśvara temple on the hill at Sitibetta.	Chōja ..	Parakēsarivarman <i>alias</i> śrī-Rajendra-Chōjadēva.	Lost .. ..	Tamil ..	<i>Ibid.</i> 44
483	On a slab lying in the Baṇēśvara temple at Narasapura.	Do. ..	Rajakēsarivarman <i>alias</i> Chakravar-tin śrī-Kulōttuṅga-Chōjadēva.	Śaka 998, and 7th year.	Do. ..	<i>Ibid.</i> 91.
484	On a slab set up in a field at Suldēnahalli.	Do. ..	[Parakēsarī]varman <i>alias</i> Uḍaiyar śrī-Rajendra-Chōjadēva.	6th year ..	Do. ..	<i>Ibid.</i> 26.
485	On a slab set up in a field at Maliyappana-halli.	..	Lost .. ..	34th .. ..	Do. ..	<i>Ibid.</i> 19.
486	On the base of the Chandramallēśvara temple on the hill at Kendatti.	Chōja ..	Rajarājadēva [II.] .. ..	7th .. ..	Do. ..	<i>Ibid.</i> 75.
487	On the east and north walls of the Gaṅgadharaśvara temple at Madivala.	Do. ..	Rajakēsarivarman <i>alias</i> Chakravar-tin śrī-Kulōttuṅga-Chōjadēva.	43rd .. ..	Do. ..	<i>Ibid.</i> Ml. 101.
488	On a slab set up in front of the Ramalingēśvara temple at Debur.	Do. ..	Do. Do.	31st .. ..	Do. ..	<i>Ibid.</i> Vol. III. Nj. 29.
489	On the south and west bases of the Janardana temple at Tadimalingi.	..	Lost .. ..	Lost .. ..	Do. ..	<i>Ibid.</i> Tn. 32.
490	On the west and north bases of the same temple.	Chōja ..	Parakēsarivarman [ <i>alias</i> śrī-Rajendra-Chōjadēva.	10th year ..	Do. ..	<i>Ibid.</i> 34.
491	On the same bases .. ..	Do. ..	Rajarakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajarājadēva.	28th .. ..	Do. ..	<i>Ibid.</i> 35.
492	On a broken slab lying in front of the Malin-gēśvara temple at Nilasoga.	Do. ..	Rajakēsarivarman <i>alias</i> Chakravar-tin śrī-Kulōttuṅga-Chōjadēva.	35th .. ..	Do. ..	<i>Ibid.</i> 71.
493	On a <i>śīraḡa</i> set up near the compound of the Travellers' Bungalow at Chinkurall.	Do. ..	Rajarājadēva .. ..	Śaka 934, Vi-rōdhikrit.	Kanarese..	<i>Ibid.</i> Vol. IV. Kr. 16.
494	On a slab set up left of the entrance into the Kappēśvara temple at Kannambadi.	Do. ..	Kul[ō]ttuṅga-Chōjadēva .. ..	45th year, Jaya.	Do. ..	<i>Ibid.</i> 34.
495	On a slab set up in front of a private house at Kurubahalli.	Do. ..	Rajendra-Chōjadēva .. ..	Śaka 956, [Bha]-va.	Do. ..	<i>Ibid.</i> Yd. 37.
496	On a slab lying in a <i>maṇḍapa</i> in the Lakshmi-narayana temple at Tippur.	Do. ..	Kulōttuṅga-Chōjadēva .. ..	33rd year ..	Tamil ..	<i>Ibid.</i> 55.
497	On two slabs set up near the Añjanēya temple at Marur.	Do. ..	Rajendra-Chōjadēva .. ..	[9]th .. ..	Kanarese.	<i>Ibid.</i> Hs. 10-11.
498	On a slab set up near the ruined Duggali temple at (Bechirak-) Maliyur.	Do. ..	Parakēsarivarman <i>alias</i> śrī-Rajendra-Chōjadēva, 'who took Guṅ-gai, Kadara and the eastern country.'	Doubtful ..	Do. ..	<i>Ibid.</i> Hg. 7.
499	On a slab set up near the Rameśvara temple at Hebbalaguppe.	Do. ..	Uḍaiyar śrī-Kulōttuṅga-Chōjadēva.	18th year ..	Do. ..	<i>Ibid.</i> 100.
500	On the west base of Chandraprabhatīrthabasti at Kelasur.	..	Uḍaiyar śrī-Chōja-Gaṅgadēva ..	14th .. ..	Tamil ..	<i>Ibid.</i> Vol. III, Gl. 20.
501	On a slab set up in the Chandrasekhara temple at Chikkati.	Chōja ..	Rajakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajadhirajadēva.	33rd year and Śaka 971, Vi-rōdhi.	Kanarese..	<i>Ibid.</i> 93.
502	On a pillar preserved in the Jubilee Institute at Mysore.	Do. ..	Parakēsarivarman <i>alias</i> Uḍaiyar śrī-Rajendra-Chōjadēva.	18th year ..	Do. ..	<i>Ibid.</i> Vol. IX, Nl. 1. This is the Śōladēvanahalli pillar of the Nelamaṅgala taluk, Bangalore district.
503	On a slab set up near the Muktiṇathēśvara temple at Binnamangala.	Do. ..	Rajakēsarivarman <i>alias</i> Chakravar-tin śrī-Kulōttuṅga-Chōjadēva.	Śaka 1032, Vik-rita, 41st year.	Tamil ..	<i>Ibid.</i> 3.

## B—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
504	On a slab set up in front of the Dharmésvara temple at Aylgandapura.	Chōla ..	Rajakesarivarman <i>alias</i> Cnakravartin śrī-Kulottunga-Chōlādēva.	Śaka 1035, Vijaya 43rd year. [33]rd year ..	Tamil ..	<i>Ibid.</i> 38 (a).
505	On a slab lying near the Maṇḍésvara temple at Mandikere.	Do. ..	[Rajakesarivarman <i>alias</i> Uḍaiyar śrī-Rajadhirajādēva].	Do. ..	Do. ..	<i>Ibid.</i> 25. One portion of the broken slab is missing.
506	On the south wall of the Narayanasvamin temple at Malurpatna.	Do. ..	Parakesarivarman <i>alias</i> śrī-Rajendra-Chōlādēva.	Lost ..	Do. ..	<i>Ibid.</i> Cp. 127.
507	On the same wall .. .. .	Do. ..	Rajarajakesarivarman <i>alias</i> Rajarajādēva.	28th year ..	Do. ..	<i>Ibid.</i> 130. The second figure is clearly '9' on the impression.
508	On the base of the same wall .. .. .	Do. ..	Do. do.	Do. ..	Do. ..	Registers that the mercantile community of Manalūrppal Nigarilīśōlapuram provided for offerings in the temple of Jayāṅgondāśōla-Vinnagar-Ālvar, by voluntary contributions.
509	On the same base .. .. .	Do. ..	[Rajarāja I.] .. ..	Lost ..	Do. ..	<i>Ep. Carn.</i> Vol. IX, Cp. 131.
510	On the west wall of the same temple .. ..	Do. ..	Rajarajakesarivarman <i>alias</i> Rajarajādēva.	29th year ..	Do. ..	<i>Ibid.</i> 128. The second figure is clearly '9' on the impression.
511	On the base of the same wall .. .. .	Do. ..	Rajaraja[kesarivarman <i>alias</i> ] Rajarajādēva].	Lost ..	Do. ..	Much damaged. Mentions Manalūrppal Nigarilīśōlapuram.
512	On the north wall of the same temple ..	Do. ..	Parakesarivarman <i>alias</i> śrī-Rajendra-Chōlādēva.	3rd year ..	Do. ..	<i>Ep. Carn.</i> Vol. IX, Cp. 129.
513	On the same wall .. .. .	Do. ..	Rajarajakesarivarman <i>alias</i> Rajarajādēva.	29th ,, ..	Do. ..	<i>Ibid.</i> 132. The figure '9' of the date is clear on the impression.
514	Do. .. .. .	Do. ..	[Rajendra-Chōla I.] .. ..	Lost ..	Do. ..	<i>Ibid.</i> 133.
515	On the base of the same wall .. .. .	Do. ..	Parakesarivarman <i>alias</i> śrī-Rajendra-Chōlādēva.	3rd year ..	Do. ..	<i>Ibid.</i> 132 (a).
516	On the north wall of the Arkésvara temple in the same village.	Do. ..	Parakesarivarman <i>alias</i> Uḍaiyar śrī-Rajendra-Chōlādēva].	Lost ..	Do. ..	<i>Ibid.</i> 133.
517	On a slab set up in front of the Sōmésvara temple at Talavadi.	Do. ..	Kulottunga-Chōlādēva .. ..	Damaged ..	Do. ..	<i>Ibid.</i> 180.
518	On a slab set up in a field at Elachavadi ..	Do. ..	Chakravartin śrī-Kulottunga-Chōlādēva.	49th year ..	Do. ..	<i>Ibid.</i> Kn. 12.
519	On the south wall of the central shrine in the Gōṣṭhiyappar temple at Urkad.	Pandya ..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Kulasekharadeva.	9 + 1 + 1st ,,	Do. ..	Built in, in the middle and in the right end. Gift of land to the shrine of Kāṣṭrapāla in the temple of Tirukkōṭṭāsvālocha[ra]m-Uḍaiyar. Begins with the introduction <i>pūṣiṇ kilattē, etc.</i>
520	On the west wall of the same shrine .. ..	Do. ..	Majavarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandya-deva, 'who took the Chōla country and was pleased to perform the anointment of heroes at Muḍigondāśōlapuram.'	20th ,, ..	Do. ..	Gift of land for maintaining a flower garden called Sundarapandiyan-tirunandavanam after the name of the king, to the temple at Rajaraja-chaturvēdimāṅgalam in Mull-nādu, at the instance of Maḷavarāyan. On this occasion some other lands owned by the temple were also made tax-free ( <i>iraigili</i> ).
521	On the north wall of the same shrine .. ..	Do. ..	[Majavarman <i>alias</i> Tribhuvanaachakravartin Sunda[ra]-Pandya-deva, 'who took the Chōla country and was pleased to perform the anointment of heroes and victors at Muḍigondāśōlapuram.'	Built in ..	Do. ..	Built in the middle and damaged. Refers to the gifts mentioned in Nos. 519 and 520 and to the temple of Tirukkōṭṭāsvāram-Uḍaiyar.



B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
522	On the same wall .. .. .	Pandya ..	Maṅavarman alias Tribhuvannabhakravartin Sundara Pandyaḍeṇa, 'who was pleased to take [the Chōla country] and was pleased to perform the anointment of [heroes] and victors at Muḍigon-ḍaḍōḷupuram.'	20 + [1]st year.	Tamil ..	Built in at the right end. Records that a certain Paḷḷichohai Vikkīraman Adichohadevar alias Azoradevar of Maiaimāṇḍalam completed the building of the temple of Tirakkōṭi-Isāramudaiya-Nāyaṇār, which had been left unfinished.
523	On the north wall of the central shrine in the Venkateswara temple at Kilachcheval.	..	....	11 + 3rd ..	Do. ..	Built in at the beginning. Gift of land (made tax free) to a certain Kanaviṇiya Perumaḷḍasar, by a native of Karitturai in Malai māṇḍalam. The temple is referred to as Kanaviṇiya-Paṇḍiya Viṇṇagaraiyar at Ten Tiruvayōṭṭiyai. The document is signed by a number of officers in 'the department of taxes.'
524	On the same wall .. .. .	Pandya ..	Maṅavarman alias [Tribhuvannabhakravartin] Sundara Pandyaḍeṇa.	Do.	Do. ..	Begins with the historical introduction pīṇalār tiruvuṇ, etc. Refers to the same Kanaviṇiya Perumaḷḍasar who was maintaining the flower garden named Virāḍōḷkharan tiruvanduvanam, and to the land granted to him at Deśimāṇṭkanallūr.
525	On the west and south walls of the same shrine.	Do. ..	Tribhuvannabhakravartin Kōṇṇerimāikōṇḍay.	Do.	Do. ..	The same facts as in the two previous numbers are repeated. The order of the king made at the request of Anṇan Tamiḷapallavaraiyan is, perhaps, recorded here.
526	On the south wall of the same shrine ..	..	Tribhuvannabhakravartin Kōṇṇerimāikōṇḍay.	8th year ..	Do. ..	Built in at the end. Gift of land at Seval to the same temple for repairs and for worship, with the permission of [Pammiyakkaṇ]. The land was made tax free (iraiyil) by the king, at the request of Gaṅḍayarayan, chief of Tañjālor.
527	On the same wall .. .. .	..	Do.	9th ..	Do. ..	Built in at the end. Records that Tiruppuḷanidāsar of Śeṇavannamahadevi chaturvēdināṅḍalam having built the temple of Kanaviṇiya Perumaḷ, a certain Pammiyakkaṇ had endowed it with the necessary land (nattam) required for temple buildings, gardens, and the Brahmana village called Tentiruvayōṭṭiyai. At the request of Gaṅḍayarayan, chief of Tañjālor, the king made the nattam under reference, tax free (iraiyil). At the end of this record is engraved another of the 8th year of the king, which refers to the same temple and to the Brahmana village Tentiruvayōṭṭiyai-viḷagam.
528	On the west wall of the Iruvattāvara shrine in the Kumareswamin temple at Ilanji.	Pandya ..	Maṅavarman alias Tribhuvannabhakravartin Kulasekharadeva	Śaka 1331 and 13 + 1st year.	Do. ..	States that the temple was restored "from the foundation to the pinnacle" by [king] Aḷagan Kulasekharadeva.
529	On the west and south walls of the same shrine.	Do. ..	Maṅavarman alias Tribhuvannabhakravartin Śrīvallabhadēva,	83rd year ..	Do. ..	The claim of a certain priest in the temple of Iruvattāvara-mudaiya-Nāyaṇār at Ilanji alias Sundarapandyanallūr in Tenvarināḍu being overlooked by the [king's] elder brother on account of the priest's absence from the place and having been distributed among three others, the king while staying in the temple of Tirukkuḷamudaiya-Nāyaṇār, decided on the representation made by the priest's sons, that a fourth share must be restored to the original claimants.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
530.	On the south wall of the <i>mandapa</i> in front of the Subrahmanya shrine, in the same temple.	Pandya ..	Jatavarman <i>alias</i> Tribhuvana- chakravartin Kōṇṇiripmaikondaṇ Kulaśekharadēva.	9 + 1st year ..	Tamil ..	The king while encamped at Vasudēvanal'ār in Tenjavarināḍu, appointed three priests to perform worship in the temple of Tiruppaḡḡāraṇḍiyya-Nayinar at Sundarapāḍyanal'ār, there being none of the <i>Śivadya</i> ( <i>Śivadeiya</i> ) community at that place to undertake the work.
531	On the north wall of the first <i>prākāra</i> in the Bhaktavatsala temple at <i>Sh e r m a d e v i</i> .	Do. .	..... [Kulaśe]- kharadēva	13th „ ..	Do. ..	Stones out of order and damaged. Seems to record a gift of money and mentions Śaravāṇamahadevī-chaturvēdimangalam], a <i>brahmadēya</i> in Mulli-nāḍu. Another detached stone on the same wall refers to a gift of land and to the Mahabharata-vṛtti, one of the requirements provided for, in the temple.
532	On the west wall of the same <i>prākāra</i> ..	Do. ..	Tribhuvana-chakravartin Śrival- labhadēva.	19 + 1st „ ..	Do. ..	Damaged. Gift of money for a lamp to the god Paramasvāmīn "who was pleased to stand" in the temple of Bhaktapriya at Śaravāṇmahadevī-chaturvēdimangalam, a <i>brahmadēya</i> in Mulli-nāḍu.
533	On the same wall .. .. .	Do. ..	Maḡavarman <i>alias</i> Tribhuvana- chakravartin Śrivalabbhadēva.	6th „ ..	Do. ..	Gift of one <i>āṇai-aḡoḡu</i> to the temple of Bhaktapriyattu-Emberuman at Śaravāṇmahadevī-chaturvēdimangalam by Kōṭṭār-Krishṇabhṭṭa, a native of .. .. . in Mel-Vēmbanāḍu.
534	Do. .. .. .	Do. ..	Do. do.	Do ..	Do. ..	Incomplete. Gift of money for a lamp by a Brahmana lady.
535	On the south wall of the same <i>prākāra</i> ..	Do. ..	Jatavarman <i>alias</i> Tribhuvana- chakravartin Kula[śekharadēva].	* + 3rd year..	Do. ..	Incomplete. Gift of money for a lamp by Vāṅḡipupattu Mādhava-bhṭṭa of Janai-atha-chaturvētimangalam.
536	On the same wall .. .. .	Do. ..	Śrivalabbhadēva .. .. .	3th „ ..	Do. ..	Damaged. Gift of money for a lamp by a resident (?) of Tirunel-vēli in Kīl-Vēmba-nāḍu.
537	Do. .. .. .	Do. ..	Maḡavarman <i>alias</i> Tribhuvana- chakravartin Śrivalabbhadēva.	[13] + 1st „ ..	Do. ..	Incomplete. Gift of oil for maintaining 20 lamps.
538	Do. .. .. .	Do. ..	Do. do.	1[3] + 1st „ ..	Do. ..	Incomplete and damaged. Refers to the gift of the image of goddess to the temple and mentions Āṇaimēltunjinār.
539	Do. .. .. .	Do. ..	Śrivalabbha .. .. .	2nd „ ..	Do. ..	Gift of 25 sheep for a lamp.
540	On the north wall of the second <i>prākāra</i> of the same temple.	....	Lost .. .. .	15th „ ..	Do. ..	Damaged. Registers that a piece of land granted for a garden was made tax-free at the request of Kāḷiṅgarāyaṇ. Mentions Ariachandiraṇ <i>alias</i> Pallavarāyaṇ of Seluvattūr in Tirukkaṇ-appērkoṇṇam.
541	On the same wall .. .. .	Pandya ..	Vira-Pandya-dēva .. .. .	1[4]th year ..	Do. ..	Records the gift registered in No. 540 and mentions Ariachandi- raṇ <i>alias</i> Pallavarāyaṇ of Seluvattūr.
542	Do. .. .. .	....	Tribhuvana-chakravartin Kōṇṇirip- maikondaṇ.	8th „ ..	Do. ..	Registers that the land granted by a certain Sundara-Pandya Brahmadhirāyaṇ for lamps, was made tax-free.
543	Do. .. .. .	....	....	....	Do. ..	Registers the gift of land mentioned in No. 542 and the order of the assembly of Śaravāṇmahadevī-chaturvēdimangalam, to utilise the income from the land for lamps.

B.—Stone inscriptions copied in 1911—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
544	On the east wall of the same <i>prākāra</i>	Pandya	Jatavarman <i>alias</i> Tribhuvana-chakravartin Vira-Pandya-deva, 'who having taken [Ilam] (Ceylon), Kongu and Solamandalam, conquered the powerful [chiefs] and was pleased to perform [the anointment of horses and victors] at Perumbur-rappuliyur.	16th year	Tamil	Damaged. Registers the gift mentioned in No. 540 and perhaps also another gift of land to supplement it, under the orders of the assembly of Sravanmahadevi-chaturvedimangalam. The taxes on this land are stated to have been deducted in the account registers.
545	On the same wall	....	Ravi <i>alias</i> Kulasekhara	....	Tamil (verse).	Registers a eulogistic poem in praise of the king.
546	On the south wall of the same <i>prākāra</i>	Pandya	Jatavarman <i>alias</i> Tribhuvana-chakravartin Vira-Pandya-deva.	26th year	Tamil	Records that a native of Iralvaparaiyur was required to provide for the <i>vasanta</i> -festival in the temple on receiving from the assembly of Srivaishnavas, a specified piece of land.
547	On the same wall	Do.	Vira-Pandya-deva	Do.	Do.	Refers to the same gift and to the permission supposed to have been granted by the god.
548	On a lion-pillar in the <i>gōpura</i> of the same temple.	....	....	....	Do.	Registers that the lion-face was [the gift] of Kulakkha Padmanatha-Bhattasōmayajin.
549	On the north wall of the central shrine in the Tennalagar temple at Kovilkulam.	Pandya	Jatavarman <i>alias</i> Tribhuvana-chakravartin Kulasekhara-deva.	12th year	Do.	Gift of money for a festival, to be celebrated each month on the Sravana-nakshatra, in the temple of Sripativinnagar-Emboruman at Rajaraja-chaturvedimangalam, a <i>brahmadāya</i> in Mullinaḍu.
550	On the same wall	Do.	Śaṅgaiyamāraṇ	2 + 19th "	Vattelatta.	Incomplete. Mentions the temple of Tirup[odiyil]-Vinnagartavar and a gift made to it on behalf of Śeynoki.
551	On the south wall of the same shrine	Do.	[Śaṅgai]yamāraṇ	Do.	Do.	Incomplete. Gift of 25 sheep [for a lamp] to the temple of Tirup[odiyil]-Vinnagar[avar] at Kulam in Mullinaḍu.
552	On the same wall	....	....	....	Do.	Gift of 25 sheep [for] a lamp, by Narehynokki, the wife of Kodan.
553	Do.	Pandya	Maṅavarman <i>alias</i> Tribhuvana-chakravartin Vikrama-Pandya-deva.	4th year	Tamil	Gift of money for a lamp by a resident of the fourth hamlet of Rajaraja-chaturvedimangalam, a <i>brahmadāya</i> in Mullinaḍu, to the temple of Sundarabōi Emboruman.
554	Do.	Do.	Vikrama-Pandya-deva	14th "	Do.	Incomplete. Gift of money for a lamp.
555	Do.	....	Tribhuvana-chakravartin Kōṅṇir-melkondan.	2nd "	Do.	Incomplete. Gift of land for offerings to the temple of Sripativinnagar Alvar at Rajaraja-chaturvedimangalam.
556	On a stone lying near the sluice of the tank at Adalchhani.	....	....	Śaka 1532 and Kollam 792, Naja.	Do.	Gift of certain privileges in respect of tanks and ponds to the residents of Adalchhani, by Siṅṅa-Tippasatturamayan, for the merit of Muttavirappa-Nayakkar.
557	On the south wall of the <i>maṇḍapa</i> in front of the Kudal-Ajagar temple at Madura.	....	....	....	Do.	Records that stones were supplied for the building of the Ardhamaṇḍapa and the <i>garbhagriha</i> of the Kudal-Ajagiriya-Perumal temple, by Kandaḍai Kōṇṇamayan, for the merit of Kandaḍai Appan and states that the work was finished during the administration of Yellappa-Nayakkar. Mentions Ramaraja-Viṭṭhaladeva-Maharaja and his subordinate Timmappa-Nayakkar [son of] Vasava-Nayakkar.
558	On the north, west and south walls of the central shrine in the same temple.	....	....	....	Do.	Damaged and unfinished. Gift of money and a house for offerings to the same temple by Vasava-Nayakkar Timmappa-Nayakkar.

B.—Stone inscriptions copied in 1911—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
559	On the same walls .. .. .	Vijayana-gara.	Virapra[ṭapa Sadāśiva]dēva-Mahārāya.	Saka [147]3, Virodhikṛit.	Tamil ..	Gift of three villages for offerings and festivals to the temple of Kāṇḍi-Aṭṭaiya-Perumal by Timmappa-Nayukkar, son of Vāṣa-vana-Nayukkar for the merit of Rāmārāja-Viṭṭhaladeva-Mahārāja.
560	On a pillar set up in the Collector's bungalow in the village.	....	Tribhuvanaśhakravartin Kōṇṛimēlkoṇḍaṇ.	1[1] + 3rd year.	Do. ..	Registers that a certain Jñānamartideva of the Nandikeśvara-devar-santana in the <i>Amuṇḍa-maṭha</i> , built in the name of Anṇaṇ Viḷupparājar of Vāṇagarai Varanavasi-paṭṭiṇam in Mulaik-kuḍiṇaḍu, a <i>maṭha</i> called Maṇṇperiyāṇ-maḍam and endowed it with 10 <i>mā</i> of land, which the king made tax-free ( <i>iraiyili</i> ).
561	On a rock of the cavern in the Pañchapanduvarkuṭṭu hill near Karungalakkudi.	....	....	...	Brahmi ..	....
562	Below the pedestal of a Jaina image on a rock to the left of the same cavern.	....	....	....	Vatte-lutta.	"This image was caused to be made by the glorious Ajjaṇandi."
563	On one of the stone beds in a second cavern on the same hill.	....	....	...	Do (verse).	Registers the several acts performed by a certain Paḷḷidaraiyaṇ, while he was in the service of the Pāṇḍya king ( <i>Valudi, Mīṇavaṇ</i> ).
564	On a rock near the Ayyaṇar temple at Pulipatti.	Pāṇḍya ..	Maṇavarman <i>alias</i> Tribhuvanaśhakravartin Kulāśakharadeva, 'who was pleased to take every country.'	3[8]th year ..	Tamil ..	Unfinished and damaged. Seems to record the gift of (the village) Singaṅkulam to Poliyāṇḍaiya-Nayyaṇar by (the residents?) of Paḍirikkudi, in Teṇṇapaṇṇa-naḍu.
565 566	On four slabs kept in the courtyard of a mosque at Periyapatnam.	....	..	....	Arabic ..	Examined by Dr. J. Horowitz, Ph. D., Epigraphist for Moslem inscriptions, Aligarh; see below, Part II, paragraph 74.

C.—Stone inscriptions copied in 1912.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Viśvanāthasvamin temple at Tenkaśi.	Pāṇḍya ..	Jaṭilavarman <i>alias</i> Tribhuvanaśakravartin Parākrama-Pāṇḍya-dēva.	31 + 8th year ..	Tamil ..	Refers to the building of the Viśvanāthap temple and its <i>maṇḍapa</i> 'from the foundation to the pinnacle', and to the gift to it of the tank called Viśvanāthappēreri in Viṭarapaṇḍa-vaṇaṇaḍu, in the 82nd year of the king.
2	On the same wall .. .. .	Do. ..	Do. do.	31 + 7th ..	Do. ..	Gift of the village of Iṇḍi in Tenvari-naḍu, with its connected hamlets, to the same temple. The order is signed by Kaḍarat-toruḍaiyan.
3	Do. .. .. .	Do. ..	Do. do.	31 + 9th ..	Do. ..	Refers to the gift of the village of Kaśikkuvaykkanallor founded by the king in Kuṟumaṇai-naḍu, as a <i>dēvadāni</i> to the temple, in his 33rd year.
4	On the west and south walls of the same shrine.	Do. ..	Arikēśari .. .. .	2 + 23rd ..	Do. ..	Built in at the right end; gives a eulogistic account of the king and of his building the Viśvanātha temple and refers also to his gift of the <i>dēvadāna</i> villages Tenkaśi, Parākramapaṇḍyanallor, Viṭapaṇḍyanallor and others.
5	On the same wall .. .. .	Do. ..	Jaṭilavarman <i>alias</i> Tribhuvanaśakravartin Parākrama-Pāṇḍya-dēva.	28th ..	Do. ..	Built in at the right end. Registers that the king on his birthday (Mṛigaśiṛṣha) established a special service in the temple to be called <i>Purākramaṇḍi-yonḍandi</i> and made a gift of the villages Tenkaṇai-Kārikupichchi and Pillaiyarkulam, for its maintenance.
6	Do. .. .. .	Do. ..	Do. do.	31 + 1st ..	Do. ..	Built in at the right end. Gift of lands in the villages Paṇḍipoliparu and others in Vaḍavari-naḍu. In continuation of this record was perhaps engraved another (now built in) which registered the cows granted to the temple.
7	Do. .. .. .	Do. ..	Do. do.	31 + 2nd ..	Do. ..	Built in at the right end. Gift of cows.
8	Do. .. .. .	Do. ..	Jaṭilavarman <i>alias</i> Tribhuvanaśakravartin Parākrama-Pāṇḍya-dēva <i>alias</i> Kulāśekhara-dēva 'born on the asterism Kārttigai.'	Śaka 1416 and 16th year.	Do. ..	Built in at the right end. Gift of land in the village of Kuṇṇak-kuḍi in Tenvari-naḍu, to the same temple.
9	On the south wall of the same shrine ..	Do. ..	Jaṭilavarman <i>alias</i> Tribhuvanaśakravartin Parākrama-Pāṇḍya-dēva [ <i>alias</i> Kulāśekhara-dēva] 'born on the asterism Kārttigai.'	Śaka 1419 ..	Do. ..	Gift of a house and a garden [at Tenkaśi] and land in Iṇḍi-paru to a certain priest of the temple. Quotes the 16th year of the king.
10	On the west and south walls of the <i>maṇḍapa</i> in front of the same shrine.	Do. ..	Śeṇbaka-Sundara-Iṇḍyadeva <i>alias</i> Vira-Pāṇḍyadeva.	Śaka 1384 ..	Do. ..	Registers the gift of boneses and shares in the village of Vira-Pāṇḍya-chaṭurvēdimaṇḍalam to 24 Brahmanas for reciting the <i>Vēdas</i> , reading the <i>Pāñchāṅga</i> (the Indian Calendar) and the <i>Purāṇas</i> as already made (but on a smaller scale) in the Śaka years 1369, 1378, 1382 and 1384.
11	On the same walls .. .. .	Do. ..	Aḷagannerumaḷ <i>alias</i> Kulāśekhara-dēva.	Śaka 1395 and 2 + [42nd year.	Do. ..	Incomplete. Refers to lands granted to Brahmanas, who had to recite the <i>Vēdas</i> in the temple of Viśvanātha at Tenkaśi <i>alias</i> Vira-Pāṇḍya-chaṭurvēdimaṇḍalam in Tenvari-naḍu.
12	Do. .. .. .	Do. ..	Jaṭilavarman <i>alias</i> Tribhuvanaśakravartin Parākrama-Pāṇḍyadeva.	30th year	Do. ..	Grant by common consent to the temple of Viśvanāthan, of a certain quantity of paddy from lands harvested for <i>kār</i> and <i>paśāṇam</i> , by the agriculturists of Kuṟumaṇai-naḍu, Tenvari-naḍu, Vaḍavari-naḍu and Kuṇṇai [mai]-naḍu on the Siṅṅarrah-garai.



No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
18	On the same walls .. .. .	Pandya ..	Jatīlavarman <i>alias</i> Tribhuvana- chakravartin Parākrama- Pāṇḍyadeva.	81 + 8th ..	Tamil ..	Fixes certain rates of collection in grain and coin in the hamlets lying between Kunṭur and Paṭūr, for the benefit of the temple.
14	On the south wall of the same maṇḍapa ..	Do. ..	Do. do.	81 + 1st ..	Do. ..	Incomplete. Registers gifts of house-sites and garden-lands to six persons who worshipped in the temple, five who did the <i>dēva-karma</i> and to other servants. Each of these had also a share in the sacred food offered to the god.
15	On the west wall of the third prakāra in the Nelliappar temple at Tinnelly.	....	....	....	Kanarese.	Gift of [money] for two lamps to the temple of Tirunelveliyoḍa- deva, by Vamaṇṇa the brother-in-law of Varadana-Daṣṇa- yaka, the śrīkarana of the Hoysala king Virasomeśvaradevasasa. Much damaged. Gift by Viṛappa-Nayaka for the merit of his father Kriṣṇapappa-Nayaka of the Kaśyapa-gōtra, to the temple of Tiruvēṅgaṇaṭhaḍeva at Kriṣṇapuram on the bank of the Tamiṛaparai (river). Mentions the Tiruvēḍi country ( <i>jētām</i> ). Gift of the villages Ariyakulam, Puttaneri <i>alias</i> Tiruvēṅgaḍa- nallur, Poṭṭaikkulam, Koḍikkulam, Kuttukkal, Śiramanikulam and some land in Ālikūdi to the temple of Tiruvēṅgaṇaṭha- deva by Kriṣṇapappa-Nayaka, for the merit of his father Viśva- nātha-Nayaka of the Kaśyapa-gōtra. It is stated that the latter had acquired the Tiruvēḍi in which these villages were situated, as <i>amaraṇḍiyakam</i> from Ramarajar-Ayyan. Damaged. Registers a gift to the temple of Kodanḍaramisura- muḍaiya-Nayinār at Keṣattalagu <i>alias</i> Sundarapāṇḍyanallur in Aśvinaḍu.
16	On the wall, right of entrance into the central shrine of the Venkaṭachalapati temple at Krishnapuram.	Vijayanagara.	Śrīraṅgadeva-Mahārāja .. ..	Śaka 1499,	Tamil ..	
17	On the same wall, left of entrance .. ..	Do.	Virāṣi-Sadaśivadeva-Mahārāja ..	Śaka 1485, Krodhana (wrong).	Do.	
18	On the south wall of the central shrine in the Kodanḍaramēvara temple at Kayattar.	Pandya ..	Māṇavarman <i>alias</i> Tribhuvana- chakravartin Kōṇermaiḥoḍan Sundara-Pāṇḍyadeva.	2 + 8th year and Śaka 1461, Vikarin.	Do. ..	
19	On the east wall of the same shrine .. ..	Do. ..	Do. do.	2 + 4th year and 145[9]. Śaka	Do. ..	
20	On the west wall of the central shrine in the Kulasekharanatha temple at Terkukaraseri.	Do. ..	Māṇavarman <i>alias</i> Tribhuvana- chakravartin Kulasekharadeva.	4th year ..	Do. ..	
21	On the same wall.. .. .	Do. ..	Māṇavar[man <i>alias</i> Tri]bhuvana- chakravartin Kulasekharadeva, '[who was pleased] to take every country.'	22nd ..	Do. ..	
22	On the south wall of the same shrine.. ..	Do. ..	Kulasekharadeva, 'who was pleased to take every country.'	18th year ..	Do. ..	Fault in in the middle. A deed of contract ( <i>piḍipāḍu</i> ) granted to Anḍar-Sundaraperumāl who was doing the <i>māihāpasya</i> in the temple of Kulasekhara-Iobharamuḍaiya-Nayanar, by the residents of the village. Mentions <i>santānaśloḍham</i> which literally means 'curse on children.' Damaged. Mentions Karīṣeri in Amudagunavalanāḍu and seems to record a gift for the merit of Periyannakkara-ayyan.
23	On the south wall of the maṇḍapa in front of the same shrine.	....	....	Śaka 1[5][8] and Kollam 806, Pramōda.	Do. ..	
24	On a slab set up near the tank in a field of the same village.	....	....	Śaka 1711 and Kollam 964, Kilaka.	Do. ..	
25	On a rock in the cavern called Paradēsipoḍai near Kuttalam.	....	....	....	..	Damaged. Seems to record repairs to the shrine of the goddess Aravulartammaṇ in the temple of Kulasekharanātha at Kiriṣeri, by a native of Ālvar-Tirunagaris See below, Part II paragraph 2.

C.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
26	On two slabs set up in the Subrahmanya temple at Tiruchchendur.	Pandya ..	Varaguna-Maraya .. .. .	* + 18th year ..	Vatṭaḥuttu	This inscription was partially copied in 1903. Registers that the king who was a devotee of Subrahmanya-Bhātara provided 1,400 gold coins ( <i>kāṣṭu</i> ) for the requirements of the temple throughout the twelve months of the year. The money was distributed among 16 villages which were required only to pay interest at 2 <i>kulam</i> of paddy per year on each <i>kāṣṭu</i> borrowed, without disturbing the principal.
27	On a pillar set up in the same place .. .	Do. ..	Maṇuvarman <i>alias</i> Tribhuvana-chakravartin Koṇṭarmavikondan Vikrama-Pandya-deva.	2 + 11th ,, ..	Tamil ..	Gift of 2 <i>mā</i> of land at Maṅgalakkurichchi in Tiruvaḷadi-valanadu to a Brahmana of Parakramapāndya-chaturvedimaṅgalam in Karaṅgudi-nadu.
28	On the same pillar .. .. .	....	....	Kollam 621 ..	Do. ..	Sale of land mentioned in No. 27 to Naṅktradeva-Nayinar in the temple of Subrahmanya-Pillaiyar at Tiruchchendil, for 630 Kaliyugaraman-panam. It is stated that this land which was at Maṅgalakkurichchi <i>alias</i> Perunṅkarunai-chaturvedimaṅgalam was originally granted to the Brahmana Attigirinatha-Bhātār and two others of Parakramapāndya-chaturvedimaṅgalam by Parakramarama-Perumaḷ <i>alias</i> Vikrama Pandya-deva.
29	On a slab in the District Judge's Bungalow at Chingleput.	....	....	....	Dutch ..	" <i>Des Menschen Leven is als een Bloeme des volks.</i> " Mr. Cotton considers this epitaph to be a Dutch tombstone brought from Sadras and translates 'Man's life is as a flower that fades.'
30	On four slabs recently removed from a <i>mandapa</i> and placed in the court yard of the Tripurantakeśvara temple at Kuvam.	....	....	Śaka 1536, Rak-shasa.	Tamil ..	Provides for the Friday-worship of the goddess Pāyyaraval-gulammai by two agents of Imanadi-Seṇṇama-Nayakkār and the residents of Kuvam.
31	On a stone lying in the court yard of the Matangēśvara temple at Satyavedu.	Gaṅga-Pallava.	Aparājita-varman .. .. .	4th year ..	Do. ..	Gift of the village of Targaiyūr with its income (consisting of <i>ponṇu</i> and <i>puravu</i> ) for worship in the temple of Mahadeva at Mutangampalli in Tekkur nadu a sub division of Pāiyūr Maṅ-gōttam, by Kumaraṇḍai Kuṇṇabaraḍittan <i>alias</i> Kaḍupatti Peraraiyan of Sēra-nadu.
32	On a stone in the Ardha- <i>mandapa</i> of the same temple.	Do.	Do. .. .. .	6th year ..	Do. ..	Gift of 100 sheep for a lamp, to the same temple by Perṅṅaṅgai, wife of the chief mentioned in No. 31. Mentions the measure called <i>Vidālvēḍuḍu</i> .
33	On stones built into a well in front of the same temple.	....	....	Śaka 1608, Ak-shaya.	Telugu ..	Gift of a well and a garden by Kṛṣṇareddi of Deśura whose ancestor Peda-Kṛṣṇareddi is stated to have been the disciple of Tirumala Tōḷappachārya, to have belonged to the Paṇṭakula and to the Madhuraṇṭaka-gōtra.
34	On the same stones .. .. .	Qutb shahi.	Abul F. Hasan (Abū Hasan) of Gōḷkoḍa.	Do.	Sanskrit (Telugu)	Refers to the construction of the same well by Peda-Kṛṣṇavibhu ( <i>i.e.</i> Kṛṣṇareddi).
35	On a slab lying near a godown in the Government Museum, Madras.	....	....	A.D. 1727 ..	Greek and Latin.	Epitaph on the tomb stone of a certain John Constantine. This was copied at the instance of Mr. J. J. Cotton, I.C.S., who sends me a long note on it. Portions of his note are published in Part II, below.
36	On a pillar lying near the godown in the Municipal Museum at Rajahmundry.	Velanadu.	Goka[rāja] of Veṅgi .. ..	Śaka 1102 ..	Telugu ..	Damaged. Gift of 80 buffalo-cows for a lamp to the temple of Virabha[drasvara-Ma]hadeva.
37	On the same pillar .. .. .	....	....	[Śaka] 1117 ..	Do. ..	Gift of 25 cows for a lamp to the same temple by a certain Teliki merchant of Penunḡoḍa.

## C.—8 tone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
38	On the same pillar .. .. .	....	....	Śaka 1065 ..	Sanskrit (Telugu)	Registers a gift by a certain Bayanripa, to the temple of Virabhadraśvara at Pattisa.
39	Do. .. .. .	....	Lost .. .. .	Do. ..	Sanskrit and Telugu.	Seems to record a gift of lamp to the same temple.
40	Do. .. .. .	....	....	Śaka 1071 ..	Telugu	Gift of 25 cows for a lamp to the same temple, by Dattanapeggaḍa-Somana, minister of Narayanaśvara who was the son of the <i>Mahāmāṇḍalikā</i> Boddana. The inscription also registers gifts of lamps made by the same chief to different temples in the Telugu country.
41	Do. .. .. .	E. Chalukya	Sarvaśokaśraya Maharaja. Vishnuvardhana.	Śaka 1067 and 21st year.	Sanskrit and Telugu	Gift of 25 cows for a lamp by a certain Prōli-setti, son of Madi-setti of Penugūḍa, to the temple of Virabhadraśvara-Mahādēva of Pattisapu-nāṇḍa.
42	On a granite stone in the house of the <i>pūjārin</i> of the Marhaṇḍēśvara temple, in the same village.	....	....	Śaka 1098 ..	Telugu	Mutilated. Refers to a <i>Mahāmāṇḍalīśvara</i> , who was 'the elevator of the [Chalukya]-rāja' and records a gift of land to the potter Kāṇana by the trustees ( <i>sthānādhipati</i> ) and the worshippers in the temple of Virabhadraśvara-Mahādēva.
43	On a pillar set up in front of the Raṅgaraja-svamin temple at Korukonda.	....	....	Śaka 1375, Śrīmakhā.	Do.	Damaged. Gift of lands at Kudakuluru and other villages, to the temple of Śrīraṅgarāja, by two merchants who had constructed (or repaired) certain portions of it.
44	On a pillar set up in the courtyard of the Lakshmi-Narasimhasvamin temple on the hill, in the same village.	....	....	Śaka 1275, Vijaya.	Sanskrit (Telugu)	Gives a genealogical account of a certain Mummaḍi-Nāyaka and refers to the foundation of the temple of Nṛsiṃha by a courtesan ( <i>dāsī</i> ).
45	On a slab set up in the same place .. ..	....	....	Śaka 1370, Prabhava.	Telugu	Damaged. Seems to record a gift by a certain Lakkhasani of Rājamahendravaram, to the temple of Narasimha on the Parāśara-giri.
46	On a pillar near a well at the entrance into the village of Lakkavarapukōṭa.	....	....	Śaka 1369, Prabhava.	Do.	Records that [the well] was sunk by a native of Lakumavarapukōṭa in Jarṇu [r]-nāḍu.
47	On the pedestal of a mutilated Jaina image preserved in the Virabhadra temple in the same village.	....	....	Saṃvat 1448 ..	Hindi (Nagari)	Damaged. Refers to the image (?) of Bhaṭṭaraka Jinaśchandra of Mula-saṅgha.
48	In the Arḍha-maṇḍapa of the Brahmaliṅga-svamin temple at Gudivada	....	....	Lost ..	Telugu	Mutilated. Registers the gift of a lamp by a merchant.
49	On the wall of the Aśṭāna-maṇḍapa in the same temple.	..	....	Śaka 1362, Raudri.	Do.	Registers that the temple and its adjuncts were constructed by a certain Baeava. He also dug a fresh water well at Lakumavarapukōṭa and set up an inscribed pillar there.
50	On a pillar of the same maṇḍapa .. ..	....	....	Śaka 1369, Prabhava.	Do.	Registers that the four pillars (of the maṇḍapa) were the gift of a certain Vuttaya of Poṇṇuru.
51	On a pillar in the Kṣāvasvamin temple at Chodavaram.	....	....	Viśvāśva ..	Do.	Gift (of services?) of the shepherds of Duttāḍa village, to the temple of Vallabharāja at Duttāḍa by the <i>Mahāmāṇḍalīśvara</i> Pratapavallabharāja-Mahapatra.
52	On another pillar of the same temple ..	..	....	Śobhakṛit ..	Do.	Gift (of services?) of the artisans ( <i>kāśṭhī</i> ) of Juttāḍa to the same temple by a friend of Vallabharāja-Mahapatra who was the chief of Voḍḍadirājya.

C.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.	
53	On another pillar of the same temple ..	....	....	....	Telugu ..	Registers that Virapratapa Singaraja, son of the <i>Mahāmaṇḍalāśvara</i> Pratapa-Sirahgaraja of Voddadi, made the <i>agradāras</i> and the <i>khaṇḍikas</i> in that country, tax-free.	
54	Do.	...	....	Kalayukti ..	Do.	Records that a certain Mallaya set up the image of Garutmanta (i.e. Garuda) for the merit of Iraiḍa Behara-Mahāpātra śrī-Bhūpatiraya Virapratapa Vallabharaja-Mahāpātra.	
55	Do.	...	....	Śaka 131[0], Iśvara.	Do. ..	Mentions the <i>Mahāmaṇḍalāśvara</i> Pratapa-La[kehma]padeśvaraja and Śrīvallabharaya of Duttāda.	
56	Do.	...	....	Śaka 1655 and Kali 4837, Nala.	Do. ..	Damaged. Seems to record a gift for maintaining music in the temple of Kṛṣṇasvamin at Ohōḍavaram, while Paśupati Sītā-rāmaraja Vijayarāmaraja was ruling the Machchha country.	
57	Do.	...	....	Śarvari ..	Do. ..	Records the gift of the village of Annevaram to the temple of Vallabharaya at Juttāda, by a friend of the <i>Mahāmaṇḍalāśvara</i> Pratapa-Vallabharaja-Mahāpātra of Voddadi.	
58	Do.	...	....	Śaka 14[5]9, Khara.	Sanskrit and Telugu.	Gift of the village of Duttāda to the temple of Vallabharaya by Virapratapa-Singaraja, son of the <i>Mahāmaṇḍalāśvara</i> Pratapa-Sirahgaraja of Voddadi. States that the king belonged to the Matsya-vamśa which is indicated by the figures of two fish on pedestals, cut at the end of the inscription.	
59	On a slab set up in the village of Mallinayanipalle.	Vijayanagara	Virapratapa- rāja	Achyutaraya-Mahā- rāja	Śaka 1466 Vijaya.	Telugu ..	Unfinished. Records that the <i>Mahāmaṇḍalāśvara</i> Salakaraja China (or Pina)-Tirumalāyyadeva-Mahārāja, gave for offerings to the god Maṇḍem Naraśimhadēva, 'who was pleased to manifest himself in a field near Dharmavaram', the village of Mallanayanipalle which he had founded, for the merit of his father Salakaraja and his mother Ti[p]pajamma.
60	On a rock close to the bank of the river Parnapalle.	....	....	Śaka 1318, Dhātū.	Do. ..	Registers that an irrigation channel was blocked up and that it was restored under the orders of [Ma]llappa-Voḍaya [son of] Irugappa-Dannayaka.	
61	On a slab set up in the Pōtularaju temple at Dadaluru.	....	....	Śaka 1680, Savardharin.	Do. ..	Mutilated. Registers that two tanks breached on the night of Sunday the 10th of the dark fortnight of Bhādrapada in this year and that the compound wall ( <i>pārikṣā</i> ?) of the temple of Pōtularaju was washed away. A certain Venkātapati-Nāyanin-garu appears to have restored it.	
62	On another slab set up in the same temple ..	....	....	Śaka 143[9], Iśvara.	Do. ..	Gift of land at Daduluru to the temple of Pōtularaju for offerings and lamps, by a certain Koṇḍama-Nāyanin-garu, son of Uḥaki Chennama-Nāyūḍa. Mentions the tank Nāgaladeśvīheruvu.	
63	On the third slab set up in the same place ..	....	....	Śaka 1707, Viśvāvasu.	Do. ..	Damaged. Mentions the temple of Pōtapa at Daduluru and the repairs executed therein by a certain Pōtanna.	
64	On the fourth slab set up in the same place ..	....	....	....	Kannese.	Gift of land at Daduluru to a certain Kṛṣṇadāsa by Timmapa-Nayaka for the worship of Tiruveṅkaṇātha.	
65	On a rock south of the village of Chennakottapalle.	....	...	Śaka 15[39], Piṅgala.	Telugu ..	Damaged. Refers to the rule at Kalyāṇadurga, of a certain Venkātapati-Nāyanayavaru, (son) of Rāya Duḷavayi Koṇḍi-Nāyūḍa and to the gift of the village Kottapalle to a certain Dasappa-Nāyūḍa as a feudal tenure in ( <i>pāṣaṭṭu</i> ). 'This latter seems to have induced a merchant of Cheluru to dig canal at Kottapalle.	

C.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
66	On a stone set up in front of the Āṣṇeya-svāmin temple at Melapuram.	Vijayanagara	Virapraṭapa Vijayabakka[rāja]-Mahārāja.	Śaka 1478, Virōdhikṛit.	Telugu ..	Damaged. Mentions Maṅgamāreṇṇa surnamed Melapura and the temple of prasanna-Varadarāja. Certain Redḍis appear to have made a grant to the temple.
67	On a rock to the west of the village of Kanumukkala.	....	....	Śaka 1687, Manmatha.	Do.	Much damaged. Seems to record an agreement made among themselves by the Karaṇams, Redḍis and other residents of Kanumukkala.
68	On the south wall of the prakāra in the Lakshmidēvi temple at Gorrepalle.	Vijayanagara	Virapratāpa Aahyutadēva-Mahārāja.	Śaka 1460, Viḷambi.	Sanskrit and Kanarese.	Registers that a certain Virāṇa-Nāyaka, younger brother of Virappannayya of Penugonḍe dug up a spring ( <i>śalaparigi</i> ) with an irrigation channel called Nūṭana-Taṅgabhadra, in the village of Mōḍaya surnamed Aahyutarāyapura and got certain lands w tered by it (which belonged to Antayyana Kōḍigehalli in Goyyalūra-sime), presented to the temple of Mahalakshmidēvi at Haruḥe-Lakkhanāpura.
69	On the same wall .. .. .	Do.	Do.	Śaka 1459, Hēmaḷambi	Kanarese.	Records that the same Virāṇa-Nāyaka presented to the temple of Mahalakshmidēvi at Lakkhanāpura in Haruḥe-sṭhala, the offerings made to that temple in the form of coin, cloths, gold, etc., during festivals, by the people assembled together for the occasion.
70	Do. .. .. .	Do.	Do.	Śaka 1460, Viḷambi.	Do.	Registers the gift of income from tolls collected by merchants ( <i>śeṭṭis</i> and <i>paṣṭap-svāmīs</i> ) on every Friday-market held at Haruḥe-Lakkhanāpura, to the temple, by the same Virāṇa-Nāyaka.
71	Do. .. .. .	Do.	Virapratāpa Aahyutadēva-[Ma]hārāja.	Śaka 1460, Viḷambi.	Do.	Registers the buildings constructed in the same temple by the brothers Virāṇa-Nāyaka and Virappanna of Penugonḍe. These were: (1) the stone prakāra wall, (2) the eastern and the southern gōpuras, (3) the gates (ṇ), (4) the kitchen and the verandah in front of it, (5) the assembly hall, (6) the paving of the courtyard, (7) shrines for Rama, Lakṣmīṇa, Hanumān, Bhairava, Viḅṇeśvara, etc.
72	Do. .. .. .	Do.	Virapratāpa Aahyutadēva-Mahārāja.	Śaka 1459, Jaya.	Sanskrit and Kanarese.	A copy of the deed by which Mutlakadaḷḷi surnamed Mahalakshmiṇi was granted to the temple of Mahalakshmi by Timmarava son of Appara of the treasury, at the instance of Virappannayya of Penugonḍe.
73	Do. .. .. .	Do.	Do.	Śaka 1459, Durmukhi.	Do.	Gift of the village of Goravanahalli surnamed Lakshmiṇisagara, in Antayyana Kōḍigehalli-sṭhala, of Guyyalūra-sime in Rod[ḍ]a-naḍu which was a district of Penugonḍe-rāja, to the same temple by Krishnappa-Nāyaka son of Saṇi Chinnappa-Nāyaka at the instance of Virappannayya.
74	Do. .. .. .	....	....	....	Do.	Registers that the above documents were caused to be engraved by Basavaṇa-Sōmayājīn of Chautākūru and Virappanna's clerk ( <i>śenabōva</i> ) Timmappa of Gōraṇṇe with the approval of Virappannayya of Penugonḍe.
75	On stone beams in the Īṣvara-temple at Mōḍa.	Chōḷa ..	[Rajendra-Chōḷa I.] .. ..	....	Tamil ..	Contains the major portion of the historical introduction beginning with <i>tirumanggi vaḷara</i> .



C.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
76	On a slab set up in front of the Bhōgśvara temple at Konakondla.	Vijaya-nagara.	Viraprata[pa] Krishnadēva-[Maha- raya].	Śaka 1448, Parthiva.	Kanarese.	Much damaged. The king receives the title <i>samastabhuvan-draya</i> 'the asylum of the whole world'. Mentions Adapa-Nayaka and Kondakunte ( <i>i.e.</i> , Konakondla).
77	On another slab set up in the same place ..	Qutb Shahi.	Hajaratī Saltānu Abdula Hassanu Kudupusaba.	Śaka 1662, Siddhārthin	Sanskrit and Telugu.	Confers on a certain Kondamayya the privileges of worshipping in the temple of Kēśavanātha at Konakondlapēṭa and of enjoying, as such, all the property belonging to the temple. The donor was Timmāji also called Rāmadāsu Timmaru.
78	On a slab set up near a mosque in the bazaar of the same village.	Western Chalukya.	Pratāpachakravartin Jagaḍeka-malla.	[2]nd year, Sid- dhārthin.	Kanarese.	Damaged. Mentions the <i>Mahāmāṇḍalāśvara</i> Irūṅḍarasa and seems to register a gift of land to the temple of Kēśava[dēva].
79	On a pillar set up near a pond in the same village.	....	....	....	Do.	In archaic characters. "Hail! (This is) the tank of ( <i>i.e.</i> built by) the glorious Sarvaditya-Sōm-yajin."
80	On a slab built into the wall of a ruined <i>maṇḍapa</i> near the Āñjanēya temple at Kodigepalle.	Vijaya-nagara.	Virapratapa Śrīraṅgarāya-dēva-Mahārāya.	Śaka 1667, Parthiva.	Telugu	Damaged. Records that a certain Chālaraya Koneṭi-Nayanaṅgaru repaired the temple of Nāla-Venkaṭēśvara at Dinnamidi-Kodigipalle aliḍa Pālavenka[ṭa]pura in Guṇyuluṇu-rāḍu included in (the territory of) Penugonda-durga and presented the village to that temple under orders of Peda-Venkaṭapatiraya.
81	On a slab built into the wall of a private house in the same village.	Hoyasala ..	Vira Ballalādēvarasa, son of Vieṣṇuvardhana Pratāpachakra-vartin Vira-Narasimhadēvarasa.	Śaka 1250, Vibhava.	Kanarese	The <i>Mahāpradhāna</i> [Koṭṭaya Machaya-Dannayaka was ruling at Penugondēya-nelaviḍu and gave the village of Beṇḍagūru as a <i>koḍḍi</i> gift to a certain <i>gaṇḍa</i> .
82	On a slab in a field near the Śiva temple of the same village.	....	....	....	Do.	Mutilated. In archaic characters. Mentions in the beginning a certain <i>Mahārājadhīraja</i> whose name is not clear on the impression. Registers perhaps the gift of the village of Vannanḍūru.
83	On two fragments of a slab near the Honnatikammina temple at Parigī.	Hoyasala ..	[Vira-Ballala II], ruling at Dora-samudra with [Śan]tadevi.	Śaka 1100, Viḷambi.	Kanarese	A piece of stone is, evidently, missing in the middle. Records the presentation of a bell to the temple of Bhīmeśvara at Gurguṇjikōla-bayalu [below] the tank of Haguve ( <i>i.e.</i> Parigī) in Haguve-nadu and the gift of 800 . . . of land measured by the rod called <i>drāḥaramalla</i> , for oblations, lamps, etc.
84	On a slab set up in a garden at Kaggallu.	Vijaya-nagara.	Virapratapa Saddasivadēva-Maha- raya.	Śaka 147[5], Pramadin.	Do.	Damaged. Seems to register the gift of the village of Kaggallu surnamed [illegible] samudra to the temple of Mallikarjuna.
85	On the <i>Garudakumbha</i> in front of the Āñjanēya temple at Pulaguntā.	....	....	Sauvya ..	Do.	Gift of the pillar by a <i>bōya</i> .
86	On the wall, right of main entrance into the Chaudēvari temple at Cholasamudram.	....	....	Vikriti ..	Do.	Damaged. Refers to the building of the temple of (Chaudēvari- Amma at Cholasamudra and to a tax fixed on each loom ( <i>magga</i> ), by Timmarasa and others
87	On a slab set up in the courtyard of the same temple.	Vijaya-nagara.	Krishnaraya-Mahārāya ..	Śaka 1439, Iśvara.	Do.	Unfinished. Registers a gift to the temple of Chaudēvari at Cholasamudra, by Rayasa[m] Kondamarasayya, son of Timmarasamētri who was one of the sons of Śūpatyāchārya, chief of Podatūru in Dravidadēva and the ornament of the Udayagiri-Kannadiga sect. The gift was made in order that the king may be blessed with children.
88	On the wall of the verandah round the Virabhadra temple at Lepakshi.	Do.	Virapratapa Mahārāya Aohyutadēva-	Śaka 1460, Viḷambi.	Sanskrit and Kana- rese.	Gift of Chikanandisheyyu surnamed Dēvarayapura, a village near Doppara in Sadali-sthala of Chelūrachavadi to the temple of Virēśvara on the Kūrmāsūla hill at Lepakeshipura, by Virapap-nayya of Penugondē. It is stated that the donor purchased it from four Brāhmanas who had acquired the village as a <i>sarva-mānya</i> grant from king Praudhadēva-Mahārāya.

## B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
89	On the same wall .. .. .	..	....	Śaka 1460, Vijambi	Sanskrit and Kanarese.	Registers that half of the village of Sadāśivapura surnamed Devarayapura also near Depparu, was purchased from two Brahmanas and granted to the same temple by Virapannayya. As in the previous instance the Brahmanas had acquired it from Prandhadēva-Mahārāya.
90	Do. .. .. .	Vijayanagara.	Virapratāpa Mahārāya.	Achytadēva	Do.	Do. Gift of some <i>eritti</i> -lands, by purchase, in the <i>sarvamānya-agrahāra</i> Nagaragere surnamed Krishnarāyasamudra, to the same temple, by Virapannayya and his brother Virapa-Nayaka. Nagaragere is stated to have belonged to Tum[be]kallasthala in Roddanadu which was a sub-division of Penugonda-rājya.
91	On a slab set up at the entrance into the Išvara temple at Gorantla.	Do.	Virapratāpa Mahārāya.	Tirumaladēva	Śaka 1446, Tarapa.	Telugu .. Registers that Śurapara, the agent of Vakiṭi Adeppa-Nayanigāra freed the <i>Tammaḷa</i> servants of the temple of Sōmēśvara at Gōraṅṭla from supplying leaves (used in eating food) to that temple free of cost, on the condition that they repaired the temple, built the <i>sikhara</i> and constructed a compound wall of mud.
92	On a slab lying in the Madhavarāyasvamin temple in the same village.	..	....	Śaka 1276, Jaya.	Sanskrit (Telugu).	Records that a certain king Narasiṅga of the Paḷuva family built the temple of Viṣṇu. His ancestors had the <i>birudas</i> Mēdinimisaraganda Kathari-Saḷuva and Dharaṇivaraha.
93	On a slab lying in a field at Vanavolu.	..	....	..	Kanarese.	Begins abruptly and states that Gaṅgasa[ni] daughter of Payidi-ṣeṭṭi of Pamiḍi entered into the fire ( <i>i.e.</i> performed <i>suttee</i> ) at Penugonda. To her memory [was, perhaps, erected?] a <i>śrinidāvana</i> at Vanavolu].
94	On a rock in another field in the same village.	Vijayanagara.	Virapratāpa Ramaraju-Venkata-	Śaka 1556, Srimukha.	Telugu ..	Much damaged.
95	On a slab near the Śiva temple at Malaguru.	..	patirayadēva-Mahārāya.	....	Śaka 1107, Viśvavasu.	Kanarese. Much damaged. Begins with an introduction which is generally found at the beginning of the Telugu and Kanarese-Chōla inscriptions and mentions Machadēva.
96	On a slab set up on the way to Ūṭakūru from Manesandra.	..	....	Jaya .. ..	Do.	Registers the gift of Chandapura as a <i>sarvamānya</i> grant to the goddess Chaudēśvaremma of Ūṭakūru, by a certain Nallamachi-Nayaka under the orders of Krishnapa-Nayaka, son of Chinnapa-Nayaka.
97	On another slab set up near a well in the same village.	Vijayanagara.	Virapratāpa Mahārāya.	Sadaśivārāya	Doubtful ..	Telugu .. Records a gift of lamps to the temple of Hanomantadēva at Maṇṇeyasamudra surnamed Devarayapura, an <i>agrahāra</i> in Roddanadu, a district of Penugonda-rājya, for the merit of all Vipravindīns ( <i>i.e.</i> Śūdras imitating Brāhmanical observances).

## D.—List of photographs taken during 1911-12.

(continued from the last report).	Locality.	Description.	Size of negatives.
149	Maḍivāla ..	View of the Śiva temple, central shrine .. ..	Half plate.
150	Do. ..	Image of Viṣṇu in the same temple .. ..	Do.
151	Āvani ..	View of the Rāmēśvara temple with the hill in the back ground.	Full plate.
152	Do. ..	View of the base of the Lakṣmaṇēśvara shrine in the same temple.	Do.
153	Do. ..	Doorway of the Rharatēśvara shrine .. ..	Half plate.
154	Do. ..	Doorway of the Sugrivēśvara shrine .. ..	Do.
155	Kōlār ..	Front view of the base of the <i>gōpura</i> , Rāmēśvara temple.	Full plate.
156	Yelandūr ..	Front view of the entrance into the ruined temple ..	Do.
157	Do. ..	Side view of the same .. ..	Do.
158	Do. ..	Back view do. .. ..	Do.
159	Do. ..	Panel in the same temple showing Mahishāsura-mardani and the giants.	Half plate.
160	Do. ..	Sculptured pillar at the entrance .. ..	Do.
161	Kannambādi ..	View of the central shrine, Kaṇṇēśvara temple ..	Full plate.
162	Do. ..	<i>Maṇḍapa</i> in front of the same .. ..	Do.
163	Do. ..	View of the central shrine, Gōpāla-Kṛishṇa vāmin temple.	Do.
164	Do. ..	Dhvajastambha in front of the same temple .. ..	Half plate.
165	Heggada-dēvankōṭe.	Jaina image in the Taluk Office .. ..	Do.
166	Suttūru ..	View of the central shrine, Sōmēśvara temple ..	Quarter plate.
167	Guṇḍlupēt ..	Four pillars of the <i>maṇḍapa</i> in a ruined temple east of the village.	Full plate.
168	Dharmapuram ..	Pillar within the temple of Sanyāsaiyya .. ..	Do.
169	Guḍivāda ..	View of the Kōṇḍagudi temples .. ..	Half plate.
170	Do. ..	Sculptured panel of Durgā, on the north wall of the main temple.	Do.
171	Do. ..	Sculptures on the south wall of the same .. ..	Full plate.
172	Do. ..	Two Dvārapālaka images (without heads and feet), carrying <i>chauris</i> .	Half plate.
173	Rēga ..	Rock-cut cave of Gṛihalingēśvara .. ..	Do.
174	Pārnāpalle ..	Group of temples in the Kanvāsrama (Kōṇa) ..	Full plate.
175	Gorrapalle ..	South entrance into the Lakṣmīdēvi temple and <i>gōpura</i> .	Do.
176	Do. ..	View of the temple and the dilapidating <i>prākāra</i> from the west.	Do.
177	Parigi ..	Nandi in front of the Bhīmēśvara temple .. ..	Do.
178	Do. ..	The temple of Honnāṭikamma (Saptamātrikas) ( <i>vide</i> Appendix E, No. 18, a to g).	Do.
179	Do. ..	A broken image of Mahishāsura-mardani in the same premises.	Half plate.
180	Do. ..	Two other images in the same place .. ..	Do.
181	Do. ..	A panel with Saptamātrikas, their weapons and their vehicles.	Do.

## E.—List of drawings prepared during 1911-12.

Number (continued from the last report).	Locality.	Description.
14	Āvani ..	Mutyālamma.
15	Lakkavarapukōṭa.	Pillar in the Nagēśvarasvāmin temple.
16	Parigi ..	Image of Virabhadra (?) near the Saptamātrika temple.
17	Do ..	Entrance into the Dharmēśvara temple.
18	Do ..	Saptamātrikas in the Honnāṭikamma temple :— (a) Brāhmī, (b) Māhēśvarī, (c) Kaumārī, (d) Vaiṣṇavī, (e) Varāhī, (f) Indrāṇī and (g) <i>Chāmūṇḍā</i> .

## PART II.

## CAVERNS AND ARCHAIC INSCRIPTIONS.

1. One Brāhmī inscription was copied during the year under review. It was brought to my notice by the Collector of Madura in his R. Dis No. 813, dated 23rd December 1909, and is found in the natural cavern on the hill called Pañchapāndavarkuttu near Karuṅgālakkuḍi. Like others of its class, the cavern is considered by the villagers to have once been the abode of the Pañchapāndavas. It is formed of one huge boulder resting on and overhanging another. The beds cut on the floor of the latter are mutilated and on the edge of the former is engraved the record under reference, in bold Brāhmī characters. A number of modern mud walls divide the cavern into separate cells one of which is pointed out as having till lately been the residence of a religious mendicant (*paṇḍāraṁ*) whose tomb is close by. On a rock adjoining the cavern to the left, is the image of a seated Jaina saint on a sculptured pedestal. Two lines of writing in Vatteluttu characters below it, state that 'this image (*arumēni*) was caused to be made by the holy Ajjanandi (Āryanandin).' I have drawn attention in my previous reports to the probable conversion of these natural caverns into temporary rest-houses or places of monastic learning and worship, by Jaina mendicants and to the important personage

On the Pañchapāndavarkuttu hill near Karuṅgālakkuḍi. Ajjanandi whose influence was great with the latter community. Higher up

the Karuṅgālakkuḍi hill are three more natural caverns with rows of beds cut out on the rocky floor. Of these latter one bears a Vatteluttu inscription in Tamil verse which states that a certain chief Pallidaraiaṇ rendered service in different capacities to his master the Pāṇḍya king (*Valuḍi* or *Mīṇavaṇ*) first, by building a bright *vimāna*, then by stopping the sea, by protecting sacrifices at Tiruppoḍiyil, by scholarship, asceticism, and saintliness (?). There is an apparent reference here, to the sage Agastya whose intimate connection with the Pāṇḍyas, the Podiyil mountain and Tamil literature are well known. The age to which Pallidaraiaṇ and his master, the Pāṇḍya king, belonged, cannot be determined at present. The Vatteluttu characters, however, suggest a period approximating to the 9th century A.D. One interesting inference which this short inscription leads to, is the evident fact that the beds in the natural caverns were used not only by Jaina saints but also by laymen twelve hundred years ago, as is done by the mendicants of the present day, to spend the last days of their retired life in seclusion.

Another part of the Pañchapāndavarkuttu hill is occupied by a Muhammadan tomb of recent date with a much damaged Tamil record of Śaka 1704 corresponding to the cyclic year Śōbhakṛit (= A.D. 1781-82). It is called the tomb of Chandāsā.

2. A curious rock inscription and a cavern near Courtallam were brought to my notice by the Manager of No. IV Survey Party, Tinnevely, on the 31st of January 1910. The cavern was examined by my Assistant Mr. Subrahmanya Ayyar. Mechanical estampages in triplicate, were prepared, of the epigraph engraved on the bare rock, to the right of a ladder of seven rude steps by which the cavern is reached. The Paradēsipodai Estate in which the cavern is situated is evidently so named after the cavern in which a *paradēsi* (religious mendicant) once used to live. Mr.

The Paradēsipodai rock and its inscription. Subrahmanya Ayyar could not gather any information about this *paradēsi* or his doings. Nevertheless it appears to me as if he must have been a man of some mystic learning to whom we, perhaps, owe the curious record under reference as also some other equally bewildering figures engraved on the south-west corner of the bottom boulder in the cavern. The characters (or rather symbols) used in the Paradēsipodai record are quite unintelligible to me. They bear no resemblance—except by accident—to any of the known vernacular alphabets of Southern India.

A plate with photographs of this record of Paradēsipodai and of a few well preserved Brāhmī inscriptions on caverns in the Madura district (which though read have not yet been interpreted) is annexed in the hope that scholars who take interest in the subject might lend the benefit of their study and help me in arriving at the right explanation and significance of these archaic epigraphs.



## THE PALLAVAS.

3. A clear account of the Pallava chronology has been attempted more than once. From the time of Śimhaviṣṇu to that of Paramēśvaravarman II. the order of succession presents but little difficulty. After Paramēśvaravarman II. came Nandivarman-Pallavamalla who, according to the Kāśākūṭi plates (*S.I.I* Vol. II. pp. 342 ff.), was Paramēśvara's distant kinsman and the son of Hiranyavarman, being sixth in descent from Bhīmarvarman, the younger brother of Śimhaviṣṇu. The Vēlūrpalaiyam plates of Nandivarman III. noticed in my last report, in the passage where they refer to Nandivarman-Pallavamalla, also suggest that the latter must have been a usurper into whose hands 'passed the glory of the Pallava family' after Paramēśvaravarman II. The Udayēndirān plates (*Ibid* pp. 361 ff.), in a passage whose interpretation is not quite satisfactory, make Nandivarman the son of Paramēśvara. In the foregoing grants Nandivarman-Pallavamalla's name appears under the different forms Nandi, Nandivarman and Nandipōtarāja (Nandipōtavarman).

4. After Nandivarman Pallavamalla came Dantivarman and Nandivarman III. in succession. These names were revealed to us for the first time by the Vēlūrpalaiyam plates. The Tanjore district plates referred to in Part I. of this report apparently also belong to Nandivarman III., the grandson of Nandivarman-Pallavamalla and supply some interesting information. Some of the introductory plates which contained the

Pallava plates from the Tanjore district. The existing plates commence with the information that a king 'conquered the South.' The next verse states that '(king) Hiranyavarman, the conqueror of all enemies, was once more born for the good of the world'. This must perhaps refer to 'the conqueror of the South' mentioned above. From him was produced Nandivarman 'whose victorious elephants reached the shores of the four oceans and whom the learned assemblies honoured for his knowledge of all sciences'. One historical event hitherto unknown about this Nandivarman, is, that he 'took away from the Gaṅga king a valuable necklace and the mad elephant called Paṭṭavardhana.' He must of course have done this after defeating the Gaṅga. It is further stated that Nandivarman was believed by the wise to be Hari (*i.e.* Viṣṇu) himself on account of his manifold virtues. The object of the grant was the gift of

Their contents.

the village Dayāmukhamāṅgalam—so named after the donor Dayāmukha—to

308 Brāhmanas who were learned in the Vēdas and the Smritis. The Sanskrit portion, ends with the statement that the *ājmāpī* of the charter was Kumāra 'the Chief of Treasuries' and that the composer of the eulogy (*prasaśti*) was the poet Paramēśvara-Uttarakāraṇika, son of Paramōttarakāraṇika. From the Tamil passage which follows we learn that in the 58th year of the reign of Kōvijaya-Nandivikramavarman (*i.e.*, Nandivarman III.) an order was issued to the residents of the district of Tenkarai-Naraiyūr-nādu a sub-division of Śōla-nādu. The main portion of the order which should follow, is again missing on one or more of the lost plates. From what remains it is gathered that the village granted under the name Dayāmukhamāṅgalam (as stated in the Sanskrit passage) must have comprised the forest and uncultivated waste lying to the west of Tandattōttam. This latter village still exists under the name Thandantōttam, near Kumblakōṇam. The concluding portion of the order which precedes the long list of the 308 Brāhmaṇa donees, records the obligations imposed upon the tenants of Dayāmukhamāṅgalam and the exemptions (*prihāra*) granted to the donees. Most of these exemptions occur also in the Kāśākūṭi, Vēlūrpalaiyam and other early Pallava documents.

5. From this extract of contents it is gathered that Nandivarman also called Kōvijaya-Nandivikramavarman was the son of Hiranyavarman II., that he conquered an unnamed Gaṅga king from whom he acquired a necklace and an elephant, was a worshipper of Viṣṇu and ruled for 58 years. The name Kōvijaya Nandivikramavarman which in its accepted significance would have suggested the king's Gaṅga-Pallava origin, makes it now appear as if the appendages *kōvijaya* and *vikramavarman* are not necessarily the distinguishing marks of Gaṅga-Pallava names alone. Still, the grouping together of all Nandis found in copper-plate and stone inscriptions sometimes with and sometimes without these appendages, is altogether precluded not only on palaeographical grounds but also on other indisputed internal evidence.



6. The defeat inflicted by Nandivarman on the Gaṅga king is not mentioned in the Pallava records copied or published so far. The Western Gaṅga king who may have been living about the 58th year of Nandivarman III., was probably Śivamāra II. for whom Dr. Fleet assigns the approximate period A.D. 805 to 810. The spurious Manne grant which pretends to be dated in A.D. 797, says of Śivamāra II. that "his forehead was adorned by a fillet (*of royalty*) placed there with their own hands, when they performed (*his*) anointment to the sovereignty, by the two ornaments of the Rāshtrakūṭa and Pallava lineages named Gōvindarāja and Nandivarman who were (*already*) anointed on (*their own*) foreheads." Dr. Fleet commenting on this passage remarks: "Gōvindarāja seems to be the Rāshtrakūṭa king Gōvinda III. whose reign began about A.D. 783-84 and ended in A.D. 814-15. Śivamāra II. was undoubtedly contemporaneous with him towards the end of his reign and we shall find reasons, further on, for believing that he did assist or recognise the succession of Śivamāra II. to the leadership of the Gaṅgas. Nandivarman must be Pallavamalla Nandivarman, son of Hiranyavarman." In a footnote appended here, Dr. Fleet denies the possibility of Nandivarman mentioned in the Manne grant being in any way identical with the later Nandivarman III., the contemporary of the Western Gaṅga king Śivamāra II. (A.D. 805 to about 810). Kōvijaya-Nandivikramavarman; for then, he believes, it would involve an anachronism of introducing into a spurious record, though it may be, of A.D. 797, the later Pallava king Nandivikramavarman "who cannot be placed before A.D. 804 which is the date that we have for Dantivarman."

7. In spite of Dr. Fleet's convincing arguments, it is not still impossible that king Nandivarman who was present at the coronation of Śivamāra II. was Nandivikramavarman. The date A.D. 804 given for Dantivarman by Dr. Fleet, has been derived from a Rāshtrakūṭa record of Gōvinda III. which refers to the defeat inflicted by that monarch on Dantiga of Kāñchī. I have suggested in my last year's Report (Part II, p. 63) that this Dantiga may be identical with Dantivarman, son of Nandivarman-Pallavamalla, of the Vēlūrpālaiyam plates whose reign, according to stone inscriptions attributable to him, extended to about 50 years. From what is stated in the new plates under reference, Dantivarman appears to have borne the surname Hiranyavarman II. perhaps, after his grandfather Hiranyavarman I., mentioned in the Kāśākudī plates. Pallavamalla-Nandivarman is also believed to have ruled for a pretty long period, — the Pañchapāṇḍavamalai inscription dated in the 50th year of a certain Nandippōttarāśar being doubtfully attributed to him. It is very unlikely that a usurper like Pallavamalla with so many enemies to oppose and disturb his peaceful rule, could have continued to occupy the Pallava throne for so long a period as 50 years. His latest sure date, however, must be the 22nd year in which the Kāśākudī plates were issued. The palæography of stone inscriptions that have been assigned to Nandivarman-Pallavamalla (including that of Pañchapāṇḍavamalai) is so different from the writing of the Kāśākudī plates that I feel doubtful if we could accept them all, as such. Unless there is more convincing evidence, it is not safe to rely upon the dates of these Nandivarman-Pallavamalla's long reign, derived from stone inscriptions, and ascribed to Nandivarman-Pallavamalla merely on the strength of forms like Nandippōttaraiyar, Nandipōtarāja or Nandipōtavarman which occur in them as the names of the reigning king. For aught we know, it looks more likely that some at least of these are to be identified with Nandivarman-Mahārāja of the Pallava-tilaka family who is distinguished from the usurper Nandivarman-Pallavamalla and his descendants, as being a member of the direct line of Pallavas. Some perhaps, of these stone records may also belong to Vijaya-Nandivikramavarman III, the grandson of Nandivarman-Pallavamalla. If, therefore, it is presumed that the rule of Pallavamalla extended to a period of roughly 25 years and came to an end about A.D. 750 (or a few years later) subsequent to the victorious march of the Western Chalukya king Vikramāditya II. into Kāñchī and if it is also known from stone records that Nandivarman-Pallavamalla's son Dantivarman (or Dantivikramavarman) reigned for 50 years, i.e., till almost about A.D. 805, it does not become apparent why Nandivarman or Vijaya-Nandivikramavarman, the son of Dantivarman

and grandson of Nandivarman-Pallavamalla, as a *juvarāja* if not then a crowned king) could not have been present, as stated in the Maṇṇe grant, on the occasion of the coronation of Śivamāra II.

8. The Gaṅga account given by Mr. Rice from Mysore inscriptions, refers to the conquests of Bhūvikrama which extended into the whole of the Pallava dominions. His brother Śivamāra I is stated to have exercised suzerain power over certain Pallava princes. In the last year's Report I referred to two inscriptions of the time of Śrīpurusha-Muttarasa, son of Śivamāra I. which were found at Oddappatti

(bordering on the Pallava territory) in the Gaṅga influence in the Pallava country. Salem district. The influence therefore of the Gaṅgas in the Pallava dominions appears to have been a historical fact. In the time of Śivamāra II. (Saigotta), according to Mr. Rice, "the prosperity of the Gaṅgas underwent a reverse." Among the many causes that may have brought about this result, the subjugation of the Gaṅga by Vijaya-Nandivikramavarman mentioned in the Tanjore district plates, must have been one. The Śiyamaṅgalam record of the 3rd year of Vijaya-Nandivikramavarman (*Ep. Ind.* Vol. VI. p. 321) mentions as his feudatory a certain Gaṅga chief named Nērguṭṭi.

The regnal year 58 given in the Tanjore district plates, falls within the latest year for Vijaya-Nandivikramavarman (viz., 62) available from his Tiruvallam rock inscription (*S.I.I.* Vol. III. p. 91). It remains only to remark that of the 308 shares into which the village Dayāmukhamāṅgalam was divided, the existing plates render account for only 40. Consequently it looks as if some plates at the end which registered the remaining 68 shares and contained the usual closing verses, must be missing.

No. 349 of Appendix B from Kaḷattūr belongs to the 14th year of Nandivarman-Mahārāja who in all probability was one of the members of the direct line of Pallavas and a successor of the Pallava-tilaka Dantivarman-Mahārāja of the Triplicane inscription (*Ep. Ind.* Vol. VIII. p. 290).

#### THE GAṅGA-PALLAVAS.

9. Three records of kings included under this family name, have been copied during the year under review. One comes from Tiruvorriyūr (No. 372 of Appendix B) and refers to a sale of land by the assembly of Maṇali, to a certain Nirañjanaguravar of Tiruvorriyūr for the benefit of a temple of Mahādēva built in that village by the *guravar* after his own name. It is not impossible that this temple is identical with the modern Ādhipuvisvara, though the position of the slab built into the floor of

Vijaya-Kampavikramavarman. the temple, makes it somewhat suspicious and suggests the possibility of its having been brought from some other Śiva temple which may no longer be in existence. The record is dated in the 19th year of Vijaya-Kampavarman who is believed by Professor Hultsch to have been a son of Nandivikramavarman and a brother of Nripatungavikramavarman. The latest date for Vijaya-Kampavarman from inscriptions hitherto known, is his 23rd year. It may be noted that like Nandivikramavarman, Vijaya-Kampavikramavarman, also appears to have held sway over certain Gaṅga chiefs.

10. The last of the Gaṅga-Pallava kings was Aparājita-vikramavarman (Report for 1905-06, Part II, Paragraphs 9 and 10). The only inscriptions of his time copied so far, were those from Tiruttani and Maṅgādu, dated in the 3rd and 18th years of his reign respectively (Nos. 351 of 1908 and 435 of 1905). Two records from

Aparājita-vikramavarman. Satyavēdu secured at the instance of L. Vibert, Esq., I.C.S., belong to the 4th and 5th years respectively of this king and record gifts by a certain Kumarandai, 'chief of Śēra-nādu,' also entitled Kurumbarādittaṇ and Kādupatti-Pēraraiyaṇ and by his wife Pōrriṇaṅgai. The title Kādupatti-Pēraraiyaṇ like Kādupatti-Tamiḷa-Pēraraiyaṇ which occurs in two records of the Gaṅga-Pallava kings (*S.I.I.* Vol. III. p. 92 f), perhaps only means 'the foremost chief of the Kādupatti (i.e. the Pallava king).' The term Kurumbarādittaṇ is interesting whether taken as a title or as a proper name. It means literally "the sun among the Kurumbar;" and Kurumbar is a term which has been applied to the Pallavas by Sir Walter Elliot and other early

archæologists. Perhaps the chief Kumarandai was himself a member of the Pallava family (Kurumbar) and served under the Gaṅga-Pallava king Aparāṅgitavarman. The liquid measure *vidēlvidugu* referred to in one of the two records under reference was perhaps so called after the surname *Viḍēlvidugu* which as Professor Hultsch remarks (*ibid.* p. 93) may have been adopted by Vijaya-Nandivikramavarman and his son Vijaya-Nripatūṅgavikramavarman. Tellārreṇḍa Nandippōttaraiyar who is the hero of the Tamil poem *Nandikkalambagam* also bore the title *Viḍēlvidugu*.

#### THE CHŌLAS.

11. Two early Chōla inscriptions on the Gṛītapurīśvara temple at Tillasthānam referred to in my last year's Report (Part II, paragraph 4) and included in the inspection notes for 1910-11 of the Government Epigraphist for India, were copied during the current field season and are registered as Nos. 286 and 287 of The Chōla Rājakesarivarman who overran Tondai-nādu and the Chēra king Sthānu-Ravi.

Appendix B. The former is interesting, as it refers to the Chōla king Rājakesarivarman, 'who overran Tondai-nādu,' and to the Chēra king (*Sēramāṇ*) Sthānu-Ravi 'who was the conqueror of kings (that were the masters) of many elephants.' It is stated that these two kings conferred on a certain Vikki-Anṇaṇ the following honours; a (feudatory) throne (?), flywhisk, palanquin, drum, mansion, *pōnagam* (?), bugle, an army of male elephants and the hereditary title of Sēmbiyaṇ-Tamiḻavēl. Vikki-Anṇaṇ's wife Kaḍambamādēvi made provision for a lamp in the temple of Tiruneyttānam (*i.e.* the modern Tillasthānam). From the Tiruvālaṅgādu plates it is clear that the Chōla king who overran Tondai-nādu is Rājakesarivarman Āditya I. The palæography of the Tillasthānam inscription does not militate against our assigning it to the time of Āditya. If so, it corroborates the conclusions already arrived at from the Tiruvālaṅgādu plates regarding Āditya's conquests. That his name should have been associated with that of the Chēra king Sthānu-Ravi is of even greater historical interest. Nothing has been known of Chēra (Kēraḷa) and its kings prior to the time of Chōla supremacy. There is also sufficient reason to believe that this supremacy, even when it came, did not exercise its power in any appreciable degree. The earliest records found so far in the Chēra kingdom are very few,—the two epigraphs from Vellalūr copied last year and noticed in Part II, paragraph 3 of my Report, being the most prominent. It was seen that these latter belonged to the reign of two early Chēra kings Kōkkandaṇ

The two Chēra epigraphs from Vellalūr. Viranārāyaṇa and Kōkkandaṇ Ravi of the Chandrāditya family. In the fresh light thrown upon Chēra history by the Tillasthānam record it appears as if *kōkkandaṇ* is to be taken as a general epithet of early Chēra kings and be translated 'the vanquisher of kings' (not 'king Kantha' as I then understood it). Consequently, therefore, Viranārāyaṇa and Ravi must be two different kings who ruled the Chēra country perhaps, one after the other. Of the former nothing more could be registered than that his name was remembered and adopted by later kings who claimed Kēraḷa ancestry (Reports for 1906, page 75 and for 1910, page 102). I would identify the latter, on the strength of palæography, with Sthānu-Ravi the contemporary of Rājakesarivarman Āditya I. If this is admitted, it follows that Sthānu-Ravi, like Āditya, was a powerful independent Chēra king who in his own country was 'the vanquisher of many lords of elephants,' that the chief Vikki-Anṇaṇ was the favourite of both Sthānu-Ravi and Āditya and that the two latter were possibly friends whose domainions remained distinct from and independent of each other. Prior to the time of Parāntaka I., it is believed that there existed no trace of Chōla influence in the Chēra country. What then contributed to the friendship of the two kings Āditya and Sthānu-Ravi or to the common patronage they bestowed upon Vikki-Anṇaṇ, must be decided only by future research. It is not impossible that Sthānu-Ravi substantially assisted Āditya in his conquest of the Pallavas and the acquisition of their territory and that Vikki-Anṇaṇ distinguished himself on this occasion as an able general. Vikki was evidently of a Karṇāṭa extraction as his own name and that of his wife Kaḍambamādēvi indicate. It is even probable that he was one of the chiefs of Kodumbālūr who from the beginning of their career appear to have been

The general Vikki-Anṇaṇ, probably a Kodumbālūr chief.



feudatory to the Chōlas and are counted as one of the five early *vēlir* families mentioned in Tamil literature. Some fragmentary Kanarese inscriptions found at Koḍumbāḷūr, which may have to be attributed to them, suggest their connection with the Kanarese country. The friendly relations that existed between the Kēraḷa king Sthānu-Ravi and the Chōla Āditya I. as established by the Tillasthānam inscription, may be taken to account for Parāntaka I. having married the daughter of the Kēraḷa king as stated in the Udayendiram plates of Prithivīpati II. (*S.I.I.* Vol. II. p. 386). Sthānu-Ravi of the Kōṭṭayam plates (*Ep. Ind.* Vol. IV. p. 293) is a later king of that name and could not be identified with the Sthānu-Ravi mentioned in the Tillasthānam record.

12. In the second year of another Rājakēsarivarman (No. 222 of Appendix B) the *perunagarattār* (i.e. the merchants) of Kumaramāttāṇḍapuram (perhaps a hamlet of the modern Tirunāgēśvaram) constructed a verandah round the temple (*pallī*) of Milāḍudaiyār, built a *gōpura* for it and assigned a portion of their income for keeping up these structures in proper repair and maintaining some flower gardens. This income was evidently formed of fees (*vārāvaiḱal*) which they had the privilege to collect. What the nature of these fees was, we are not told. The name Milāḍudaiyār-pallī which the merchants of Kumaramāttāṇḍapuram improved, suggests a Jaina shrine and there appears also some reason for believing that a Jaina temple

Milāḍudaiyār-pallī at Kumaramāttāṇḍapuram may have once existed at Tirunāgēśvaram  
—a hamlet of Tirunāgēśvaram. (see Part I, paragraph 9). Kumaramāttāṇḍa was the surname of an early

Pallava king called Kādupattigal Nandippōttariyar (No. 199 of 1907). Perhaps the village Kumaramāttāṇḍapuram owed its existence to this king. The archaic characters of the inscription also suggest that Rājakēsarivarman who was ruling at the time may have been Ādiya I. Again, Milāḍudaiyār is the name of the famous Śaiva saint Meypporunāyaṇār whose copper image was installed in the Brīhadīśvara temple at Tañjāvūr in the 3rd year of Rājendra-Chōla I. (*S.I.I.* Vol. II. p. 166, No. 40).

He was connected with one of the Chēdi chiefs of Kiliyūr in the South Arcot district. It is also possible that Milāḍudaiyār-pallī at Kumaramāttāṇḍapuram refers to a school or monastery built in honour of the Śaiva saint Milāḍudaiyār. If this were so, the date of Meypporunāyaṇār will have to be placed some time prior to Rājakēsarivarman Āditya I.

13. Thirteen records of Madiraikōṇḍa Parakēsarivarman have been copied. But none of them register any important events that deserve to be noted here. An inscription from the Kolar district dated in his 29th year (No. 457 of 1911) and two

Madiraikōṇḍa Parakēsarivarman and Kōṅga-nāḍu. records from Tillasthānam (Nos. 290 and 281 of Appendix B) which mention

the village Parāntakapuram in Kōṅga-nāḍu and Kōṅgapperuvali, i.e. 'the high road to the Kōṅgu (country), respectively, establish Parāntaka's connection with Kōṅga-nāḍu which must at that time have extended partly also into the Mysore territory.

14. In a recent contribution to the *Journal of the Royal Asiatic Society* for April 1909, Mr. R. Narasimhāchār of the Mysore Archæological Survey has interpreted a phrase occurring in the supplementary Ātakūr inscription, differently from what scholars have been doing till recently and defended the action and character of Būtuga II., the Western Gaṅga feudatory of the Rāshtrakūṭa Kṛishna III., in the matter of killing in battle the latter's bitter enemy, the Chōla king Rājāditya. He concludes that "Būtuga undauntedly mounted the elephant on which Rājāditya was seated and engaging him in hand to hand fight in the howdah itself stabbed him with a dagger and thus killed him." In his Archæological Report for 1911 recently issued (p. 38 and Plate), Mr. Narasimhāchār finds corroboration for his interpretation in a sculpture on a *virgal* discovered by him at Nēralige. It looks, therefore, very likely that Rājāditya was killed in battle while actually he was seated on the elephant. The large Leyden grant published in *Archæological Survey of Southern India*, Vol. IV. (pp. 204 ff.), further supports this interpretation of the Ātakūr record when it states that Rājāditya "went to the world of heroes (i.e. died) being pierced in the

heart while seated on the back of (his) elephant." In the Tamil inscriptions copied during the year under review at Kumbhakōṇam and Tirunāgēśvaram, we find more than one reference to a Chōla prince named Āṇaimērruñjīnār. No. 226 of Appendix B mentions a *vēlam* (quarter) of Tañjāvūr (Tanjore) called Kilai-vēlam, after Udaiyapirāṭṭiyār Kilānadigaḷ, mother of Āṇaimērruñjīnār and No. 212 of the same Appendix refers to another *vēlam* called Udaiyār Āṇaimērruñjīnār-vēlam *alias* Abhimānabhūshana-terinda-tiruvandikkāppuvēlam at Tañjāvūr. The former is dated in the 4th year of Parakēsarivarman 'who took the head of the Pāṇḍya' and the latter in the 8th year of Rājendra-Chōla I. Still another record of the eight year of an unidentified Parakēsarivarman copied at Tiruvellarai (No. 531 of 1905), mentions a gift to the shrine of Śrī-Kṛishṇa and Rukmīṇī at that village, by Īrāyiravandēvi-Ammanār, queen of Āṇaimērruñjīnār-Āṇaimērruñjīnār, on the analogy of Poṇmāligaituñjīnār (surname of Sundara-Chōla Parāntaka II.) and Ārrūrtuñjīnadēvar (surname of Rājakēsarivarman Āditya I.), means '(the king or prince) who died on the (back of his) elephant.' It is not, therefore, improbable that in the name Āṇaimērruñjīnār we have to find a surname of Rājāditya, the eldest son of Parāntaka I. who as stated in the Leyden grant and the Ātakūr inscription died on the back of his elephant. The mother Kilānadigaḷ mentioned in No. 226 of appendix B is probably identical with Kōkkilānadigaḷ who was the queen of Parāntaka I. and mother of Rājāditya *alias* Mūvaḍi-Chōla (Professor Kielhorn's *Supplement to Southern List in Epigraphia Indica*. Vol. VIII. Appendix II. p. 22). Rājāditya's queen Īrāyiravandēvi-Ammanār mentioned in the Tiruvellarai record is not known from other inscriptions.

His mother Kilānadigaḷ and his queen Īrāyiravandēvi-Ammanār.

15. Of the fourteen inscriptions of the unspecified Chōla king Rājakēsarivarman copied during the year, No. 255 of Appendix B, which is dated in the 3rd year of his reign, may safely be attributed to Gaṇḍarāditya; because it is not unlikely that Rājāditya died without succeeding to the throne and that, therefore, the title Rājakēsarivarman descended upon Gaṇḍarāditya the second son of Parakēsarivarman Parāntaka I. A stronger reason for attributing this record to Gaṇḍarāditya is found in the following. It has been suggested that Parāntaka invaded the Pāṇḍya kingdom thrice and that in the last of these he conquered also Iḷam (Ceylon) (Report for 1907, p. 73, paragraph 34). The earliest year in which the conquests of Madura and Iḷam are mentioned together in inscriptions, is the 37th of Parāntaka I. Historical evidence must naturally be expected to corroborate this important campaign of the Chōla king. Mr. Venkayya quotes the *Mahāwamsa* to prove this third invasion of Madura on which occasion Parāntaka also conquered Ceylon. The Kumbhakōṇam record under reference states that Madirakonḍa-Udaiyār (*i.e.* Parāntaka I.) levied an impost (*tanḍam*) of 3,000 *kalāṇḍu* of gold on the members of the assembly of Tirukkuḍamūkkil (*i.e.* Kumbhakōṇam) and that they had agreed to pay the amount to the Pāṇḍippaḍaiyār in the 38th year (of Parāntaka). Pāṇḍippaḍaiyār means either the soldiers recruited for conquering the Pāṇḍya or the soldiers of the Pāṇḍya. If the latter is what is meant here, the conquest of Madura for the third time by Parāntaka I., appears to have been an accomplished fact before the 38th year of the king and that the soldiers of the Pāṇḍya, perhaps captured in war, were stationed somewhere near Kumbhakōṇam and had to be maintained at the expense of the residents of that village.

Rājakēsarivarman Gaṇḍarāditya.

An impost of 300 *kalāṇḍu* levied in the 38th year of Parāntaka I., and made payable to the Pāṇḍippaḍaiyār.

16. A record of the 9th year of Rājakēsarivarman (No. 215 of Appendix B) seems to register a gift by a daughter of prince Arikulakēsarin, called Ariñjigai-pirāṭṭiyār *alias* Bānapperundēviyār, daughter of prince Arikulakēsarin. Her gift is again referred to in three other records of the 14th year of Rājaraṣa I., and Nos. 81 and 8 of 1897). That the princess was called Ariñjigai-pirāṭṭiyār, perhaps after her father, may indicate the possibility of Arikulakēsarin being

which also come from Tirunāgēśvaram near Kumbhakōṇam (No. 218 of Appendix B).



identical with Ariñjaya. Parāntaka I. is stated to have uprooted the Bāṇas and conferred their kingdom on a Gaṅga prince. From the statement of the Tirunāgēs-varam record *viz.* that a daughter of Arikulakēśari (son of Parāntaka I.) was the queen of a Bāṇa king, we must perhaps infer that the Bāṇas had accepted a feudatory position under the Chōlas and had entered into matrimonial relations with them.

Three inscriptions of Rājakēśarivarman dated in his 3rd year (Nos. 228, 278 and 279 of Appendix B) refer to groups of Kaikkōlars which bore the designation Samarakēśari-teriñja-Kaikkōlar, Vikramaśiṅga-teriñja-Kaikkōlar and Viraśōla-teriñja-Kaikkōlar. The last was evidently derived from Viraśōla one of the titles of Madirai-kōṇḍa Parāntaka I. Perhaps Samarakēśari and Vikramaśiṅga were likewise also titles of Parāntaka.

17. In the collection under review, we have two records from Vēla-chēhēri (Nos. 315 and 306 of Appendix B) which belong to the 5th and 7th years of Madirai-kōṇḍa Rājakēśarivarman. It remains still doubtful with whom we have to indentify this king. As the prefix Madirai-kōṇḍa clearly indicates, he must have been a son of Madirai-kōṇḍa Parakēśarivarman Parāntaka I. Of the latter's sons the eldest Rājāditya, as already suggested, may not have succeeded to the throne though the Leyden and the Tiruvālaṅgāḍu plates state that he did; for, both in the Ātakūr and the Śōlapuram records he is reported to have been killed in or before Śaka 872 (= A.D. 949-50), whereas Parāntaka's latest year, derived from inscriptions, is A.D. 951-2. Consequently Rājāditya's death must have happened almost about the end of Parāntaka's reign, if not a little earlier. Rājāditya's name having thus to be omitted from the Chōla chronology, the next king Gaṇḍarāditya who succeeded Parāntaka I. would be a Rājakēśarivarman. Gaṇḍarāditya we know had the prefix Parāntaka attached to his name. It is possible that he had also sometimes the prefix Madirai-kōṇḍa, the distinguishing epithet of his father Parāntaka I. But nowhere so far, has it been clearly stated that Parāntaka Gaṇḍarāditya was a Rājakēśarivarman. Again, Madirai-kōṇḍa Rājakēśarivarman's epigraphs extend as far as his 17th year; and between the end of Parāntaka's reign (*i.e.* about A.D. 951-52) and the beginning of Rājārāja's (*i.e.* A.D. 985) we have hardly 35 years in which to accommodate six kings mentioned both in the Leyden and the Tiruvālaṅgāḍu plates. Of these we are certain that Parakēśarivarman Gaṇḍarāditya Madhurāntaka Uttama-Chōla, who immediately preceded Rājārāja I. reigned for at least 15 years (No. 176 of 1906). The already small interval is, thus, further reduced to 20 which is too short a period for even the three kings, Gaṇḍarāditya I, Sundara-Chōla Parāntaka II. and Āditya-Karikāla II., whose inscriptions are extant. In any case we may for the present provisionally presume that Madirai-kōṇḍa Rājakēśarivarman is identical with Gandarāditya.

18. No. 287 of Appendix B referred to at the beginning of paragraph 11 above, is dated in the 13th year of an unidentified Rājakēśarivarman and records a gift by Varaguna-Perumāṇār, queen of Parāntaka Ilaṅgōvēlār. This gift of the queen is, again, referred to in another Tillasthānam inscription of the 2nd year of Parakēśarivarman (No. 277 of 1911). Varaguna (*i.e.* Varguna-Perumāṇār), we know, was the wife of Bhūti Vikramakēśarin also called Tennavaṇ Ilaṅgōvēl, Madhurāntaka Irukkuvēl, Ādittan Vikramakēśari and Maṇavaṇ Pūḍiyār (Report for 1908, paragraph 85 to 91). Consequently, Parāntaka Ilaṅgōvēlār of No. 287 appears also to have been another surname of Bhūti Vikramakēśarin, the husband of Varaguna-Perumāṇār.

His time has been determined by Mr. Venkayya to be that of Āditya-Karikāla II, on the strength of the statement in a Kodumbālūr inscription that Bhūti 'conquered Vira-Pāṇḍya in battle' and the fact that Āditya-Karikāla also claims in his inscriptions to have killed the same Pāṇḍya king. The latest years of Rājakēśarivarman and Parakēśarivarman in which Ilaṅgōvēl's name appears are the 27th and 21st respectively. It is difficult to reconcile, however, how such late dates could be possible in the case of any of the six (or rather five) kings who ruled during the short period of 35 years prior to the accession of Rājārāja I.

Varaguna-Perumāṇār, queen of Parāntaka Ilaṅgōvēlār mentioned in a record of Rājakēśarivarman.

19. Parakēsarivarman 'who took the head of the Pāndya (or sometimes Vira-Pāndya)', has been identified with Āditya II-Karikāla, the predecessor of Madhurāntaka Uttama-Chōla who ascended the throne about A.D. 969-70. Five inscriptions of this Parakēsarivarman ranging between his 3rd and 5th years have been copied from the Nagēśvara temple at Kumbhakōnam.

Parakēsarivarman 'who took the head of the Pāndya.' They record gifts by Kōyil-Mayilai alias Parāntaka-Mūvēndavēlar who was the

chief of Śirringan and apparently also held an important office. As recorded in the Tiruvidaimarudūr inscriptions (Nos. 154 of 1895 and 214, 255 and 256 of 1907), he was the officer (*adhikāri*) appointed to supervise the business (*śrikārya*) in the temple of Tiruvidaimarudūr. He appears to have continued to serve in that same capacity under the next king Madhurāntaka Uttama-Chōla and to have been then called Kōyil-Mayilai alias Madhurāntaka-Mūvēndavēlar. His was evidently one of the offices which was solely in charge of public charities and was financed by the

State. Another officer who in the 11th year of Rajakēsarivarman was discharging similar duties at Tillasthānam was Ayan-Kāmakōḍanār. It may also be

noted that a detailed enquiry into the affairs of the Pidari temple at Kuvalala [Kolar] is described in one of its inscriptions dated in the 2nd year of Kulōttunga-Chōla I (No. 479 of Appendix B). No. 233 of Appendix B which is dated in the 3rd year of Parakēsarivarman (i.e., Āditya-Karikāla II.), refers to a gift of land which had been made to the Brāhmanas who expounded the *Prabhākaram*. This latter is the

*Prabhākaram* expounded in the temple of Nagēśvara at Kumbhakōnam, in the 10th century A.D. name given to one of the famous commentaries on the Pūrva-Mīmāṃsā-sūtras. It founded a new school of philosophy called *Prābhākara-mata* after its ex-

pounder the great Prabhākara who in point of time was contemporaneous with Bhaṭṭa-Kumāṇila being one of his direct pupils and must, consequently, have flourished about the beginning of the eighth century A.D.

20. Parakēsarivarman, not specified by any distinguishing epithets is represented by fifteen records in the collection under review. Of these, 13 come from Kumbhakōnam, one from Tillasthānam near Tanjore and one from Vēlachchēri in the Chingleput district. No. 224 of Appendix B may be attributed to Parakēsarivarman Āditya II-Karikāla mentioned in the previous paragraph, inasmuch as a transaction registered in this record is indirectly referred to in No. 225 which is dated in the 5th year of Parakēsarivarman 'who took the head of the Pāndya.' The mention of queen Utmāśōlar Nambirāṭṭiyār Vīranāranīyār in a record of the 13th year of Parakēsarivarman (No. 240 of Appendix B; also No. 234 where, however, the proper name does not appear) leads to the conclusion that these records must belong to the reign of Parakēsarivarman Madhurāntaka Uttama-Chōladēva. In my *Annual Report* for 1909, Part II, paragraph 41 (end) I had occasion to refer to a queen of the same king named Kilānadigal who was a daughter of Viḷupparaiyar. Three epigraphs

Three dates (verified) which fix the initial date of Madhurāntaka Uttama-Chōla, to be A.D. 969-70.

(Nos. 245, 229 and 210 of Appendix B), which belong respectively, to the 4th, 8th and the [13]th years of Parakēsarivarman give details for astronomical verification with which we are enabled to fix the date of the unidentified Parakēsarivarman of these inscriptions. Mr. L. D. Swamikannu Pillai, M.A., LL.B. (LOND.), to whom I referred these dates, has very kindly calculated them for me and has arrived at the equivalents: Thursday, 22nd April A.D. 975, Thursday, 30th January A.D. 979 and Friday, 9th June A.D. 982. These fall precisely within the reign of Madhurāntaka Uttama-Chōla and fix A.D. 969-70 as the date of accession of that king as already deduced from his Tiruvidaimarudūr record (No. 265 of 1907).

On the south wall of the central shrine in the Śiva temple at Tirunāgēśvaram is the "miniature representation of a woman in a sitting and worshipping posture" as noted by Mr. Subrahmanya Aiyar. No. 219 of Appendix B, which is adjacent to it is written in Sanskrit and refers to Gaṇḍarāditya, his son Madhurāntaka and the latter's mother. Probably Gaṇḍarāditya was the builder of the temple, as hinted in this Sanskrit record.

21. The Bāna queen Arinjigaipirāṭṭiyār, daughter of prince Arikulakēsarīn, has been already referred to. A grant of gold (coin) presented by her to the temple of Śiva at Tiruvinnagar Tirunāgēśvaram, is registered in No. 218 of Appendix B which is dated in the 14th year of Rājārāja I. It is curious to note that the gold (*kalaiṇṇu*) presented, is stated in the record to have been called, *tulai-poṇ*, subsequent to the

The coin *tulai-poṇ*.

gold being "burnt, cut, melted, cooled, and found current, neither wanting in purity nor in weight." No. 375 of Appendix B which comes from Nārāyaṇavanam in the Kārvēṭinagar Zamindāri refers to the chief Vikkiyannaṇ Puḡalvipparagandaṇ of the Chalukki family. Puḡalvipparagandaṇ was a title which was borne by some Ilāda (Virāta) chiefs and by a

Bāna king Chalukki like Ilāda must have been a family of local chiefs who were subordinate to the Chōla.

22. A much damaged record from Sēnūr in the North Arcot district (No. 394 of Appendix B) supplies a new historical introduction for Rājārāja I. and mentions a new historical introduction in a record of Rājārāja I.

that he destroyed the town of Madurai (Madura), conquered the haughty kings of Kollam, Kolla-dēsam and Koduṅgōlūr (Cranganore) and that the kings of the sea (*kaḍalaraiśur*) waited on him. He receives further, the epithets Tēnṇaparākramaṇ and Kir[tti]parākrama-Śōlaṇ. It may be noted here that among the military exploits of Rājārāja I. mentioned in the Tiruvālaṅgādu plates the conquest of the Pāṇḍya king Amarabhujāṅga and the invasion of the country created by Paraśurāma, are specially referred to. No. 304 of 1911 calls the king Rājārājakēsarivarman Mummudi-Chōla, a surname which he held already in his 4th year as disclosed by two of his records at Tirumālpuram (Report for 1907, p. 74, paragraph 37).

23. No. 211 of Appendix B from Tirunāgēśvaram is dated in the 6th year of Parakēsarivarman Rājēndra-Chōla I. and refers to the army of the king which was then commanded by Śōla-Mūvēndavēlār. The latter appears to be only a title and not a proper name. In this same year the king is stated to have issued orders to sell (by public auction) lands held by classes other than Brāhmaṇas in the village of Vēlachchēri. Perhaps these orders applied only to defaulters who did not pay their taxes regularly. Another record (No. 217 of Appendix B) registers a gift by Nārakkan Krishṇaṇ Rāmaṇ of Kēraḷāntaka-

Rājēndra-Chōla I. and the military officer Krishṇaṇ Rāmaṇ. chaturvēdimāṅgalam, to the Śiva temple at Tirunāgēśvaram. In the body of the record the 24th and 31st years of the king are quoted, while the inscription itself is dated in his 32nd year. The latest date of Rājēndra-Chōla verified so far, is his 31st. The donor Nārakkan Krishṇaṇ Rāmaṇ is identical with Krishṇaṇ Rāmaṇ who, being the commander of Rājārāja's army, superintended the building of the enclosure of the Brihadīśvara temple at Tanjore (S.I.I. Vol. II. p. 139, No. 31). The same officer is also known to have set up an image of Ardhanārīśvara in the Tanjore temple (*ibid* No. 39). No. 275 of Appendix B refers to an image of Pañchadēha (*i.e.* the five-bodied) Śiva set up in that temple, whose description is similar to that in No. 30 of S.I.I. Vol. II, p. 137. Rājēndrasōlaṇ-kāsu which is mentioned in the Tirunāgēśvaram record (No. 217 of 1911) was evidently the name of a coin issued by Rājēndra-Chōla I.

24. In the 2nd year of Parakēsarivarman Rājēndradēva, *i.e.* about A.D. 1054 (No. 214 of Appendix B), it is stated that floods (in the river Cauvery) caused damage to an irrigation channel and the adjoining lands (belonging to the temple of Tirunāgēśvaram) and that the chief Vikkiramasiṇ-gappallavaraiyaṇ lent to the

Rājēndradēva.

temple trustees the amount required for restoring these to their original condition. We learn from No. 478 of Appendix B that Rājēndradēva's chief military officer who had control over the *Dandanāyakas* was a certain Vēṭṭaṇ Pañchanedivāṇaṇ *alias* Madhurāntaka-Tamilappēraraiyaṇ.

25. Inscriptions of Kulōṭṭuṅga I. copied during the year, come exclusively from Mysore. Nos. 469 and 470 which are dated in the 5th and 4th years of the king respectively, refer to Pillaiyār Ammaṇ-gai-Ālvār. This was a daughter of

Kulōṭṭuṅga I.



Rajendra-Chōla I., wife of the Eastern Chālukya king Rājarāja and the mother of Kulōttuṅga I. Perhaps as a Chōla princess she is called *Pillaiyār* and as an elderly lady, *Ālvār* (probably a widow at the time of the record, i.e. A.D. 1074-75).

26. A search made for early Chōla inscriptions in and around Śāyāvanam, the ancient site of Kāvērippūmpaṭṭiṇam, yielded only three records of Vikrama-Chōla. One of these (No. 209 of Appendix B) refers to Śāyai in Pugār nagar which latter is the name given to Kāvērippūmpaṭṭiṇam in Tamil literature.

27. Three inscriptions from Kaḷattūr and Tiruvānakkōyil (Nos. 346, 359 and 363 of Appendix B.) which are dated in the 12th year of Kōṇēriṇmaikondāṇ (Kōṇērimēlkonḍāṇ), have perhaps to be attributed to Kulōttuṅga II. on the evidence of their palæography. The names Kulōttuṅga, Anapāya and Tirunīruchchōlaṇ which occur in them probably as surnames of the king, may be taken to refer either to Kulōttuṅga I. or Kulōttuṅga II.

Kulōttuṅga II, Anapāya. In the inscriptions of the former we do not meet with the surname Anapāya, but Tirunīruchchōlaṇ sometimes occurs; and Tondaimān the local authority to whom the orders are issued in Nos. 346 and 363, was, according to the *Kalīngattupparani*, one of the officers of Kulōttuṅga I. Anapāya-Mūvēndavēlaṇ, however, evidently so called after a well known surname of the king, figures in all the three records under reference as the Royal Secretary (*tirumandira-ōlai*) who actually drafted the orders. No. 269 of 1901 from Tiruvārūr (noticed in *S.I.I.* Vol. II. p. 153) begins with the historical introduction *pū maṇṇu padumam*, etc. and obviously supplies for Rājakesarivarman Tribhuvanachakravartin Kulōttuṅga-Chōladēva, the surname Anapāya. This latter introduction and another which begins with *pū mēvi valara*, being found to be different from the introductions of Kulōttuṅga-Chōla I. have been hitherto tentatively presumed to belong to Kulōttuṅga-Chōla II. whose Chellūr plates are dated in Śaka 1065. Mr. Sewell has now proved by his calculation of the date of No. 109 of 1910 (Tirumālam) where the historical introduction also begins with *pū maṇṇu padumam*, that that record must be undoubtedly considered as one of Kulōttuṅga II. and that the latter's initial date is accordingly, A.D. 1133. Consequently, Anapāya is a surname of Kulōttuṅga II. as directly proved by the Tiruvārūr record and indirectly inferred from the Kaḷattūr and the Tiruvānakkōyil epigraphs. Hence Śēkkilār who compiled the *Periṇapurāṇam* under the patronage of Anapāya must have lived in the time of Kulōttuṅga II., i.e., in the middle of the 12th century A.D.

28. Two records of Parakēsarivarman Rājarāja II. are registered as Nos. 221 and 369 of Appendix B. in both of which his queen appears under the name or surname Mukkōkkilapadigal. Professor Hultzsch quotes a record of his successor Rājādhirāja II. (*S. I. I.* Vol. III. p. 207) from which it may be gathered that Rājarāja II. must have reigned at least for 26 years. The Kālāmukha or the Lakulīśa-Pāśupata sect, one of the oldest schisms of Śaivism appears to have been current at the end of the 12th century A.D. The Kaḷattūr and Tiruvānakkōyil inscriptions mention Gōmadattu Śailarāśi-Paṇḍita and Jñānarāśi-Paṇḍita who were the owners of these temples and belonged to that sect. I noticed a figure of the Kālāmukha, Parañjōti-Paṇḍita pictured on the north wall of the Tiruvānakkōyil temple.

29. Rājakesarivarman Rājādhirāja II. is represented by four inscriptions in the collection, one of which (No. 300 of Appendix B) gives him the credit of having conquered Madurai (Madura) and Ilam (Ceylon). No. 371 represents him as Rājādhirāja II. personally attending a festival in the temple of Paḍampakka-Nāyakadēva. The temple of Paḍampakka-Nāyakadēva at Tiruvorriyūr on which occasion were also present the Śaiva teachers Chaturānana-Paṇḍita and Vāgīśvara-Paṇḍita the latter of whom expounded the Sōma-siddhānta (i.e. the doctrine of the Kāpālika Śaivas) in the temple. It is also stated that the king in company with these learned teachers was on that occasion pleased to hear the story (*śripurāṇa*) of Āḷudaiya-Nambi. Evidently

Tiruvorriyūr was a place of great religious sanctity which attracted even kings to attend its festivals. Kulōttuṅga-Chōla III., the successor of Rājādhirāja, is also stated to have attended a festival in that temple (No. 368 of Appendix B). The name Paḍampakka-Nāyakadēva, (also referred to in No. 367 of Appendix B) seems to connect the shrine of Ādhipurīśvara with the serpent's hood (*paḍam*) and confirms the statement of the priests that the god now worshipped in the Tiruvorriyūr temple is an ant-hill covered on all sides with a metallic protector. The philosophic drama *Prabōdhachandrōdaya* written by Krishnamisra about the middle of the 11th century A.D. introduces a character in the form of Sōma-siddhānta and depicts it as a horrible picture wearing garlands of human bones, living in burial-grounds, eating from skulls and practising the use of sorceric collyriums to realise the true relation existing between the seen and the unseen. Again the followers of this Sōma-siddhānta, otherwise called Kāpālikas, are represented to have offered human sacrifices to please their god Bhairava, (one of the terrible manifestations of Śiva) and his consort and to have practically revelled in drinking and debauchery. They believed, it is stated, in attaining Śivahood even while enjoying the sensual pleasures of life but condemned as hindrances to progress the practice of forbidden powers (*siddhis*) such as (1) bringing one under psychic control, (2) attracting a body from a distance, (3) mesmerising, (4) causing death without bodily injury, (5) creating craziness and (6) transporting a body away to distant countries—by power of spells. These were evidently forms of religion which the Brāhmaṇas condemned as left-handed. That the Śiva temple at Tiruvorriyūr had an institution to propagate and a teacher to expound such a despised form of religion accounts perhaps for the one or two still existing ceremonials not generally permitted in Brahmanical temples, *viz.* the offering of arrack and flesh to a goddess within the very sacred precincts of the temple and the sacrificing of animals to propitiate her, even though they be on certain prescribed days in the year. It must be that the influence of Śaṅkarāchārya's refined and liberal Vēdāntism did effectually put a stop to the evil practices of Sōma-siddhānta (which must have included the Śakti worship in some form or other) not only at Tiruvorriyūr but throughout India wherever it was so observed and

Its creed. The event is even now gratefully remembered at Tiruvorriyūr in the story that Śaṅkarāchārya personally went there and securing the vital energy of an evil goddess who was then swallowing everything that came in her way, threw it into a well (pointed out even now) and closed its mouth with a huge slab. The goddess became powerless and thence forward assumed a calm countenance. Still, once in the year, by way of compromise as it were, the orgiastic rites are observed and the terrible and all-swallowing spirit is believed to be appeased. Śaṅkarāchārya too, as a benefactor, is immortalized by a statue placed in the temple and receives regular worship along with the principal deity. The persistence of Sōma-siddhānta in the Tiruvorriyūr temple in the 13th century A.D. despite the reformer Śaṅkarāchārya, only confirms one of those national characteristics of the Hindu—a reluctance to adopt reforms even when they are proved to be good and beneficial.

30. Kulōttuṅga III. was the last of the Chōla kings who was powerful. He is apparently referred to as Perivadēvar in a record of Rājārāja III. (No. 263 of Appendix B). Inscriptions of Kulōttuṅga copied during the current field season range from the 5th to the 36th year of his reign. One record from Tiruvorriyūr (No. 368 of Appendix B) mentions a *mandapa* in that temple called *Rājārāja* in which the king held a *darbar* on a certain festive day. (On this occasion the chief of the *matha*, the *sthānattār*, the temple supervisor, the temple manager, the chief accountant and the tenants of the villages which were owned by the temple, were present to make a petition to the king that a certain *dēvadāna* village had long been lying waste, there being no one to cultivate its lands. On this, the king ordered the sale of the village to a few tenants on perhaps favourable (?) terms.

An inscription from the Mysore State (No. 460 of Appendix B) which is dated in the 12th year of Kulōttuṅga-Chōla III., informs us that a certain Ballāḍadvēa was ruling at the time either as a subordinate or as an independent ruler. This was



evidently the Hoysala king Ballāla II., a contemporary of Kulōttuṅga III. and a powerful potentate who "on the east had shaken Kāñchī, on the west had made the ocean roar while the great Chēra country rose up and fled and the whole of the Pāndya kings took refuge in forests entering even those with fear." Ballāla's queen was Chōlamahādēvi—perhaps a Chōla princess. This evidently indicates that the Chōla supremacy over Mysore which was getting weak at the time tried to maintain its influence by entering into matrimonial relations with the Hoysalas.

Four records of a certain Virarājendra-Chōladēva (Nos. 265, 318, 323 and 413 of 1911) are registered in Appendix B. Nos. 318 and 323 from Mādambākkam and No. 413 from Lēpāka, must evidently belong to the reign of Kulōttuṅga III. The two officers under whose orders the donations recorded in the first two were made, are stated to be Pañchanadivāṇa Nilagaṅgaraiyaṇ and Arunagiriperumāl Nilagaṅgaraiyaṇ respectively. In the

last year's *Annual Report* (Part II, paragraph 29) it was seen that the former was actually called *Pillaiyār* Kulōttuṅgaśōla Kannappaṇ Nallanāyaṇ, also mentioned, but in a slightly altered form, in a record of the 23th year of Kulōttuṅga III. (*S.I.I.* Vol. III. p. 84, No. 37). The other officer Arunagiriperumāl Nilagaṅgaraiyaṇ must have been an ancestor of Pañchanadivāṇa Arunagiriperumāl Nilagaṅgaraiyaṇ mentioned as a feudatory of Vijaya-

Some of his officers.

A.D. 1280 (No. 4 of 1911). Still another officer of Kulōttuṅga III. was apparently a certain Madhurāntaka Pottappichehōla-Śitti-Aṭaiyaṇ mentioned in No. 435 of 1911.

31. In the Nāgēsvarasvāmin temple at Kumbhakōṇam was copied an inscription (No. 258 of 1911) of Rājakēsarivarman *ahis* Tribhuvanachakravartin [Rājarāja]dēva which belongs to his 20th year and commences with the new historical introduction *Śr-maṇṇi iru-nāngu* etc. The introduction does not supply us with any

A historical introduction for Rājarāja III. fresh facts about the king whoever he may have been. It was at first thought

that the king referred to in this record may be Rājarāja II. though it was not impossible that the epigraph in question could as well be ascribed to Rājarāja III., in which case the historical introduction would be a novel feature. Mr. Svāmikanṇu Pillai to whom I submitted for calculation the rather insufficient data of astronomical details registered in the record, has again with his scholarly grasp of the subject of Indian Chronology, favoured me with a very interesting note. It runs: "A closer examination of the *nakshatra* table, however, makes it clear to one who understands the bearings of Indian Chronology, that in order that Chitrā-*nakshatra* may be in Mīna month and at the same time in the first lunar fortnight, the year must be one in which the first new moon of the solar year occurs 25 days (neither much more nor much less) after the Mēsha-samkrānti. Of such years there would as a rule be only

His date calculated by Mr. Svāmikanṇu Pillai 1 out of every 19. In the twenty years from insufficient data. A.D. 1146-1166 there is only one such

satisfy the problem, apart from its being only the 13th or 14th year of Rājarāja II. The next year that is *likely* to satisfy is A.D. 1178. *Actual* working shows that this also cannot be correct since in that year the first fortnight ended on March 24, A.D. 1179, whereas Chitrā-*nakshatra* ended on March 25. The next two years in the 19 years' cycle, 1197 and 1216 are equally unsuitable but 1235-36 is the only year that suits." This result agrees very well with the initial date A.D. 1216 arrived at for Rājarāja III. by Professor Kielhorn and by Nos 407, 415 and 418 of 1911.

32. No. 420 of Appendix B from Lēpāka in the Cuddapah district has to be attributed to king Rājendra-Chōla III. (A.D. 1246 to at least 1268) The Sanskrit passage at the beginning supplies a long list of the king's *birudas* which are interesting. A similar passage with slight variations is also found in the Śrīraṅgam record Rājendra-Chōla III, with a long list of of Rājendra-Chōla's 7th year (No. 64, of *birudas*. 1892). In both, the king is described as

ing) the northern Laṅka which was renowned to be the abode of Virarākshasas

(great heroes), the elevator of the race of Manu, the terror of his enemies on the battlefield, the chastiser of those who despised the Chōla family, the cunning hero who killed Rājārāja after making him wear the double crown for three years, the subduer of the Pāndyas and Kēraḷas, the plunderer of the Pāndya country (the hero) whose sword was clever in cutting off the crowned head of the Pāndya king, he who placed his feet on the jewelled crown of the Pāndya, who was death itself to the Karnāṭa kings, who drowned the vigour of the Kali age in the ocean and on whose leg Vīra-Sōmēśvara the wrestler on hill forts (*giriḍurga-malla*), placed (with his own hands), the anklet of heroes." This Mahārājādhirāja Tribhuvana-chakravartin Rājendra-Chōladēva, 'who took the crowned heads of two Pāndya kings' and was entitled Kōṇērīmaikondān, made a gift to the temple of Tiruchchirrambala-mudaiyār in the village of Nenpākkam (i.e. the modern Lēpāka) in Pottappi-nādu which was a sub-division of Rājendraśōla-maṇḍalam. In his report for 1906 (Part II, paragraph 24) Mr. Venkayya has noticed an inscription from Tripurāntakam which also attributes to Rājendra-Chōla the feat of having cut off the heads of two Pāndya kings. The attribute 'a veritable Rāma in conquering the northern Laṅkā which was the abode of Vīrarākshasas,' may be taken as a proof of Rājendra-Chōla having attempted to extend his dominion into the Telugu country, on the death of the Kākatiya king Ganapati. It is not possible to say who the king Rājārāja was, to whom Rājendra-Chōla offered the double crown for three years and then killed him. The word *dhūrta* which means, 'a crafty mischievous man, a rogue,' used in this connection, makes it appear as if Rājendra-Chōla had treacherously murdered his predecessor Rājārāja III., three years after securing for him the two crowns—perhaps those of the Pāndya and the Kēraḷa. The Hoysala king Vīra-Sōmēśvara who is reported to have placed with his own hand the anklet of heroes, on the leg of Rājendra-Chōla III is described in one of his own records as having uprooted Rājendra Chōla in battles and having reinstated him when he begged for protection [*Ep. carn.* Vol. V. Ak. 123].

#### THE PĀNDYAS.

33. Four Vaṭṭeluttu records copied at Kōvilkuḷam and Tiruchchendūr in the Tinnevely district belong to the time of the early Pāndya kings, Śaḍaiyamāraṇ and Varaguṇa-Mārāya. Nos. 550 to 552 of Appendix B from the former place are dated in the 21st year of Śaḍaiyamāraṇ and refer to the modern Viṣṇu temple of Tennalagar, as Tiruppodiyil Viṇṇagar-dēvar at Kuḷam. No. 26 of Appendix C from Tiruchchendūr is a complete estampage of the big record of Varaguṇa-Mārāya which was only partially copied in the year 1903. It registers that the king who was devoted to Subrahmanya-Bhaṭāra [of Tiruchchendūr] presented 1,400 gold *kāsu* for the require-

ments of the temple, all through the

twelve months of the year The money

was distributed as a permanent loan among several village assemblies so that the accruing interest alone may be expended, without disturbing the principal.

34. Of the mediæval Pāndyās, Jātavarman Kuḷasēkhara I (A.D. 1190 to at least 1217) with the historical introduction *pūviṇ kilatti* etc. is represented by a single inscription in the collection (No. 519 of Appendix B). It comes from Urkāḍ in the Tinnevely district which has also supplied three records of Kuḷasēkhara's successor, Māravarman Sundara-Pāndya I, who according to the calculations of Professor Kielhorn, succeeded to the throne in A.D. 1216 and reigned till at least A.D. 1235. One of these (No. 520 of Appendix B) gives the long introduction of the king beginning with the words *pūmaruviya tirumaḍandaiyum* and mentions, one of his ministers, the chief Ma-

Jātavarman Kuḷasēkhara I. and Māravarman  
Sundara-Pāndya I.

varāyaṇ. It is in this introduction that Sundara-Pāndya boasts of having burnt Tanjore and Uṇṇaiyūr [Uṇṇai], of having

performed the anointment of heroes in the bathing hall called Śōṇavaḷavaṇ at Āyirattali and of having entered, before closing his victorious tour, the country Muḍigondaśōlapura-maṇḍalam. The latest date supplied by No. 522 of Appendix B, viz. the 21st year (corresponding roughly to A.D. 1237-8) brings his reign very near to that of Māravarman Sundara-Pāndya II. whose records generally begin with the words *pūmalar tiruvum*, etc., Kilachchēval supplies one record with this introduction (No. 524 of Appendix B) in which reference is made to a throne in the palace at Madura, the *tamilappallavaraiyaṇ*, so named perhaps, after one of the king's ministers.

The full designation of this minister was Anṇaṇ Ṭaṁilappallavaraiyaṇ who also figures, in two other allied records from the same place (Nos. 523 and 525 of 1911), dated in the 14th year of Sundara-Pāṇḍya's reign. In the latter of these two inscriptions the king is referred to by his general titles Tribhuvanachakravartin and Kōṇērimēlkonḍāṇ. The three records under reference, together, form one transaction of which No. 523 of 1911 registers, perhaps the original order of the king and bears the signatures

Māṇavarman Sundara-Pāṇḍya II.

of no less than seven officers, who were evidently, superintendents in the 'depart-

ment of taxes' (*puravari-tinaikkala-nāyagam*). The temple of Kānaviniya-Perumāl at Kīlachchēval, which was the recipient of the gifts registered in the inscriptions quoted above, is stated in No. 527 of 1911 from the same place, to have been constructed by a certain Tiruppullāṇidāsar of Shermadevi before the 9th year of Tribhuvana-chakravartin Kōṇēriṇmaikondāṇ (*i.e.* Māṇavarman Sundara-Pāṇḍya II). It was built in the name of prince Aḷagaṇ Perumāl and was accordingly called Kānaviniya-Pāṇḍya Vinnagar. A certain Pammiyakkaṇ is stated in both these records (Nos. 526 and 527 of 1911) 'to have been pleased to grant' the site for the temple which, subsequently, the king, at the instance of his minister Tuṇjālūrudaiyaṇ Gāṅgēyārāyaṇ, made completely tax-free. The signatories of the grants *viz.* Sundarattōlaṇ Muttāṇ *alias* Tennavadaraiyaṇ, Kariyamāl *alias* Adigaimāṇ and Mantri Rāmaṇ *alias* Pallavarāyaṇ figure also in the inscriptions of Māṇavarman Sundara-Pāṇḍya I. We are not told who Pammiyakkaṇ was, that granted the vacant site (*nāttam*) for the temple of Kānaviniya-Perumāl. She must have been an important personage in the royal

Pammiyakkaṇ probably a Hoysala princess and queen of Māṇavarman Sundara-Pāṇḍya I.

household and her name suggests a Kanarese origin. Could it be that she was the queen-mother and sister of the

Hoysala king Vīra-Sōmēśvaradēva who stood in the relation of *māmadi* 'maternal uncle' to Māṇavarman Sundara-Pāṇḍya II?

35. Māṇavarman Kulasēkhara I. who is distinguished by the epithet 'who took all countries' is represented by four records in Appendices B and C. Three inscriptions from Terkukāraśēri in Tinnevely (Nos. 20 to 22 of 1912) register that the village Kāraiśēri (*i.e.* Terkukāraśēri) was situated in Amudaguna-vaḷanāḍu which is also mentioned in the record of Varaguna-Mārāya from Tiruchchendūr. The mention of Kannāṭṭaraśar (*i.e.* the kings of Karnāṭa) in No. 20 of 1912 is probably a reference to

Māṇavarman Kulasēkhara I.

the Hoysalas who under Vīra-Rāmanātha must have still been occupying the

Tamil country and interfering with the political supremacy of Pāṇḍyas.

36. No. 322 of Appendix B which is dated in the 10th year of Jaṭavarman Sundara-Pāṇḍya and quotes the 15th of Peruṇjīṅgadēva, may refer to the time of either Jaṭavarman Sundara-Pāṇḍya I. (A.D. 1251 to at least 1261) or Jaṭavarman Sundara-Pāṇḍya II. (A.D. 1276 to at least 1290). The latter is more probable inasmuch as Jaṭavarman Sundara-Pāṇḍya I. is always distinguished by the epithet 'who took all countries.' The contents of the Maḍambākkam inscription under reference,

Jaṭavarman Sundara-Pāṇḍya II.

prove the active interest which the people were taking in the maintenance of their

village temple and unlike modern trustees, kept that institution above all party politics. It is stated that the assembly of the village seeing that it was not possible to maintain the lamps, offerings and festivals in the temple from the income available for that purpose, assigned the northern division (*vaḍakūru*) 'with its wet lands, garden lands, houses and house sites' to the temple, but retained therein 3,000 *kūḷi* of land with houses and house sites for their own use. They decided also to pay the dues on them such as *poṇ-vari* and *nāttu-vari* from their own pockets and agreed that 'if ever, owing to unfortunate circumstances, we are induced to sell this land, we shall do so, for the price at which it then sells, to the sacred treasury of the temple.'

37. In the Vishṇu temple of Bhaktavatsala or Bhaktapriya at Shermadevi, have been copied five records of Jaṭavarman Vīra-Pāṇḍya 'who took Ilam (Ceylon), Koṅgu and the Sōla-maṇḍalam (the Chōḷa country) and who, having conquered the powerful (Chōḷa) king was pleased to perform the anointment of heroes and victors at Perumbarrappuliyūr (*i.e.* Chidambaram).' From these records we are able to gather that some of the king's chief



officers were Kālingarāyaṇ (No. 540 of Appendix B), Tondaimān, Śembiyadaraiyaṇ and Pallavarāyaṇ (No. 542 of the same). Inscriptions of this king copied in previous years do not give us any clue as to the period when he flourished. One epigraph, however, from Muṛappunādu (No. 435 of 1906) which belongs to the 14th year of his reign refers to the *brahmadēya* village Pōśala-Vīrasōmidēva-chaturvēdimāṇ-galam. This latter is known to have been established after the name of his *māmadi* 'maternal uncle'—the Hoysala king Vīra-Sōmēśvara—by Māravarman Sundara-

His time.

Pāṇḍya II. (A.D. 1239 to at least 1251).

Consequently, the conqueror of Īlam, Koṅgu and the Śōla-maṇḍalam must be, in point of time, subsequent to Māravarman Sundara-Pāṇḍya II. and perhaps identical with Vīra-Pāṇḍya for whom Professor Kielhorn gives the initial date A.D. 1253. Inscriptions, Nos. 540 to 543 of Appendix B, register double transactions. They record, at the first instance, the order of the king who makes the land or lands presented to the temple, 'tax-free (*iraiyili*)'. The concession thus given by the king is next repeated through the temple authorities and permission granted for the charter being engraved on stone and copper. This exemption of taxes (*iraiyili*) on lands granted to temples and perhaps also to other charitable institutions, appears to have been regularly entered in the revenue registers (*puravu* and *vari*) kept for the purpose and the remitted amounts, deducted (No. 544 of 1911). It is not, however, possible to state the exact nature of the

Some records of his time from the Pāṇḍya country and their general purport.

various items under which the income (*iru*) from lands, registered in the Śermadevi inscriptions, was collected. These are stated to be *Kadamai*, *antarāyam*, *niniyōgam*, *achchu-vari* 'money paid in cash (?)', *kāriyavārāchchi*, *vetti-pāttam*, *pañjupili*, *sandiviagiragappēru*, *vāsalpēru*, *ilāñchinaippēru*, *uludāṅkudi*, *pāḍikkāval*, *poṇ-vari*, etc. Other records (e.g. No. 356 of 1906 from Kuḍumiyāmalai) add *karpūravilai*, *tari-irai*, *tattāra-pāttam*, *iṇa-vari*, *ilappūṭchi*, *agaraviniyōgam* and *idaivari*. It may be remarked that 'the cash income' (*achchu-vari* and *poṇ-vari*) being also included, items other than these must indicate only certain non-monetary obligations the nature of which will have to be determined by future research. The double transactions under reference were sometimes entered in one and the same document (as often found in the Chōla records) but the obligations enumerated, changed with the country in which the lands were situated and the laws by which it was administered.

38. No. 544 of Appendix B refers to the Vēdavyāsa-maṭha in the temple of Bhaktavatsala and to the holy order of Ekadaṇḍa-Bhaṭāras of that institution who expounded, perhaps, the Brahma-sūtras of Vēdavyāsa. Ekadaṇḍis as distinguished from Tridaṇḍis were evidently followers of a school of Vaiṣṇava *saṁnyāsins* who

Ekadaṇḍi and Tridaṇḍi *saṁnyāsins*.

carried in their hands a single bamboo rod as an emblem of the order to which they belonged. The Tridaṇḍis on the other hand carried three such rods tied together into one and belonged to the Advaita school of Śaṅkarāchārya. A similar institution of Ekadaṇḍa-Paramahamsas is known to have existed at Muṛappunādu near Tinnevely (No. 435 of 1906).

39. To return to the records of Jaṭavarman Vīra-Pāṇḍya, the conqueror of Koṅgu, Īlam, etc., the Kuḍumiyāmalai inscription No. 356 of 1906, must be attributed to him, because there, the chief adviser of the king in making the grant was Kālingarāyaṇ who has been already referred to as one of Vīra-Pāṇḍya's officers. This epigraph is a particularly interesting one and supplies for Jaṭavarman Vīra-Pāṇḍya a historical introduction in poetical prose beginning with the words *tirumagal*

The conquests of Vīra-Pāṇḍya recorded in an epigraph from Kuḍumiyāmalai.

*valar*. We learn from the introduction that Vīra-Pāṇḍya conquered the kings of Gaṅgam, Gaudam, Kaḍāram, Kāśi, Koṅgam, Kudiram, Kollam, Śōnagam, Śīnam (China), Avanti, Karunadam (Karnāṭa), Īlam, Kālingam, Telīgam, Puṇḍram, etc., fought with the Chōla king a battle at Kāvikkalam, killed one of the two kings of Ceylon, captured his army, chariots, treasures, throne, crown, necklaces, bracelets, parasols, *chauris* and other royal possessions, planted the Pāṇḍya flag with the double fish on Kōṇamalai and the high peaks of the Trikūṭagiri mountain, received elephants as tribute from the other king of Ceylon (whom, perhaps, he raised to the throne) and subdued the Kēraḷa.

Trikūṭagiri is, very probably, the name applied to a three-peaked mountain in the Kandyān hill country (Parker's *Ceylon*, p. 9) and Kōṇamalai is the Tirukkōṇamāmalai mentioned in the *Dēvāraṃ*. This high eulogy bestowed on Vira-Pāṇḍya in the Kuḍumiyāmalai record justifies at least his more modest boast of having conquered Kōṅgu, Ilam and the Sōla-maṇḍalam. No. 131 of 1907 from Koḍumbālūr, in a shorter poetical introduction, also states that Vira-Pāṇḍya took Kōṅgaṇam, devastated the land of Vaḍugu, (captured) Gaṅgai-nāḍu and was crowned at Puliyūr (i.e., Chidambaram). The latter record makes reference to the coins *paḷam-Sōliyaṇ-kāṣu* and *Vira-Pāṇḍiyaṇ-kāṣu*.

40. The Mūvaraivenṇrāṇ plates noticed in Part I, paragraph 12, are dated in the 30th year of Jaṭilavarman Śrīvallabha and in the Saka year 1515, Vijaya, expressed by the chronogram *śakamānya*. This date enables us to identify the king with Ativīrārāma Śrīvallabha of the Puḍukkōṭṭai grant who succeeded to the throne in A.D. 1562 (Report for 1910, p. 100, list of Later Pāṇḍya kings). In tracing his genealogy, the Mūvaraivenṇrāṇ plates, as usual, begin with the legendary introduction and mention Vishnu, Brahṇā, Atri

and the moon and then speak, in general terms, of the kings born in the lunar race who were powerful throughout the country lying between Lankā (Ceylon) and the best of mountains (the Himalayas), who performed the celebrated Aśvamēdha sacrifice and had for their family priest the great sage Agastya. God Sundarēśa of Mādura is stated to have taken one of the daughters of this family, to wife. Their son was Ugra who dried the ocean, distributed the golden mountain (Mēru) among supplicants, stamped its slopes with the marks of his royal insignia—the *makara*—and conquered god Indra. Here ends the legendary part of the genealogy. The plates next inform us that in this family was born Abhirāma Parākrama-Pāṇḍya; his son was Vrihivṛtiśa and the latter's son Abhirāma-Ativīrārāma (I.) who received the surname Śrīvallabhadēva on his ascending the throne. Then follow a list of *birudas* beginning with Bhuvanaikavira, Chandrakula-pradīpa, etc., in eight verses of varied metres, which indicates Ativīrārāma to have been the ruling sovereign. His son was Abhirāma-Ativīrārāma (II) 'who imitated his father both in character and in name.' The two next verses are in praise of this Abhirāma-Ativīrārāma, who was also 'ruling.' At the request of one of his officers, viz., Ayyaṅkāraṇṇa, son of Peddappa and grandson of Nāgama-Nāyaka who bore the titles Mōkalipattavardhana and Kāñchimahāpurādhiśa, this prince Abhirāma, in the year quoted above, granted to sixty-nine Brāhmanas the two villages Mūvaraivenṇrāṇ and Śāttālēri clubbing them together under the new name Peddappa-Nāyakasāmudram. The list of donees does not end on the last sheet of the existing plates. Consequently, one or more of them appear to be missing from the ring which, in the present case, is a thick copper wire bent round, with its edges left unsoldered.

41. The genealogy supplied by the plates though only partial, agrees mostly with what has already been obtained from the Puḍukkōṭṭai grant of Ativīrārāma (I.) Śrīvallabha (Report for 1906, p. 72, Table). An additional name supplied, is that of Abhirāma-Ativīrārāma II. son of (8) Ativīrārāma (I), on that Table. It may be noted that Śālivāṭipati (7) is here called, by periphrasis, Vrihivṛtiśvara and that Ativīrārāma I. bears the surnames Abhirāma and Śrīvallabha. The latter surname of Ativīrārāma was already known to us from No. 528 of 1909 (Report for 1910, Part II, p. 102). The Puḍukkōṭṭai plates, in verse 43, also refer to the ruling king as Ativīrārāma-Śrīvallabha. Verse 19 which speaks of the death of Ativīrārāma and the accession of his brother Śrīvallabha appears to hint that Ativīrārāma's rule extended only for 20 years; but actually we find records of this king dated up to his 34th year. Subsequent to the death of

Three kings Varatuṅgarāma, Śrīvallabha and Abhirāma-Ativīrārāma II., contemporaneous. Ativīrārāma (I.) the Puḍukkōṭṭai plates inform us that Śrīvallabha and Varatuṅgarāma ruled jointly; while from the Mūvaraivenṇrāṇ grant under reference, we learn that Abhirāma-Ativīrārāma II., was also reigning perhaps, independently, of Varatuṅgarāma and Śrīvallabha, in some portion of his paternal estate. The Puḍukkōṭṭai plates are rather indefinite in their account of kings who preceded Abhirāma-Parākrama, the father of Śālivāṭipati. Before introducing this Abhirāma-Parākrama they refer to (1) a Śrīvallabha, 'who saw the copper-plate (document) at Sētu (i.e., Rāmēśvaram),'



(2) a Mānābharana 'who built a hall for Siva at Jayantapura' and (3) a king, Mānakavacha of the same family 'who founded the town of Dakṣiṇa-Kāśikā (i.e., Tenkāśi) and established in it the god Viśvēśvara.' The last has been proved to be identical with Arikēsari Parākrama-Pāṇḍya, whose numerous inscriptions at Tenkāśi and other places have yielded for him dates ranging from A.D. 1422 to A.D. 1464. For Abhirāma-Parākrama the grandfather of Ativīrārāma (I)-Śrīvallabha (if he, ever, did rule), the approximate date must be about A.D. 1516 (Report for 1910, p. 100). Consequently, between Abhirāma Parākrama and Arikēsari-Parākrama, the founder of

The genealogy of the Pudukkōṭṭai plates. the Tenkāśi temple, the gap is very nearly a century. Two copper plate inscriptions of about the same period as the Pudukkōṭṭai grant have been published in the Travancore Archaeological Series (Vol. VI. Nos. XI. and XII.). They state that Abhirāma-Parākrama (Abhirāma-Pāṇḍya) was born in the family of a certain Śrīvallabha 'who saw the primeval copper plate carried on the head by the serpent Śeṣha' (XI v. 10) and in the family of a certain Parākrama-Pāṇḍya 'who conquered the Kēraḷas at the bidding of the lord of Champakavana and founded the town of Dakṣiṇakāśi (i.e., Tenkāśi), to please the god Viśvanātha (XII).' Thus it appears as if the historical builder of the Tenkāśi temple had, within a century, by the time Śrīvallabha and his cousin-brother Varatuṅgarāma began to jointly rule the kingdom, become a quasi-legendary person. The writer of the Pudukkōṭṭai plates commencing the historical genealogy with two brothers Abhirāma-Parākrama and Āhavarāma, speaks of the latter's son Śrīvallabha as the founder of the Pāṇḍya-rājya and suddenly breaks off by indefinitely mentioning the three kings, Śrīvallabha, Mānābharana and Mānakavacha, just referred to. Śrīvallabha, the founder of the Pāṇḍya-rājya has been identified with *Irandakālam-edutta* Śrīvallabha whose initial date derived from stone inscriptions is A.D. 1533. Apparently this Śrīvallabha died without leaving any issue and the succession passed on to the Abhirāma-Parākrama line—*Irandakālam-edutta* Kuḷaśekhara (joint ruler with Śrīvallabha ?), Perumāḷ Parākrama-Kuḷaśekhara and Dharmapperumāḷ-Kuḷaśekhara (or Śālivātipati) having ruled in the interval before Ativīrārāma-Śrīvallabha ascended the throne in A.D. 1562.

42. Returning to the stone inscriptions of the later Pāṇḍyas copied during the year, we find one record of Māṇavarman Tribhuvanaśakravartin Kuḷaśekhara, also called Aḷagaṇ Kuḷaśekhara from Ilāṇji (No. 528 of Appendix B). It yields for him the initial date A.D. 1395 and enables us to identify or to make him joint ruler with Jaṭilavarman Kuḷaśekhara,—No. 3 on the list of Later Pāṇḍya kings printed on p. 100 of my Report for 1910. In case they are identical it is difficult to explain how the king could have borne, at the same time, the two titles Māṇavarman and Jaṭilavarman (Jaṭavarman). No. 270 of 1908 from Karivalamvandanallūr which refers to the 7th Māṇavarman, Jaṭilavarman or Aḷagaṇ Kuḷaśekhara. year of this king, registers an order issued from his royal camp at Vāsudēvanallūr.

The Ilāṇji record of Jaṭavarman Kuḷaśekhara, dated in the 10th year of the king (No. 530 of Appendix B) also mentions Vāsudēvanallūr, the place at which the king's assent to the grant, was secured. It is very probable that this is also a record of Jaṭilavarman Kuḷaśekhara who ascended the throne in A.D. 1395.

The famous builder of the Viśvanātha temple at Tenkāśi is represented by ten inscriptions copied at that village. In nine of these he is called Jaṭilavarman Parākrama-Pāṇḍya (born in Mrigaśiras), and in the tenth he seems to receive the surname Arikēsari]. The dates of these epigraphs range between his 28th and 40th years and are invariably attested by Kidāratū-

Arikēsari Parākrama-Pāṇḍya.

rudaiyāṇ. The latter must apparently have been a responsible officer of the king whose attestation was found necessary to render the charters valid. Nos. 1 and 3 of 1912 supply the names of the tank Viśvanāthappēreri and of the village Kāśikkuvāykanallūr, which the king had newly founded and presented to the temple of Viśvanātha. No. 4 of Appendix C is written in poetical prose after the style of the historical introductions generally found at the beginning of early Chōḷa and Pāṇḍya inscriptions. No events of any serious importance are, however, registered. We only learn that the king was born in the Chandra-kula 'the lunar race,' became a devotee of Siva built a temple for Viśvanātha at Tenkāśi and occupied the throne with his queen Ulagamūduḍaiyāl.

43. A brother of Arikēsari Parākrama-Pāṇḍya known from the Tenkāśi inscriptions was Aḷagan-Perumāḷ Kulaśēkhara who was probably a joint ruler with him and also made certain additions to the Viśvanātha temple. No. 11 of Appendix C is dated in his 44th year and in Śaka 1395. It registers that Kulaśēkhara provided for the recital of the Vēdas in the temple of Viśvanātha at Tenkāśi which was surnamed Vira-Pāṇḍya-chaturvēdimāṅgalam. *Śenpaka-Sundara-Pāṇḍya alias*, Vira-Pāṇḍyadēva (No. 10 of appendix C) must have been the prince after whom, evidently, Tenkāśi (or rather a suburb of it) was surnamed Vira-Pāṇḍya-chaturvēdimāṅgalam and by whom lands therein situated were granted to the Brāhmanas who recited the Vēdas, and read out the *pañchāṅga* (the Indian almanac) and the *purāṇas* in the temple of Viśvanātha. This prince like Aḷagan-Perumāḷ-Kulaśēkhara may have also been a brother of Arikēsari Parākrama-Pāṇḍya. Two inscriptions from Tiruchchendūr of a certain Māḷavarman Vikrama-Pāṇḍyadēva, probably to be referred to about A.D. 1433-34 (Nos. 27 and 28 of Appendix C) may also be inserted here as they fall within the period of joint rule of the founder of the Tenkāśi temple and his brothers. The second of the Tiruchchendūr records is interesting on account of its reference to the coin *Kaliyugarāmaṇ-panam*. The surname Kaliyugarāmaṇ, we know, was adopted by Māḷavarman Vira-Pāṇḍya whose time being contemporaneous with that of Arikēsari Parākrama, could not have been far distant from that of Vikrama-Pāṇḍya. The latter receives the surname Ranaṅgarāma-Perumāḷ in No. 28 of Appendix C. The mention of a shrine of Naṅkīradēva-Nayinār in the temple of Subrahmanya-Pillaiyār at Tiruchchendil (*i.e.*, Tiruchchendūr) bespeaks highly of the literary atmosphere of the times when famous poets like Naṅkīradēva were idolised and worshipped as saints in shrines specially built for them. Nakkīrar was one of the members of the last academy of the Tamil poets of Madura. He is the author of *Tirumurugārruppadaḷai*, the first of the ten idylls called *Patuppāṭṭu*. The commentary on the *Ṛaiyaṅnāragapporuḷ* is believed to have been written by Nakkīrar and handed down to posterity by his disciples.

Aḷagan-Perumāḷ Kulaśēkhara, joint ruler with Arikēsari.

Prince Śenpaka-Sundara-Pāṇḍya or Vira-Pāṇḍya, perhaps also a brother of Arikēsari.

Māḷavarman Vikrama-Pāṇḍya, probably also a joint ruler with Arikēsari.

A shrine for Naṅkīradēva in the Subrahmanya temple at Tiruchchendūr.

A shrine for Naṅkīradēva in the Subrahmanya temple at Tiruchchendūr.

to have been written by Nakkīrar and handed down to posterity by his disciples.

44. Jaṭilavarman Parākrama-Pāṇḍya *alias* Kulaśēkhara (born in Kṛitika) ascended the throne in A.D. 1479. Number 9 of Appendix C from Tenkāśi which is dated in Śaka 1419 and belongs to the reign of this king bears the signature of the chief Kodumaḷūrudaiyāṇ. A descendant of this chief, probably, was a later Kodumaḷūrudaiyāṇ who is the signatory of the grant recorded in the Pudukkōṭṭai plates.

Jaṭilavarman Parākrama-Pāṇḍya Kulaśēkhara and Māḷavarman Sundara-Pāṇḍya.

be No. 12, on the provisional list of Pāṇḍya kings printed on p. 100 of my *Annual Report* for 1910.

#### THE HOYSALAS.

45. Two records from the Anantapur district (Nos. 81 and 83 of Appendix C) establish the supremacy of the Hoysalas in that part of the country about the end of the 12th century A.D. Ballāla II. was a great king who like his grandfather Viśnuvardhana, spread the power of the Hoysalas over a vast extent of territory and so established it that the dynasty and its kings in subsequent times came to be known by the name Ballāla. He was a contemporary of the Chōla king Kulōṭṭuṅga III. and was, perhaps, ruling quite independently (above, paragraph 30). The record from Parigi (No. 83) which is dated in the Śaka year 1100 (= A.D. 1178-79) gives to Ballāla the titles Talakāḍu [gonda] *etc.*, which his grandfather had actually earned and states that with [his queen] Śāntaledēvi, he (Ballāla) was ruling at Dōrasamudra (*i.e.*, Halebid in Mysore). This queen Śāntaledēvi is not known from other records of Ballāla II, his crowned queen or *paṭṭa-mahādēvi* being stated to be Padmalā. The presentation of a bell to the temple of Bhīmēśvara located on the site called

Ballāla II.

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Gurugufjikōla-bayalu below the tank of Haruṇe in Haruṇe-nāḍu and the grant to it of land, measured by the *drōharamalla*-rod, for the repair of the bell and other requirements of the temple, are facts that are not without some historical interest.

The form Haruṇe or Haruṇe here used for the modern Parigi comes nearer to Parigi of the Bāṇa inscriptions (see part I, paragraph 7) and may be considered almost identical—the phonetic change from *pa* to *ha* being quite common. Drōharamalla was probably a surname of the king after which the measuring rod *drōharamallana-kōlu* was named in accordance with a time honoured custom by which, with the change of the king, the names of coins, measures, titles of honour and even geographical divisions underwent a change.

46. As the Hoysalas grew in power, they began to interfere with the politics of the south. This commenced in the reign of Vira-Nārasiṃha II, the son of Ballāla. Vira-Somēśvara, the next Hoysala king, actually occupied a portion of a Chōla country and established himself at Kannanūr near Trichinopoly. He befriended Māravarman Sundara-Pāṇḍya II. being also related to him as a maternal uncle (*māmaḍi*) and uprooted the Chōla king Rājendra-Chōla III (above, paragraphs 32 and 34). On Sōmēśvara's death the southern possessions passed into the hands of Vira-Rāmanātha whose records are largely found in the Tanjore and Trichinopoly districts. (One inscription of his time (No. 292 of 1911) which comes from

Sūlamangalam in the Tanjore district, is dated in the 20th year of his reign (roughly = A.D. 1275-76) and supplies details for astronomical verification. The capital of Rāmanātha continued to be Kannanūr in the south, and above the ghats the seat of Government was, as suggested by Mr. F. J. Richards, I.C.S., the modern Kundāni in the Salem district. The ruined fortifications, temples and residential buildings of this place combined with the lithic records found on old temple walls and *gōpuras*, were expected, on examination, to supply the necessary evidence in this direction (Report for 1911, Part II, paragraph 48). I regret to say that much has not come out of it—even the two Hoysala epigraphs copied, being only from detached slabs. These latter belong to the 3rd year of the reign of Vira-Viśvanāthadēvarasa, son of Vira-Rāmanātha, corresponding to Śaka 1219. Hēvilambi (= A.D. 1297-1298) and yield for him the initial date A.D. 1293-1294.

Kundāni is, in neither of these inscriptions, referred to as a *rājadhāni*, but is stated to have been a village in Virivi-nāḍu which was a subdivision of Nigariliśōla-maṇḍalam—a name applied from Chōla times to the Kōlār country, extending also on the side of Hosūr, Krishnagiri, Tirupatūr and Dharmapuri tālukas of the Salem district. It is stated in the inscriptions of the Chōla king Rājārāja I, at Tanjore, that Nigariliśōla-maṇḍalam was an alternative name of Nulambapāḍi or Nulambavāḍi which extended over almost the whole country between the Anantapur and Salem districts (*Ep. Ind.* Vol. X. p. 57). In a record of Śaka 1190 (= A.D. 1268-69) Kundāni is called Dēvasamudram-Kundāni, on account, perhaps, of its proximity to the tank Dēvasamudram in Māsāndi-nāḍu, which was constructed by a native of Malai-nāḍu. The modern name Dēvar-Kundāni has evidently to be traced to Dēvasamudram-Kundāni. Tribhuvanamalla-Bhūmināyaka entitled a *Mahāmaṇḍalēśvara* and the 'lord of the east' (No. 201 of Appendix B) was apparently a subordinate of Vira-Rāmanātha, in charge of the Hoysala country, on the eastern borders of Mysore.

47. Ballāla III. was the last great ruler of the Hoysalas under whom the kingdom for a time continued to flourish as in previous reigns, but gradually dwindled into insignificance with the inroads of the Muhammadans and the eventual sackage of Halēbid. The record from Kodigepalle (No. 81 of 1912) near Hindupur calls him the 'own son' of Vira-Nārasiṃhadēvarasa and refers to one of his great ministers

Ballāla III.

(*Muhāpradhāna*) Māchaya-Danḍāyaka who was ruling at Penugonda in Śaka 1250.

Penugonda was apparently an important strong hold in the Hoysala kingdom, where in later years Bukka I., one of the founders of the Vijayanagara dynasty and 'an elevator of the Hoysala empire,' is also known to have been ruling, simultaneously with his capital at Dōrasamudra (No. 522 of 1906).



## KĀKATĪYAS AND THEIR FEUDATORIES.

48. Ambadēva-Mahārāja of the Kāyastha family is known from his records at Tripurāntakam (Report for 1906, p. 81, paragraph 44) to have been a powerful Kākatīya feudatory who defeated several Telugu chiefs including a certain Śrīpati-Gaṇapati and practically for a time usurped the Kākatīya dominion, in the interval between the reigns of Kudrāmbā and her grandson Pratāparudradēva. His ancestors were cavaliers (*sāhani* or *turagasāhanika*) under the Kākatīya emperors, bore the titles Maṇḍalika-Brahmarākshasa and Gaṇḍapendāra and rose to distinction wielding almost independent powers during the reign of Kudramba (No. 550 of 1909). Ambadēva is stated in the Tripurāntakam records to have been the lord of Khandikōṭa (*i.e.*, Ghaṇḍikōṭa, perhaps also called Maṇōrathapura). Three inscriptions of his time had already been found at Gundlūru in the Cuddapah district, in the year 1907 (Nos. 618, 621 and 623) and this year again, I have discovered in the very same locality four other records (Nos. 406, 410, 414

The Kāyastha Ambadēva-Mahārāja, ruling at Vallūri-pattāṇa.

and 423 of Appendix B) from which it becomes apparent that Ambadēva must have been governing a good portion, if not the whole, of the Cuddapah country. Two of these inscriptions state that he was ruling at Vallūri-pattāṇa which is not far from Cuddapah and which, about a century before (*i.e.*, in Śaka 1114), was the capital of the Telugu Chōḷa king, Bhujabalavīra-Nalaśiddhaṇḍēva-Chōḷamahārāja and the chief town of the Mahārājapādi 7000 province. I have discussed in my Report for 1910 (p. 108, paragraph 47) the extent of country governed by the Kākatīya viceroys and from that it will appear no longer surprising that a powerful successor of Gaṅgaya-sāhini and Jannigadēva must have been ruling a portion of Cuddapah. His Attirāla inscription (No. 406 of 1911) though much damaged gives a clue to the earlier history of the Paraśurāmēśvara temple at that place. It states that the *Mahāmandalēśvara* Gaṇḍapendāra Ambadēva-Mahārāja was governing from his capital Vallūri-pattāṇa, the districts, Ghaṇḍikōṭa, Muliki-nāṇḍu, Rēnāḍu and, on the southern bank of the river Pennār, the districts, Sakali, Yeruva, Pottapi-nāṇḍu and others. One of his ministers, a certain Peddināyaka (?) restored some [villages] to the temple of Paraśurāmēśvara and made them tax-free, 'as was done before by Gaṅgasāhini' and

The Paraśurāmēśvara temple at Attirāla, improved.

built an enclosed verandah and a *mandapa* for the temple. This suggests that the Paraśurāmēśvara temple now so deplor-

ably neglected, must have been in existence prior to the time of Gaṅgasāhini (*i.e.* Gaṅgayasāhini) who was an ancestor of Ambadēva and a subordinate of the Kākatīya king Gaṇapati about A.D. 1250. One of the Tamil records found in the Paraśurāmēśvara temple belongs to the 16th year of Rājārāja III which roughly corresponds to A.D. 1232-33 and carries the date of the building to a still earlier period. In any case, it is certain that in the time of Ambadēva (*i.e.* about the end of the 13th century A.D.), the temple was substantially improved by the addition of a *mandapa* and an enclosed verandah. In Śaka 1194 (= A.D. 1272-73) the residents of Pottappi-nāḍu met in the *mandapa* called *chitramēli* and decided to raise 1 *māḍai* from every village in the district, to construct an embankment on the side of the river [Cheyyēru] and prevent any possible danger from the floods to the temple of Paraśurāmēśvaramudaiya-Nāyaṇār. Araturēvula the village in which the temple was situated is no other than the present Attirāla. Tamil inscriptions (Nos. 398 to 404 of 1911)

Araturēvula and Tiruvaratturāi, earlier names of the modern Attirāla.

call it Tiruvaratturāi in Mēṇ-Pākkai-nāḍu (Paśchima-Pāka-nāḍu mentioned in No. 580 of 1907), a subdivision of

Adtirājēndra-Chōḷamaṇḍala. The record of Ambadēva, under reference, also registers other works of Peddināyaka which included the land-survey of Pottapi-nāḍu, an irrigation canal called Rāyasabaśramallu kāluva at Lembāka (the modern Lēpāka), another canal called Gaṇḍapendāra-kāluva at Tāḍapāka, some tanks named Ambaśamuḍra and villages called Ambāpura. It may be noted that Rāyasabaśramalla was a special *biruda* of Ambadēva which he acquired on conquering Śrīpati-Gaṇapati (Report for 1906, page 81, paragraph 44). No. 414 of Appendix B from Lēpāka is dated in Śaka 1224 and registers a grant for the merit of Ambadēva-Mahārāja. It is

very likely, therefore, that Ambadēva was by this time deprived of his power, since Frātāpa-Rudra must have succeeded to his paternal throne at least by Śaka 1220, having been a crown prince since Śaka 1218. The only record of Pratāpa-Rudra in the collection under review comes from Taṅgaṭūru and is dated in Śaka 1237, Rākshasa.

### THE VIJAYANAGARA DYNASTIES.

49. The earliest Vijayanagara inscription in the collection belongs to the time of Vīra-Kampana-Uḍaiyar, son of Bokkana-Uḍaiyar (Bukka I.), and is dated about A.D. 1374-75. It registers the grant of the village of Mādambākkam to the temple of Śirīrī-Āludaiya-Nāyanār. The charter (*paṭṭayam*) issued under the orders of the king by a certain Viṭṭappar, runs: "This village, the whole village which is the

sacred holding (*tirunāmatlu-kāni*) of this god, limited by its four boundaries, including the village waste, wet lands and garden lands with all its limitations (*upādhi*) of (communal) obligations (*kaḍamai*) and profits (*āyam*), (such as) individual obligations of those who live (?) outside the village *purakkalaṇaiyārpēr-kaḍamai*, fees on cotton looms, caste obligations, obligations (for maintaining?) oil-mills, *vil-vari*, *vāsal-vari* (house-tax), *ērīmānpāṭṭam* (fees for catching fish in the tank), beasts and trees, *uvachchā-vari*, *uḷuḷvari*, good bull, good cow and good buffalo, *kārttiḡaipachchai*, *tiruppuḍiyidu*, the share (*mērvai*) of grain from each harvest granted to village watchmen, market-fees (*ṣaṇḍaimudal*), obligations of *āśuvadimak kalpēr* (?), fees for maintaining village servants (*vetti-vari*) and other similar obligations, new or old, which may (hereafter) become due from each tenant,—we have given for worship and repairs as a *sarvamānya* grant to this temple in order that it may last till the sun and moon (exist)." The limitations imposed by the charter are many and signify that although the donee—in this case the temple—was exempted from all assessments payable to an established government, was still bound to obey certain rules of internal management and communal obligations.

The conditions of a charter granted in his time to the temple at Mādambākkam.

50. The date Śaka 1316 (=1394-95) for prince Immaḍi-Bukkana-Uḍaiyar, son of Hariyanna-Uḍaiyar (i.e. Harihara II.), supplied by No. 208 of Appendix B, is five years earlier than that given for him in the table on page 86 of the Epi-

graphical Report for 1907. Mr. Sewell in his *Forgotten Empire* (p. 97) and *Lists of Antiquities*, Vol. I, p. 127, refers to a Vijayanagara document on stone at Pārnapalle which is dated in Śaka 1398, in the reign of "Praudhaḍēvarāya of Vijayanagar." Belonging, as it did, to an undefined period of Vijayanagara history (last year's Report, p. 84) it naturally attracted my attention and I made a careful search for it, but in vain. The report sent to Mr. Sewell must have, in my opinion, been evidently wrong, inasmuch as the only lithic record found at Pārnapalle is dated in Śaka 1318 (=A.D. 1396-97) and registers the restoration of an irrigation canal under orders of Mallappa-Oḍeya, [son of] Irugapa-Dannāyaka. A Jaina minister of Bukka II. called Iruga or Irugapa-Dandanātha was the nominal author of the Sanskrit lexicon *Nānārtharatnamālā* and the builder of the Gāṇigitti temple at Hampi (Vijayanagara). There is little doubt that Irugapa-Dannāyaka of the

His minister Irugapa-Dannāyaka and the latter's son Mallappa-Oḍeya.

Pārnapalle inscription is identical with this Irugapa-Dandanātha, the Jaina minister of Bukka II. Another record of prince Bukka comes from Tiruvānakkōyil in the Chingleput district. It is dated in the cyclic year Tārana which roughly corresponds to Śaka 1326 (=A.D. 1403-4). The Vijayanagara viceroy in this part of the country at the period under reference, was Viruppanna-Uḍaiyar of Virūpāksha I., another son of Harihara; and it is, therefore, difficult to explain how Bukka II. could be stated to be ruling in the Chingleput district, which was included in the dominion of Viruppanna. An epigraph of the latter chief, dated in Śaka 1320, also comes from the very same place (Tiruvānakkōyil) and refers to an earlier grant made by Vīra-Kampana-Uḍaiyar (i.e. Kampana II.).

Viruppanna-Uḍaiyar (Virūpāksha I.).

the very same place (Tiruvānakkōyil) and refers to an earlier grant made by Vīra-Kampana-Uḍaiyar (i.e. Kampana II.).



51. Three more epigraphs of the first dynasty of Vijayanagara kings deserve to be noticed, viz. (1) of Pratāpa-Dēvarāya (No. 367 of 1911), dated in the cyclic year Krōṭhin (= Śaka 1346 expired or A.D. 1424-25) which records a gift of salt-pans by the residents of Manali to the temple at Tiruvorriyūr; (2) of Virapratāpa-Dēvarāya II. (No. 389 of 1911) or Kumāra-Dēvarāya II. (No. 319 of 1911) in whose time, according to the former, a circular (*rāyasam*) appears to have been issued through the officers Ariyappa-Dennāyaka, Bhikshāvr̥tti-Ayyagal and Chandragiri Dēvarāya-Udaiyar, to all the temples in the Chandragiri-rājya such as Kāñchīpuram, Tirukkālatti, Tiruvorriyūr, Tiruvālaṅgādu and Tiruppālaivanam, regarding the *vibhūti-kāṇikkai*

Dēvarāya II. and his brother Pratāpa-Dēvarāya.

(i.e. the voluntary fee paid to a temple by its devotees while receiving the sacred ashes) which, till Śaka 1349 (= A.D.

1427-28), appears to have been collected as a royal due; and (3) of Mallikārjuna-Mahārāja (No. 203 of 1911), dated in Śaka 1385 (= A.D. 1463-64). The first must refer either to king Dēvarāya II. or to his brother of that name who was ruling simultaneously over a portion of the North Arcot district, called Marakatanagara-prānta. As, however, the imperial titles are conspicuously missing in the Tiruvorriyūr record under reference, the probability of Pratāpa-Dēvarāya being identical with the latter, appears greater. Mallikārjuna's record states that he was the son of Praudhapratāpa-Dēvarāya 'the hunter of elephants' (i.e. Dēvarāya II.) and mentions his 'chief of nobles (*sāmāntādhipati*)' Chikka-Vīrabhadra-Nāyaka, son of Periya-

Mallikārjuna.

Timmaya-Nāyaka, son of Varadaya-Nāyaka, who was, again, the son of

Chennaiya-Nāyaka of Pūmali. This chief is not mentioned in any of Mallikārjuna's records, copied so far.

52. Though the actual usurpation of the Vijayanagara kingdom by the Sāluva chief Narasiṅga may have happened about Śaka 1408 (= A.D. 1486-87), the supreme power wielded by the latter in the name of the weak emperors of the first dynasty viz. Mallikārjuna, Virūpāksha and his son, is known to have commenced much earlier. No. 405 of Appendix B from Attirāla, dated in Śaka 1399 (= A.D. 1477-78), without mentioning any overlord who must, perhaps then, have been Virūpāksha or his son Praudhadēvarāya (Padearao), states that Anṇamarusayya, an officer of the Sāluva *Mahāmandalēśvara* Mēdinimīsaragaṇḍa Kāthāri-Sāluva Narasiṅgāyadēva-

Sāluva-Narasiṅgāyadēva-Mahārāja and his officer Anṇamarusayya.

Mahārāja, had come to Siddhavattam (Sidhaut) and visiting Araturēvula (i.e. Attirāla) on a religious pilgrimage,

enquired into the affairs of the temples at the place. Seeing that the original grants had lapsed and that worship and oblations had consequently been suspended in the interval, Anṇamarusayya made fresh grants of land for the prosperity of his master Narasiṅgāyadēva-Mahārāja. An earlier Sāluva king was, apparently, Śelva-Tippadēva, son of Sāluva Tippiyadēva-Mahārāja, who is mentioned in a record from Sattravāda (No. 388 of Appendix B), to be ruling in Śaka 1364 (= A.D. 1442-43).

Śelva-Tippadēva, son of Sāluva-Tippiyadēva-Mahārāja.

Perhaps this chief was a brother of Gōparāja who, we know, was also a son of Sāluva-Tippārāja (i.e. Tippiyadēva-

Mahārāja) and was governing Tēkal in the Mysore State.

53. The Superintendent, Archæological Survey, brought to my notice a lithic record from Gōraṇṭla in the Anantapur district which supplies a genealogical account of the Sāluva kings, different from what has been given in the Dēvulapalle plates and Telugu literature. It begins with Yaduvamśa, a branch of which was the Chalukya family with its chief fortress at Kalyāṇa. In this was born Bijjala who ruled the earth in accordance with the rules prescribed by Jina. Bijjala's son was Hēmādirāja who established (on his throne) king 'Triupurāntaka of three eyes' and

A new genealogical account of Sāluva kings.

bore the title Dharanivarāha; his son was Śrikantha-Chōla; his son was

Maṅgidēva (I.) and his son Mēdinimīsaragaṇḍa Saṅkidēva (I.); his son Maṅgi (II.) and from him was born Saṅki (II.); his son was Kāthāri-Sāluva Maṅgi (III.) and from him was born Narasiṅgarāja who set up the god Vishnu (i.e. the present Mādharāyāsavāmin) at Gōraṇṭla in Śaka 1276, Jaya (= A.D. 1345-46). The

connection of Kalyāṇa with the Western Chālukyas is well known. The name Bijjala and the *Jīna-dharma* which he followed in ruling his kingdom, suggest the identity of this king with the Kalachurya Bijjala whose adherence to Jaina faith prior to the rise of Basava and the spread of the Liṅgāyat creed, is also an established fact. Hēmādi is a corruption of Permādi and may represent another Kalachurya king, Permādi (Śaka 1050). The name Śrikantha-Chōla is, obviously, taken from the Telugu-Chōla family and we know of a copper plate grant of that chief from the Madras Museum (Professor Kielhorn's *List of South-rn Inscriptions* No. 888). The account which follows after Śrikantha appears only to be a confused attempt at inserting a plausible genealogy of the Sāluva, of whom Maṅgi was undoubtedly a famous person. It is not impossible that Narasiṅgarāja, the founder

Narasiṅgarāja, probably a son of Sāluva-Maṅgi.

of the Mādhavarāyasvāmin temple at Gōraṅtla is to be considered for the present as an unknown son of Sāluva-Maṅgi

who was a general of the Vijayanagara prince Kampana-Udaiyar, about Śaka 1255

54. Another king who may have to be assigned to this same period is Kōṇeridēva-Mahārāja who receives in No. 259 of Appendix B the titles *Mahāmaṇḍaśvara*, *Paṭṭukkattāri*, *Rāyavaśaśaṅkara*, 'the husband of (his) despisers' and 'lord of Kāñchī, the best of towns'. This record which comes from Kumbhakōṇam is dated

Paṭṭukkattāri Kōṇeridēva-Mahārāja, perhaps identical with Kōṇerirāja mentioned in the *Kōyilolugu*.

in Śaka 1412 (= A.D. 1490-91) and registers the privileges granted to a private person who largely contributed to the upkeep of the temple of Maṇḍaipaṅga-

Nāyaṇār at Tirukkudamūkkū (*i.e.* Kumbhakōṇam). No inscriptions of Kōṇeridēva-Mahārāja with the above mentioned titles have been copied hitherto. He is perhaps identical with Kōṇerirāja who figures in *Kōyilolugu*, the so-called Śrīraṅgam temple account, to have been a successor of Sāluva-Tirumalairāja in the government of the Trichinopoly country and to have been anti-Vaiṣṇava in his religious tendencies (Mr. K. V. Subrahmanya Aiyar, on *Kōyilolugu* in *Ind. Ant.* Vol. XL, p. 142).

55. Kṛishṇarāya the greatest of the Vijayanagara kings of the second dynasty

Kṛishṇarāya.

is represented in the collection under review by one interesting record from

Chōlasamudram which is, however, incomplete (No. 87 of Appendix C) and by another from Konakonḍla (No. 76 of 1912). The long passage which introduces the king, in the former, is full of information. It speaks of him as "the excellent grandson of Īśvara, a moon to the ocean of the Taulava (*i.e.*, Tulu) race, the subduer of the proud kings of Chēra, Chōla and Pāṇḍya, the son of Nārasi and the performer of the sixteen great gifts, the patron of the study of Vēdas, Śāstras, Purāṇas, Āgamas and other sciences, the brother of the Mahārājādhirāja, Rājaparamēśvara Vīrapratāpa Vīra-Narasimharāya, the possessor of a very large army consisting of four component parts, the vanquisher of the Gajapati and the Aśvapati (*i.e.*, the Muhammadan) kings, the conqueror of fortresses on mountains, in forest and in water, the establisher of many new *agrahāras* (Brahmanical villages) and the emperor who ascended the Karnāṭa throne with his queen Tirumalāmbikā." The record next speaks of his military officer Rāyasam Kōṇḍamarasayya and supplies the following fresh information about him. He was the grandson of Śrīpatyāchārya, the chief of Poḍaṭūru

His unfinished record at Chōlasamudram

which was a flourishing village in the Drāvida country and a Brāhmaṇa of

the Udayagiri-Kannadiga sect, the son of Timmarasa-mantri and Saṅgamāmbikā, the chief of fortresses such as Ghaṇagiri (*i.e.* Penugonda), Udayādri (Udayagiri) and others, the hero who actually accomplished for Kṛishṇarāya, the planting of the pillars of victory at Simhādri and Śrīkūrmam and a scholar who was acquainted with the curious writings prevalent in the fifty-six countries (*chhappanna-dēśa*). The purpose of the epigraph must apparently have been to register a grant to the temple of Chaudēśvari at Chōlasamudra in order that the king may be blessed with issue. Rāyasam Kōṇḍamarasayya whom we also know from other sources, was one of the great generals of Kṛishṇarāya. Nuniz calls him Comdamara and mentions him among the commanders of Kṛishṇarāya's forces in his campaign against Raichur. It is interesting to learn from the Chōlasamudram record that Kōṇḍamarasayya was also occupying an important military office in Kṛishṇarāya's northern campaign when,

after defeating the Gajapati king Pratāpa-Rudra, he set up a pillar of victory at Simhādri. The other pillar of victory at Srikūrmam, mentioned in the present record, may go to confirm Krishnarāya's complete conquest of Gajapati's dominions, which, on the evidence of Telugu literature, ended only with the burning of Kataka (Catur of Nuniz?). Īśvara and Narasa (i.e. Narasana-Nāyaka) are introduced without any titles of sovereignty but Vīra-Narasimharāya receives them. It looks, therefore, very likely that the Tuluva usurper Narasana-Nāyaka, though he exercised almost independent powers, did not actually succeed to the throne of Vijayanagara. The purpose for which the charter must have issued, if rightly interpreted, signifies that Krishnarāya was without issue in Śaka 1439 (= A.D. 1517-18).

Virapratāpa Tirumaladēva-Mahārāya was, according to inscriptions, a son of Krishnadēva-Mahārāya and was ruling in Śaka 1446. No. 91 of Appendix C is also dated in this year and registers the exemption granted to some servants of the temple of Sōmēśvara at Gōraṇṭla, from the unpaid labour (*vetti*) of supplying leaves on which food is eaten (*vistar-ākulu*). The donor was Vākīti Ādeppanāyanigāru [son of] Timmappa-Nāyaka. Nuniz says that Krishnarāya, during his lifetime, elected his son who was only six years old, to succeed him on the Vijayanagara throne, but that the prince died soon after. We find also that Krishnarāya had no issue in Śaka 1439 and that Tirumaladēva-Mahārāya, his son is mentioned in inscriptions all of which curiously enough, are dated in the same year Śaka 1446. It may safely be inferred, therefore, that this Tirumaladēva is identical with the prince mentioned by Nuniz, and that his succession and premature death must have, perhaps, both happened in or immediately after the year Śaka 1446. Consequently the vow to the Chaudēśvari temple contemplated by Rāyasam Kōṇḍamarasayya in No. 87 of 1912, must have borne fruit in Śaka 1440 and the crown prince Tirumaladēva, born in that year, so that in Śaka 1446 he would, according to Nuniz, be about six years old.

56. Achyutarāya succeeded to the Vijayanagara throne in Śaka 1452 (= A.D. 1532-33). A very large number of inscriptions of his reign, have been secured during the year under review. His brother-in-law and minister Salakarāja-China (or Pina)-Tirumalayyadēva-Mahārāja who is known from previous reports to have been the commander who led the campaign against Tiruvaḍi-rājya (i.e. the Travancore country) is represented in an inscription from Mallenāyanipalle (No. 59 of Appendix C) to have founded that village under the name Mallapanāyanipalle in the fields near Dharmavaram and to have granted it to the temple of Maṇḍem-Nārasimhadēva which he had, perhaps, also built there. We are further informed in the inscription that Tirumalayyadēva's parents were Salakarāja and Tippājamma. The Mahālakshmi temple at Lakhanāpurī, a suburb of Gōrāpalle (Gōravanahalli) near Hindupur, appears to have come into existence in or about the time of Achyutarāya. The records on the south wall of the *prākāra* (Nos. 63 to 73 of 1912) register gifts of villages, tolls, etc., to that temple either by, or at the instance of Virappannayya of Penugōṇḍa and his younger brother Virāṇa-Nāyaka, sons of Nandi-Lakkīsetti and Muddamāmbā of Lēpākshī. Muttakadahalli, for instance, was granted under the name Mahālakshmīpura by Timmarasa son of the treasurer Apparsa, in Śaka 1456 (= A.D. 1534-35); Gōravanahalli under the name Lakshmisāgara was granted in Śaka 1458 by Krishnappa-Nāyaka son of the cavalier (*vāni*) Chinnappa-Nāyaka; the same chief appears also to have granted a group of *jālī* trees in Śaka 1460 (No. 68 of 1912); the two brothers referred to, made substantial additions to the temple of Lakshmidēvi at Haruhe-Lakhanāpura—i.e., Lakhanāpura near Haruhe (Parigi)—by building its *prākāra* wall, the eastern and the southern *gōpuras* and the gates below them, the kitchen with verandah, the audience hall, the paved floor in the courtyard and shrines for Rāma, Lakshmana, Hanumanta, Bhairava, and Vighnēśvara; Virāṇa-Nāyaka the younger of the two brothers granted all the income derived from presents made by devotees to the temple on the 15th day of the bright half of Chaitra and all other days in the year, in the form of either votive offerings, coin, cloth or gold (jewels), for worship and oblations in the temple; the same

Penugōṇḍa Virappannayya and his brother Virāṇa-Nāyaka; their gifts at Lakhanāpurī and Lēpākshī.



individual also got all the merchants,—the *settis* and *pattanasvāmins* of Ayyāvole and other important mercantile centres—to grant fixed tolls on each Friday-market held at Lakhanāpura, for a similar purpose; and himself in Śaka 1460, sunk a perennial spring (*talaparigi*) at Mōdaya *alias* Achyutarāyapura, dug an irrigation channel from it and presented it to the Lakshmī temple at Lakhanāpuri. Penugonda Virappannayya is again mentioned in the epigraphs copied at Lēpākshi. It is stated that he purchased together with their copper-plate deeds, the two *saravamānya* villages Chikanandichervu *alias* Dēvarāyapura and Sadāśivapura (also called Dēvarāyapura) in Sādali-sthala, formerly granted by Praudhadēvarāya to a certain Dēvare-Sōmayājin and presented them to the temple of Virēśvara or Virabhadra on the Kūrmasāila hill at Lēpākshipura. Virappanna and his brother Virāṇa-Nāyaka purchased lands for the same purpose at Nagaragere *alias* Krishṇarāyasamudra in Rodda-nādu of Penugonda-rājya.

Achyuta's son Venkaṭarāya or Venkaṭādri was, according to some lithic records and copper plates, the immediate successor of Achyutarāya and died soon after, to the great disappointment of the people. He was the prince whose cause was advocated by Salakarāja China-Tirumalayyadēva-Mahārāja and his party as against Sadāśiva whom the famous Rāmarāja and his two brothers supported. We are not in a position to state when exactly Venkaṭādri died and when Sadāśiva was raised to the throne by Rāmarāja. Sadāśiva's records being dated as early as Śaka 1459 which falls into the reign of Achyuta, it does not appear likely that Venkaṭādri was ever elected crown

Kalyāṇa-Venkaṭēsa-Perumāl temple at Nārāyanavanam named after prince Venkaṭādri

prince by his father. It is not certain too when the troubles regarding succession arose, whether before or after the death of Achyuta which, happened about Śaka 1463. The Kalyāṇa-Venkaṭēsa-Perumāl temple at Nārāyanavanam is stated in a record engraved round the central shrine of that temple (No. 373 of Appendix B) to have been constructed in the Śaka year 1463. Plava (= A.D. 1541-42) during the reign of Achyuta, by a certain Virupanna, for the merit of Venkaṭādirāya-Mahārāja. Evidently this latter is identical with prince Venkaṭādri who may have been installed crown prince about this time, by his maternal uncle Salaka-Tirumalayyadēva.

57. Before speaking of Sadāśiva's inscriptions we have to notice a record of Virapratāpa Vijaya-Bukkarāya-Mahārāja which is dated in Śaka 1473 (= A.D. 1551-52) and comes from Mēlāpuram in the Anantapur district. We do not know of any Vijayanagara king about this

period whose name or surname was Vijaya-Bukka; but local tradition remembers with gratitude even to this day the virtuous rule of a certain Vijaya-Bukkarāyalu and permits on all festive occasions the collection of a small fee in his name which is, I hear, utilised for communal purposes. One of Sadāśiva's able generals who seems to have, for a second time, subjugated the Travancore country and to have been stationed in the south as the Vijayanagara viceroy, was Rāmarāja-Viṭṭhaladēva

Rāmarāja-Viṭṭhaladēva-Mahārāja. He was the great grandson of Aravīti-Bukkarāja and grandson of

Rāmarāja and consequently a cousin brother of the famous Hemraj (*i.e.* Aliya-Rāmarāja). Viṭṭhala's victorious campaign is reported in inscriptions to have 'commenced in Auantaśayanam (Travancore) in the south and ended at Mudugal in the north.' Three records in the Kūdal-Alagar temple at Madura, copied this year (Nos. 557-559 of 1911), register grants to that institution by Timmappa-Nāyaka, son of Basavana-Nāyaka, for the merit of the *Mahāmaṇḍalēśvara* Rāmarāja-Viṭṭhalayadēva Maharāja. Basavana-Nāyaka is mentioned in one of the previous reports to have been an officer of Viṭṭhala. Two epigraphs from the Kōḍaṇḍarāmasvāmin temple at

His officers Basavana-Nāyaka and Timmappa-Nāyaka. *Mahāmaṇḍalēśvara* Gutti-Tirumalayyadēva-Mahārāja or Gutti-Yara-Tiru-

malrajayyadēva-Mahārāja (grandson of Aravīti Rāmarāja) who was the right arm, as it were, of king Sadāśivadēva-Mahārāja and to his nephew Nāgarājayyadēva-Mahārāja of the solar race, the son of Aulārāja and grandson of Mādrāja. Gutti-Yara-Tirumalrajayyadēva must have been a brother of Aliya-Rāmarāja. It is doubtful if he is to be identified with Tirumala I. who survived the battle of Tālikōṭa and re-established the Vijayanagara sovereignty with his capital at Penugonda. From

Telugu literature we learn that Aliya-Rāmarāja had besides his two famous brothers Venkātādri and Tirumala I, two others who were named Kōnarāja and Timmarāja. It is not unlikely that Gutti-Tirumalay-yadēva mentioned in the Vontimitta records, is identical with this Timmarāja. The nephew, Nāgarājayyadēva-Mahārāja of the solar race is already known from a record at Mārkapūr, dated in Śaka 1476 (= A.D. 1554-55) (No. 161 of 1905). Still another Mahāmandalēśvara of the solar race who must have been connected with the Āravīti line on his mother's side, was Jillella Rāṅgapatirājayyadēva-Mahārāja for whose merit, his subordinate—the chief of Rāmadurgam-sima—repaired the central shrine and the *suganāsi* (the partition next to the shrine) of the Vīrabhadra temple at Rāyachōṭi (No. 445 of 1911).

58. The Nāyakas of Madura who started an almost independent kingdom in the time of Achyuta continued to acknowledge Vijayanagara suzerainty so long as the latter lasted even in semblance. Viśvanātha-Nāyaka who was the actual founder of it

Viśvanātha-Nāyaka of Madura.

(paragraph 59, below) is stated in a record of Śaka 1485 (= A.D. 1563-64) to have acquired the Tiruvaḍi-dēśa (i.e. Travancore) as an *amaranāyakam* from Rāmarājayyan (i.e. Aliya-Rāmarāja) (No. 17 of Appendix C). Viśvanātha's son Krishnappa-Nāyaka is stated in this record to have presented to the temple of Tiruvēṅgaḍanātha at Krishnāpuram the villages Ariyakulam, Kuttukkal, Puttanēri alias Tiruvēṅgaḍanallūr, Pottaiikkulam, Kodikkulam and Śrīrāmaṅkulam for the religious merit of his father. The Krishnāpuram plates published in *Ep. Ind.* Vol. IX, pp. 328 to 341, state that the temple was founded by Krishnappa-Nāyaka and mention most of the villages registered here. Another stone inscription of Krishnāpuram (No. 16 of Appendix C) supplies the information that in the reign of the Kārṇāṭa king Śrīraṅgaḍēva

His son Virappa-Nāyaka, a feudatory of Śrī-raṅgaḍēva-Mahārāja (Rāṅga II).

Mahārāja (i.e. Rāṅga II), in Śaka 1499 (= A.D. 1577-78) Virappa-Nāyaka, the son of Krishnappa, made a gift to the temple built by his father.

59. The Vellaṅguḍi plates referred to in Part I (paragraph 12) of this Report bring us to the reign of Venkāta I of the Kārṇāṭa dynasty. This is a set of 17 plates with rounded tops, measuring  $7\frac{1}{2}'' \times 7''$ , of which the first and last are written only on the inner side. Mr. Subrahmanya Aiyar who secured them, notes that the ring and seal are lost. Plates 7, 13 and 14 are also missing. King Venkātapatidēva (I.),

Vellaṅguḍi plates of Venkāta I.

whose genealogy is given as in the other Kārṇāṭa grants, was ruling in the Śaka year 1520, Viḷambin. In this year he gave to several Brāhmaṇas the village Vellaṅgolli, divided into 261 shares and surnamed Vīrabhūpasamudra, at the instance of Vīra-Krishṇa, one of the Nāyakas of Madura. Vellaṅgolli (i.e. the modern Vellaṅguḍi where the plates were found) is stated to have been situated in Mulli-nāḍu in the Tiruvaḍi-dēśa and to have formed the *kālmilāha* (eastern hamlet) of Kallaṇaik-kurichchi (i.e. Kallaḍakurichchi). About Vīra-Krishṇa at whose instance the grant was made the plates state that he was the son of Vīra-Bhūpati who married Tirumal-āmbikā. The latter was again the son of Krishṇa and Lakshmyambikā, the grandson of Viśvanātha and the great grandson of Nāga of the Kāśyapa-gōtra.

Of Viśvanātha the plates inform us that having conquered many kings including the Pāṇdyas on the battle field in the Tiruvaḍi (i.e. Travancore) country he acquired by force, the sovereignty over Madhurā-rājya. This agrees with what is elsewhere recorded of him (Report for 1906, p. 86, paragraph 60), viz. that he 'conquered in battle the Tiruvaḍi (i.e. the ruler of Travancore), the Pāṇḍya king, Vāṇadarāja and other kings and annexed their dominions.'

His subordinates Vīra-Krishṇa, son of Vīra-bhūpati and Muttu-Virappa-Nāyaka.

Virabhūpati, the father of Vīra-Krishṇa, built a *mandapa* (at Madura) 'resplendent with stone pillars ornamented by variety of sculptures' in front of god Saundara-nāyaka (i.e. Sundarēśa) and granted to Minākshī a gold armour bedecked with best gems. The *mandapa* here referred to is evidently the present Kambattāḍi-mandapa which is exquisitely sculptured and bears still on one of its pillars an inscription which registers the construction of it by Virappa-Nāyaka (i.e. Virabhūpati) in Śaka



1505 (= A.D. 1583-84). In Śaka 1539 (= A.D. 1617-18) a gift was made for the merit of Muttuvirappa-Nāyakkar perhaps also a Madura Nāyaka by a certain Sinnatippa-Rāhuttaraiyan (No. 556 of 1911).

60. Virapratāpa Viraveṅkatadēva-Mahārāja who is represented in No. 377 of Appendix B to have been ruling from Penuḡonda, in Śaka 1544 (=1622-23) must be Veṅkata II., though in that year it is more likely that Rāma IV. (fable facing p. 238 of *Epigraphia Indica*, Vol. III) was occupying the Karnāta throne. Professor Kielhorn in his *List of Southern Inscriptions* gives for Rāma IV. the dates Śaka 1542 and Śaka 1543. Still, there is no difficulty in accepting the Nārāyaṇavanam record as the earliest known, of Veṅkata II. The Sāluva chiefs of Kārvēṭinagar perhaps rose into prominence during this period. Their royal emblem, just as those of the Sāluvas, was a boar with a dagger (placed on end vertically above its snout). This is seen depicted in more than one place, in the Zamindari, on stone records pertaining to that family. The Nārāyaṇavanam epigraph under reference registers a gift of tolls by the mercantile community of Ayyāvole headed by Prithiviśeṭṭi Rāyanimantri-Bhāskara to the temple of Kalyāṇa-Veṅkaṭēśvara-Perumāl, while Sāluva Mākarāja-Tirumalarājayyadēva-Mahārāja was ruling the country. The occurrence of the name Prithiviśeṭṭi Rāyanimantri-Bhāskara in a record of the 16th century A.D. seems to disprove the popular tradition that this Rāyanimantri-Bhāskara was a contemporary of Krishṇarāja and lived in the 15th century A.D. Mr. Gurijāda Rāmamurti Garu in a pamphlet entitled *Rāyanabhāskaramantri-Charitram* (p. 8 f.) refers to a *pharmāna* from Ālamghir Pādshā which refers to Prithiviśeṭṭi the father of Mantribhāskara. Bhāskara was a most charitable man and is supposed to have induced the kings of his time, by paying large amounts, to discontinue certain items of taxation which were distressing the poorer classes. He may have been a Brahman who cast his lot with the welfare of the mercantile community and this is perhaps the reason why the Kōmaṭi merchants of this day still call their Brahman spiritual *Guru* by the general epithet Bhāskara-Pantulu. From No. 376 of 1911, we learn that Tirumalarājayyadēva (Tirumalarāja) was the son of Śrīraṅgarāja and grandson of the Mahāmāṇḍalēśvara Kāṭṭāri-Sāluva-Mākarāja. Hence the compound word Mākarāja-Tirumalarājayyadēva of No. 377 must be interpreted as Tirumalarāja, grandson of Mākarāja. Another record from Nārāyaṇavanam (No. 382 of 1911) mentions Kāṭṭārisāl[u]va Mākarāja-Bommarājadēva-Mahārāja, who, like Tirumalarāja mentioned above, was, perhaps, also a grandson of Mākarāja. Three undated inscriptions of this family from Tiruttani noticed in the Report for 1906 (Part II, paragraph 51) throw further light on the kings of Kārvēṭinagar and their ancestry. They were of the solar race and descendants of the ancient Chōḷa king Karikāla.

61. The latest record of the Vijayanagara kings in the collection under review, is No. 80 of 1912 from Kodigepalle near Hindupur. It belongs to the reign of Rāṅgarājyadēva-Mahārāja (i.e. Rāṅga VI.) and is dated in Śaka 1567 (=A.D. 1645-46). The grant registered in the inscription refers to the permission obtained from Peda-Veṅkaṭapatirāja (i.e. Veṅkata II.) and proves that the latter was living while Rāṅga VI. was ruling on the Karnāta throne. The temple of Pāḷaveṅkaṭēśvara stated to have been repaired in this year is no longer in existence at Kodigepalle (or Dinnamīdi-Kodigipalle as it is called in the inscription).

#### MISCELLANEOUS DYNASTIES.

62. The Eastern Chalukya plates received for examination through the kindness of Professor M. Rangacharya, M.A., Rao Bahadur, come from Guntūr. They are in a badly damaged condition and comprise three copper sheets with high rims measuring roughly 8½" in length and 3" in breadth. The record on them is unfinished and one or more plates appear also to be missing after IIb, where the name of the king, date etc., must have occurred. The introduction as usual is in ornate Sanskrit prose and gives the names in order of succession

Guntūr plates of the Eastern Chalukya king [Gūṇaka]-Vijayāditya III.

beginning with Kubja-Vishnuvardhana down to Vijayāditya III-[Gunaka], recording the length of the reign of each king. The only differences noticeable in the latter, as compared with the list given by Dr. Fleet on p. 283 of *Ind. Ant.* Vol. XX, are 33 years for Jayasinha-Vallabha, 19 years for Vijayāditya-Bhattāraka, 40 years for Narēndramrigarāja-Vijayāditya II and 20 months for Kali-Viṭṭarasa (i.e. Kali-Vishnuvardhana). Of Narēndramrigarāja-Vijayāditya II. the inscription informs us that he was the founder of 108 temples called Narēndrēśvara after his own name,

Conquests of Narēndramrigarāja-Vijayāditya II. that he fought for 12 years with the generals of Vallabhendra (i.e. the Rāshtrakūta king) and that having defeated his

own younger brother called Bhīmā-Sālukki, took possession of the Vēngi-maṇḍala from him. The foundation of 108 Śiva temples and the continuous fight for 12 years with the Rāshtrakūtas are facts already known about Vijayāditya II.; but that he had a brother called Bhīmā-Sālukki from whom he took possession of the Vēngi-maṇḍala are new facts and deserve to be noted. One of Vijayāditya's copper-plate grants (*S.I.I.*

His brother Bhīmā-Sālukki in possession of the Vēngi-maṇḍala. Vol. I. pp. 31ff) mentions prince Nṛpa-Rudra, who is there described as a brother of Vijayāditya II., but as a descendant of

the Haihaya race. Consequently, it appears probable that Bhīmā-Sālukki mentioned in our grant, was a uterine brother of Vijayāditya and had perhaps usurped the Vēngi-maṇḍala while the latter was engaged in a series of battles with the Rāshtrakūtas. Returning to the contents of the Guṇṭūr plates, we are further informed that [Gunaka]-Vijayāditya III. the eldest son of Kali-Viṭṭarasa (i.e. Kali-Vishnuvardhana V.) and the Rāshtrakūta queen Silamahādēvī, was a powerful king who had performed many gifts known as *tulābhāra* (i.e. ascending the scales to be weighed against gold).

63. In his *Dynasties of the Kanarese districts*, Dr. Fleet quotes a record from Rāyabāg in the Kōlhāpur territory which is dated in Saka 1062, current Siddhārthin, the 2nd year of the Western Chālukya king Perma-Jagadēkamalla II. and derives for the latter, the initial date A.D. 1139-40. No. 72 of 1912 copied at Konakondla in

A record of the Western Chālukya king Perma-Jagadēkamalla II., at Konakondla. the Gutti tāluka of the Anantapur district, is also dated in the 2nd year, Siddhārthin, and mentions a hitherto unknown feudatary of [Perma]-Jagadēkamalla II., named Iruṅgōlarsa. The latter was perhaps a

descendant of the Chōla subordinate Iruṅgōla in whose time the Iruṅgōlīśvara temple at Laddigam-Kōyārrūr came into existence (Report for 1907, p. 75, paragraph 38). It is further very likely that it was this same Iruṅgōla whose fort is stated to have been captured by the Hoysala king Vishnuvardhana. Iruṅgōla is represented in some of his Tumkur records to be a member of the Telugu-Chōla family of the solar

His subordinate Iruṅgōlarsa, perhaps a Telugu-Chōla. race, a descendant of Karikāla-Chōla and the lord of Oreyūr (Mr. Rice's *Mysore and Coorg*, p. 163). One record of a

Telugu-Chōla chief copied during the year under review is No. 95 of 1912 from Malagūru. It gives the characteristic family titles in the beginning but is damaged at the place where the name of the chief may be expected.

64. On pp. 48 and 56 of his *Lists of Antiquities*, Vol. I., Mr. Sewell refers to some private grants made by Boddana, his son Nārāyanadēva and the latter's minister Sōmana-Peggada, in or about A.D. 1155. It is not stated who this *Mahāmaṇḍalika* Boddana or his son Nārāyanadēva was. A mutilated pillar in the Municipal Museum at Rajahmundry bears on it, among others, one epigraph of Sōmana, son of Dattānā-peggada or Dattāmātya, a minister of Nārāyanadēva who was the son of the *Mahāmaṇḍalika* Boddana. This epigraph (No. 40 of 1912) is dated in Śaka 1071 (= A.D. 1149-50), not far removed from the period to which Mr. Sewell refers the minister Sōmana Peggada, and records the gift by him, of a lamp to Virabhadrēśvara-Mahādēva

Nārāyanadēva, the son of the *Mahāmaṇḍalika* Boddana and his minister Sōmana-Peggada. at Pattisam. The interesting part of the inscription lies in the statement that this Dattāmātya-Sōma made also presents of lamps at Bhīmāvuram (i.e. Chālukya-Bhīmavaram near Samalkot), Dākarēmi (perhaps Drākshārāma), Amadāu, Gudipūndi, Pālukōlu, Virabhadrēśvaram (perhaps Pattisam), Bhāvapattana (Bāpatla), Tāmbrapurī (Chembrōlu, Chēbrōl).

Bijapura (?), Ghaṇṭasālāpuri, Gōtaram (?), Ēlīśvaram, Vēgīśvaram, Vijayavātaka (Bezvēda), Undavelli, Vēlupūru, Gontūru and Kadalipalli (Kallēpalli). This

The extent of his gifts. comprises a large extent of country in which Sōmana made charities and includes the modern Gōdāvari, Kistna and Guṇṭūr districts. It is not unlikely that Boddana was a feudatory chief (*maṇḍalika*) subordinate to the Velanāṇṭi king Kulōttuṅga-Chōḍa-Gōṇkarāja III. who, in his turn, was dependent upon the Chālukya-Chōḍa sovereign Kulōttuṅga-Chōḍa II.

65. On the same pillar on which the above record is engraved, is found one of Gōkarāja of Vēngī, which is dated in Śaka 1102 (= A.D. 1180-81). It is seriously damaged at the place where it gives a list of the titles of the king. We learn, however, that he was the lord of the Shaṭṣahasra country (*i.e.* the province on the south side of the Kṛishnā river including almost the whole of the present Guṇṭūr district) and the devotee of the temple of Mallēśvara [at Bezvēda]. He made a present of 30 buffalo-cows to the temple of Vīrabhadreśvara-Mahādēva [at Paṭṭisam]. A record of the same date copied at Drākshārāma (No. 413 of 1893) mentions the ruling king to be Vēngī-Gōkarāja, a probable surname of the Velanāṇḍu king Prithvīśvara.

Velanāṇṭi Kulōttuṅga-Rājendra-Chōḍarāja whom Professor Hultsch has identified with Prithvīśvara of the Pithāpuram inscription (*Ep. Ind.* Vol. IV, p. 31f.). In my Report for 1909 (page 121, paragraph 77), I have also referred to the reign of this Prithvīśvara, over the whole Āndhra country of 16,000 villages, from Śaka 1065 to 1121. It is, consequently, difficult to identify the donor Vēngī-Gōkarāja of the Rajahmundry record, except by supposing him to be identical with Prithvīśvara or, to be a subordinate of his, placed in charge of the Shaṭṣahasra country. No. 42 of 1912 which refers to a chief who was 'the elevator of the Chālukya-rājya' and is dated in Śaka 1098 appears also to be a record which must be referred to the time of Velanāṇṭi Prithvīśvara, one of whose ancestors Gōṇka II. boasted of being the supporter of the Chālukya dynasty (*Ep. Ind.* Vol. IV, p. 38).

66. Still another epigraph on the Rajahmundry Museum pillar refers to the 21st year of a certain Viṣṇuvardhana-Mahārāja and to Śaka 1067. This gives us roughly Śaka 1045 as the date of accession of this Eastern Chālukya king. We do not know of any sovereign of that dynasty who ascended the throne in Śaka 1045 (= A.D. 1123-24). It appears, therefore, as if Viṣṇuvardhana-Mahārāja mentioned in the record under reference must be one of the ancestors of Mallapa

An Eastern Chālukya king Viṣṇuvardhana-Mahārāja who ascended the throne in A.D. 1123-24.

III. of the Pithāpuram epigraph (*Ep. Ind.* Vol. IV, p. 229).

There is no account in the Rajahmundry Museum as to whence the inscribed pillar bearing the above-mentioned records, was brought thither. It is vaguely stated by the people that it must have belonged to a temple which was demolished recently by the Railway Company while opening the East Coast line. But the epigraphs on this pillar and perhaps also, the one on the mutilated block of black granite preserved in the *pūjārīn's* house in the Mārkaṇḍēya temple, refer to gifts made to the Vīrabhadreśvara temple at Paṭṭisam which is identical with Paṭṭēsam

The inscribed stone pillar in the Rajahmundry Museum, perhaps brought from Paṭṭēsam.

in the Yernagūdem tālukā of the Gōdāvari district. The only inference possible is that the pillar must have come from Paṭṭēsam though it is not possible to state why or under what circumstances it had to be brought there.

67. The copper-plate inscription from the Rajahmundry Museum mentioned in Part I, paragraph 6 of this Report, is of much historical interest and discloses the genealogy of a hitherto unknown line of local chiefs who must have flourished immediately after the Reddi kings of Rajahmundry. The plates are not held together by a ring and it is perhaps for this reason that we find some of them missing from the set. There are at present only four plates, the first of which is written on the inner side while the rest are written on both sides. They roughly measure 11½" by 5½" and bear a circular hole

The Rajahmundry Museum plates of Chōḍa-Annadēva.



on the left margin which was evidently meant to receive the ring. From the numbering of the plates found on their inner faces, not very far from the ring hole, it is gathered that the missing plates must be the 2nd, 5th, 6th and one or more after the 7th. From the contents of the inscription though fragmentary, we learn that Annamāmbā was the queen of a chief whose name probably was on the missing 2nd plate. Their son was Eruva-Bhima who married Prōlāmbikā. His great grandson was Gaṅgādhara who acquired the *biruda* Arigaṇḍaraganda. His son was Kāmarāja (also called Bhaktiśvara) who, while yet a boy conquered

His father Kāmarāja surnamed Bhaktiśvara  
and his conquests.

the Muhammadan chiefs of Boggarādi  
near the village Gulapūṇḍipura, and  
conquering on the east the Gajapati

king at Pañchadhāra established the chief of Koppula, on his throne. Close to the town of Bharanipāḍu, he killed a king called Śiṅga and in a battle defeated Dabaru Khān and other chiefs near Pedakōṇḍapura. At Sūravara-paṭṭana, again, he easily vanquished the heroic Annavōta. Kāmarāja married Annemāmbā and founded a town called Kāmapuri *alias* Kalyāṇa, after his own name, in the Āndhra country. Kāma's son was Annadēva who, as an ally of the Muhammadans, devastated the forces of the Karnāta king and captured Jaggavāgu and other towns. The wife of Annadēva (or Chōḍa-Annadēva) was Irugāmbikā of the solar race and a sister of chief Pinnuṇḍi. Virabhadra became their son (*i.e.* was perhaps, adopted by them?). Annadēva, the jewel of the Chōḍa race, fought a battle near Attili with the kings of the south and protected 10,000 men who sought refuge with

Annadēva's conquests.

him. Assisted by his brother-in-law  
Pinayunḍi (*i.e.* Pinnuṇḍi mentioned

above) Annadēva killed at Kāṅkaraparti on the bank of the Gautamī (*i.e.* Gōḍavari) the Kannada and other kings in order to save his own ally. Being desirous of fame he protected [the kings of] the Kāṭaya-Vēma family who prostrated themselves at his feet. In the kingdom thus ruled by Annadēva there was the prosperous town Mummaḍi-Prōlavāram—perhaps his capital. At Pattisa-Virabhadra on the bank of the Gōḍavari, Annadēva gave away several thousands of cows in charity and 'as if for the quenching of their thirst' he further granted the 'seven oceans' (*a.e.* one of the 16 great gifts known as *saptasāgara*). He covered with gold the temple of Virabhadra at Gōmukhagiri and gilding the pinnacle of the temple of Bhīmaya at Drākshārāṇa he converted it into a jewel in the crown of 'the Āndhra country.' The immediate object of the grant is to record that Annadēva gave away to Brāhmanas the village called Uttamagaṇḍa-Chōḍānnadēvavaram in Viṣaṇi-nāṇḍu situated on the bank of the Gaṅgā (river) at a spot called Pinnasāui-saṅga. The long list of Annadēva's conquests given above, cannot be of more than local interest.

The Redḍi king Annavōta and the family of  
Kāṭaya-Vēma referred to.

Kāma's defeat of Annavōta and Anna-  
dēva's granting protection to the family  
of Kāṭaya-Vēma may be taken as histori-  
cal facts which point to the end of the 14th century or the beginning of the 15th as

the period to which we may have to assign these chiefs. The defeat inflicted on the Karnāṭas and the Gajapati king and the alliance contracted with the Muhammadans indicate only the state of the country at the time when the *Narapatīs* (the Karnāṭa kings), *Gajapatīs* and *Aśvapātīs* (Muhammadans) were in constant conflict with each other for supremacy.

63. Another interesting record from the neighbourhood of Rajahmundry which supplies the genealogy of a local family of chiefs, is No. 44 of 1912 from Kōṛukōṇḍa. It is a long Sanskrit inscription engraved on the four faces of a black granite pillar in the court-yard of the Lakshmī-Narasimhasvāmin temple on the hill at Kōṛukōṇḍa.

The Kōṛukōṇḍa pillar inscription of Mummaḍi-  
Nāyaka.

Mummaḍi-Nāyaka is stated to have been  
the ruler of Kōṛukōṇḍa which was  
surrounded by a fort. He was a great

conqueror and had subdued the kingdoms of Pānāra, Kōṇa, Kuravāṭaka and Beṅgara. The temple on the hill came into existence during his reign, in Śaka 1275, under very peculiar circumstances. A Vaishṇava teacher Bhattari of whom Mummaḍi was the devoted disciple, told the chief one day that he had reached the last of his human births and as soon as the existing mortal frame was given up, he would appear in the form of god Lakshmī-Narasimha on the hill at Kōṛukōṇḍa. Soon after this revelation

the teacher died and all about his re-birth as god Narasimha was, apparently, forgotten. A dancing girl of the village called Lakshmīdāsī saw the teacher in a dream and was told by him of his manifestation on the Pārāsara-śaila. The king being informed of this was at once reminded of what the teacher had told him and permitted the dancing girl to build a temple. She wandered about in rags begging for money, pledged her daughter, earned the amount required, built a temple and consecrated therein Parāsara-

The circumstances under which the Lakshmi-Narasimhasvāmin temple on the hill came into existence.

Nrisimha, presenting at the time of consecration two villages for the maintenance of worship and offerings. Mummaḍi may have also substantially helped the dancing

girl in the construction of the temple. Two figures of stone, perhaps those of Mummaḍi and the courtesan, are still seen at the entrance into the central shrine of the Lakshmi-Narasimhasvāmin temple.

We have thus from this record a regular account of the origin of the temple on the hill at Kōrukonda. From the names Pārāsara-śaila given to the hill and Parāsara-Nrisimha to the god, it is evident that the full appellation of the Vaishnava teacher, after whom evidently the god was named, was Parāsara-Bhaṭṭa. A copper-plate record from the temple at Śrīraṅgam (Report for 1906, Appendix A, No. 21) repeats the verses of the Kōrukonda epigraph almost *verbatim* and states that the seventh Parāsara-Bhaṭṭa had a pupil in the Telugu country named Mummaḍi-Nāyaka alias Raṅgavardhana of the Mañchikonda-gōtra. The genealogical account being the same in both the inscriptions, there is no doubt that Mummaḍi of the Kōrukonda

Bhaṭṭari the teacher of Mummaḍi-Nāyaka, identical with the seventh Parāsara-Bhaṭṭa mentioned in a Śrīraṅgam copper-plate record.

record is identical with Mummaḍi-Nāyaka of the Śrīraṅgam plates. It is thus curious to learn that a Vaishnava teacher Parāsara-Bhaṭṭa of Śrīraṅgam having

settled at or near Kōrukonda, gave up his life there and imposed upon the minds of his devoted pupils that he would incarnate himself as god Lakshmi-Narasimha on the hill. The Śrīraṅgam copper-plates which record the gift of a village by Parāsara's mother, are dated in Śaka 1280 (= about A.D. 1358-59). It may be noted also that even now the management of the temple and its lands rests in the hands of a Śrīvaishnava teacher who resides in that village.

69. Two inscriptions from Taṅgaṭūr (No. 433 of Appendix B) and Lēpāka (No. 424 of the same Appendix) refer to the Redḍi chiefs Annā-Redḍi and his son Mallā-Redḍi. The former was a son of Mallā-Redḍi I., the younger brother of (?) Vēmā-Redḍi of Addaṅki. The latter could be no other than the famous Vēma who is known to have fought against the Muhammadans and to have built steps at Śrīśailam and Ahōbālam. From a record at Amarāvati (No. 268 of 1897) we learn that Vēma fixed five golden pots on the top of the temple at Amarēśvara for the eternal benefit

Two Redḍi chiefs in the Cuddapah district, ruling perhaps as subordinates of the Vijayanagara kings.

of his younger brother Mallāya-Redḍi, (Mallā-Redḍi). The *Harivamśam* states that Vēma's younger brother Malla took Mōtupalli and was of great help to Vēma

(*Ep. Ind.* Vol. VIII. p. 10). That this Mallā-Redḍi (I.) had a son Annā-Redḍi and the latter again a son named Mallā-Redḍi (II.) are facts revealed for the first time by the records under reference and are of great importance for the history of the Redḍis. The Vijayanagara kings, we know, were supreme in the period to which these inscriptions belong and it is difficult to say what position the Redḍi chiefs mentioned above, held under them. No. 424 of 1911 says that Mallā-Redḍi 'was ruling.' Whether he was so doing independently or as a subordinate of the Vijayanagara kings, should be decided only by future research.

70. In Appendix A to the Report for 1908, were noticed two copper-plate records (Nos. 3 and 4) of Maṭṭa-Venkataramarāja-Dēvachōdamahārāja, dated in the Śaka years 1609 and 1612 respectively. Three stone inscriptions (Nos. 430, 434 and 436 of 1911) of the Maṭṭa or Matli family have been secured from the Cuddapah district, during the current year. The earliest (No. 434), belongs to the reign of the Vijayanagara king Sadāśiva, but the date is missing. We learn that Varadayya-Dēvachōdamahārāja, son of Maṭṭa-Pōcharājya-Dēvachōdamahārāja, dug up an

Maṭṭa chiefs.



irrigation channel called Antaragaṅga-kāluva at the village Pottapi in Pottapi-nāṇḍu which was granted to him as *amaranāyaṅkara* by Rāmarāja-Tirumalarājayyadēva-Mahārāja and also made a *dasavanda* grant for its upkeep. The *Mahāmandalēśvara* Rāmarāja-Tirumalarājayyadēva-Mahārāja mentioned here, is probably identical with Gutti Yara-Tirumalarājayyadēva-Mahārāja who was the minister of Sadāśiva (above, paragraph 57) in Śaka 1480 (= A.D. 1558-59). A later Maṭṭa chief named Perumāllarāja, son of Venkatakṛṣṇamarāja-Dēvachōdamahārāja, constructed a sluice for the tank of Bācharsu-Timmarsu at Lembāka (i.e. Lēpāka), in Śaka 1634 (= A.D. 1712-13) and Maṭṭa-Komarikāntarāja-Dēvachōdamahārāja repaired the *sukanāsi* of the Gōpālasvāmin temple at Pottapi, in Śaka 1640 (= A.D. 1718-19). The suffix Dēvachōdamahārāja which these chiefs add to their names, seems to have been borrowed from Dēvachōda who is the first historical person of the Maṭṭa family referred to in the copper-plate inscription No. 4, quoted above. Mr. Sewell also mentions the Chitṭvāl Rāja to be a member of the Maṭṭi family (*Lists of Antiquities*, Vol. I. p. 130).

Of greater interest, however, is the authorship of the Telugu work *Kākusthavijayam*, written by Maṭṭa Ananta, son of Yella or Kōṇaya-Yella. An ancestor of this Ananta, named Varadarāja, was, it is stated, a son-in-law of the Vijayanagara king. Krishnarāja. It is not impossible that Maṭṭa Ananta, the author of *Kākusthavijayam*.

Varadarāja herein referred to is Varadāyā-Dēvachōdamahārāja mentioned above, in No. 434 of 1911. Ananta, son of Yella, is perhaps identical with Pedda-Ananta, son of Maṭṭi-Yallama, mentioned in copper-plate No. 4. Between Pedda-Ananta and Venkatarāmarāja who made the gift recorded in these plates in Śaka 1612 (= A.D. 1690-91), there intervene five generations which, roughly calculated, must have occupied about 125 years. We thus get to the approximate date A.D. 1565-66 for Pedda-Ananta the author of the *Kākusthavijayam*.

His approximate period. Rao Bahadur Viresalingam Pantulu arrives at very nearly the same result from other data viz. that Ananta was a contemporary of Ibrāhīm Quṭb Shāh (A.D. 1550-1581) of Gōlakonda (*Lives of Telugu Poets*, p. 277). The Maṭṭa chiefs are known to have been of the solar race. As indicated above they were connected with the Vijayanagara kings by intermarriage. It is further believed that the Sāluva chiefs of Kārvēṭinagar, also of the solar race (above, paragraph 60), bore relation to the Maṭṭa family, as cousins.

71. It is perhaps not quite well known that Aḍaipalam in the modern Chittoor district, was the native town of the famous Śaiva scholar and philosopher Appaya-Dikshita. Dr. Aufrecht in his *Catalogus Catalogorum* gives a long list of nearly 60

Appaya-Dikshita; his record at Aḍaipalam. Sanskrit works written by him. It is not unlikely that he was the author of many more which still remain in manuscript. Professor Hultzsch, for example, in his Report on Sanskrit Manuscripts, No. II. calls Appaya-Dikshita a polyhistor and mentions many new works of his which had not been catalogued till then. In the colophon to some of his works Appaya-Dikshita is stated to have composed 104 standard works (*prabandha*). This great scholar was a *protégé* of Chinna-Bomma-Nāyaka of Vēlūr who was a feudatory chief subordinate to the Vijayanagara king Tirumala I. Śiṅga-Bommu-Nāyaka's inscriptions are found at Viriñchipuram (*S.I.I.* Vol. I. p. 84) and Vēlūr (*ibid.* p. 69f) and are dated in Śaka 1471 and 1488 (= A.D. 1549-50 and 1566-67). The Viṭṭala grant of Venkata I. (*Ep. Ind.* Vol. IV. pp. 269 to 278) which was issued at the request of a son of Bomma (i.e. Chinna-Bomma-Nāyaka) is dated in Śaka 1523 (= A.D. 1601-02). The colophon of the *Kuvalayānanda* in which Appaya-Dikshita speaks of Venkatapati (i.e. Venkata I.) as his patron, makes him a contemporary of the Kārṇāṭa kings Tirumala I. (A.D. 1567) and Venkata I. (A.D. 1586 to 1613). Appaya-Dikshita must have accordingly flourished at the end of the 16th century and the beginning of the 17th. He was a staunch supporter of the Śaiva (Pāśupata) school of Advaita philosophy as expounded by Śrīkanṭha-Śivāchārya and must have infused the same religious spirit in the Nāyakas of Vēlūr who patronised him—one of their family titles being 'the foremost of those who assert the priority of Śiva.' Having written an elaborate commentary called *Śivārka-manidīpikā* or *Śivādītyamanidīpikā* on the exposition of the Vēdānta-sūtras by Śrīkanṭha-Śivāchārya, Appaya-Dikshita earned for himself the title Śrīkanṭhamatapratiśṭhāpanāchārya i.e. 'the establisher of Śrīkanṭha's school of philosophy.' No. 395 of 1911

engraved on the central shrine of the Kālakānṭhēśvara temple at Adaipalam, confirms the statements made above, about Appayya-Dikshita and gives us, at the same time, a clue to the literary activity of the scholar and the great influence which he wielded with his patrons. It is dated in Śaka 1504 (A.D. 1582-83) the year in which Appaya-Dikshita constructed the Kālakānṭha temple and registers that he was the son of Rāṅgarājamaklin who was the son of Vidvadguru (or Aśēshaguru as he is called in the introduction to *Sivāḍityamaṇḍipikā*); that by his association king Chinna-Bomma's fame spread far and wide and that the Śrīkanṭha-bhāshya was

raised (from its obscurity) to establish the superiority of Śiva in the godhead. His influence with Chinna-Bomma-Nāyaka of Vēlūr.

In the temple of Kālakānṭha, Appaya-Dikshita wrote his commentary *Sivārkaṇḍipikā* with the particular object of teaching the Śrīkanṭha-bhāshya to five hundred learned men; was (perhaps, on this account) bathed in gold (*kanakābhiṣhēka*) by the chief Chinna-Bomma-Nāyaka; went to Vēlūr and there induced him to make grants of gold and *agrahāra*-villages to those five hundred learned men who were to be taught the *Sivārkaṇḍipikā*; raised Chinna-Bomma-Nāyaka (from his petty position) to the status of a famous ruler and composed one hundred standard works (*prabandha*) such as *Nyāyarakshāmaṇi*, *Kalpataru*, *Parimāla*, etc. This interesting document bears at the end besides the

#### His literary activity

name of Appaya-Dikshita, those of Nīlakanṭha-Dikshita, Arunagiri-Dikshita, Viśvajid-Appai-Dikshita, Umāmahēśvara-Dikshita and Yajñēśvara-Dikshita. It is only to be remarked that from the way in which Appaya-Dikshita earnestly set himself to revive the school of Vēdānta philosophy as expounded by Śrīkanṭha-Śivāchārya, it looks as if that philosophy had become almost obsolete and that many scholars of the time were opposed to it, if they had not condemned it altogether. Of the works here mentioned, *Nyāyarakshāmaṇi* is, according to its colophon (Prof. Hultsch's Report on Sanskrit Manuscripts, No. II. extract No. 1038) a work on Vēdānta being a compendium of *Chaturmatasāra* which was apparently a voluminous one. From extract No. 1510 of the same Report we learn that *Chaturmatasāra* was also a work of Appaya-Dikshita and was otherwise known by the name *Nayamayūkhamālikā*. *Kalpataru* (i.e. *Vēdāntakalpataru*) is noted by Dr. Aufrecht to be a commentary on *Bhāmati* and is attributed to Amalananda. A commentary on this, the *Vēdāntakalpataruparimāla* (or *Parimāla*), is stated to have been written by Appaya-Dikshita. Perhaps the latter was himself also the author of a *Kalpataru* different from the book of the same name written by Amalananda; and *Parimāla* attributed to Appaya-Dikshita in the Adaipalam record, may have been a work different from his commentary on Amalananda's *Kalpataru*.

72. It is interesting to note here, two records of about the 16th century A.D. from Mullāndram in the North Arcot district one of which refers to a poet called Dīṇḍimakavi and the other to Kumārar-Dīṇḍimar Annāmalaināthar, perhaps a son of

Dīṇḍimakavi, a poet and a resident of Mullāndram in the North Arcot district.

the former. We learn also that Agaram-Mullāndram was otherwise called Praudhadēvarāyapuram (perhaps on account of its being originally granted to Brāhmanas by the Vijayanagara king Praudhadēvarāya) and that Dīṇḍimakavi was one of the *mahājanas* residing in that village. Mullāndram at present is the seat of a Brahman high priest of the *Vāṇiyan*

The *Vāṇiyan*s and their Brahman guru at Mullāndram.

(oil-monger) caste. According to him the oil-mongers were produced of 1,000 *rishis*, of whom 500 alone were invested with the sacred thread while the rest were not. The former are now extinct and the latter who were reclaimed by the ancestors of the presiding priest, still feel grateful to the Brahman family by accepting one of its members as their guru. The 1,000 *rishis* who were the founders of the *Vāṇiyan* class remind us of the *Telikis* of the Telugu districts who are stated in a record of the 11th century A.D. to

have been subdivided into a thousand families (*Teliki-vēvuru*) and to have received certain honorary privileges from Chōḍa-Gaṅga, the then king of the Telugu country (*Ep. Ind.* Vol. VI. p. 334f)

Their 1000 families compared with the *Teliki-vēvuru* of the Telugu country.

The priest at Mullandram read out to me portions of a booklet called *Vivēka-Vibhāgapatrikā* from which it appeared that Mullandram was granted to 8 Brāhmanā families during the reign of king Praudhadēvarāya of Vijayanagara and was rightly, therefore, named Praudhadēvarāyapura. The original donees were most of them poets and it is not unlikely that Dīndimakavi also called Kumārar-Dīndimar as hinted in the Mullandram record No. 397 of 1911 was a descendant of them, who had

Dīndima's works.

established his reputation as a poet.

From Taylor's *Catalogue of Oriental*

*Manuscripts*, we learn that Dīndimakavi (son of ?) Arunagirinātha was the author of a comic interlude called *Sōmavallāprahasana* and also of a commentary on Śaṅkarāchārya's *Saundaryalaharī*. The name Annāmalainātha which Kumārar-Dīndimar's son receives in the Mullandram record (No. 397 of 1911) is synonymous with Arunagirinātha the name of his grandfather and consequently Dīndimakavi of Mullandram, may have to be identified with the author of the *Sōmavallāprahasana* and the commentary on Śaṅkarāchārya's *Saundaryalaharī*. The *Vivēka-Vibhāgapatrikā* mentioned above, includes a certain Rājanāthakavi among the first recipients of the village. The author of the *Achyutarāyābhyudayam*, also called Rājanāthakavi

may have been a later member of the family to which the earlier Rājanātha belonged. The later Rājanāthakavi appears

Rājanāthakavi, the author of *Achyutarāyābhyudayam* and *Sālūvābhyudayam*.

also to have composed the Sanskrit work *Sālūvābhyudayam* in the colophons of which he receives the surname Hridaya-Śiva and the titles Dīndimakavisārvabhauma and Navanāthaka Bharatāchārya. His father was Arunagirīśa or Sōnādrinātha. It is thus possible also to identify the author of the historical works *Achyutarāyābhyudayam* and *Sālūvābhyudayam* with Dīndimakavi of Mullandram.

73. The Matsya kings of Oddavādi are known from the Dibbida plates of Arjuna published in the *Epigraphia Indica* (Vol. V. pp. 106 to 112). Mr. Venkayya has also drawn attention to several Matsya records in the Lakshminarasimhasvāmin temple at Simhāchalam (Report for 1900, p. 32f), some of which bear engraved on them, the distinguishing mark of a fish (*matsya*). Oddavādi of these inscriptions is probably identical with the village Vaddādi about 12 miles from the Anakapalle Railway Station. At Chōdavaram quite close to Vaddādi were copied eight inscriptions in the temple of Kēśavasvāmin all of which refer to two later chiefs of the

The Matsya kings of Oddavādi (Vaddādi).

Matsya family, viz., Virapratāpa-Singarāja, son of Oddādi Pratāpa-Śrīraṅgarāja

(Nos. 53 and 58 of 1912) and the *Mahāmandalēśvara* Pratāpa-Vallabharāja-Mahāpātra (Nos. 51 and 57 of 1912), Vallabharāja-Mahāpātra (No. 52 of 1912) or Traidā Beharā-Mahāpātra Śrī-Bhūpatirāja Virapratāpa-Vallabharāja-Mahāpātra (No. 54 of 1912). The date of the first is given as Śaka 1453 (= A.D. 1531-32) while for the second the inscriptions supply only the cyclic years without giving the corresponding Śaka dates. No. 55 of 1912 which is a much damaged epigraph supplies the date Śaka 1319 corresponding to A.D. 1397-98 for an earlier chief, the *Mahāmandalēśvara* Pratāpa Lakshmanadēvarāja. Three Simhāchalam records ranging between Śaka 1309 and 1343 (Nos. 283, 284 and 312 of 1899) refer to a certain Pratāpa-Arjunadēvarāja of Oddādi who had conquered the province of Jantaru-nāṇḍu in which, according to No. 46 of 1912, was included the village Lakumavarapunkōta (i.e. Lakkavarapukōta). In Śaka 1397 the *Mahāmandalēśvara* Śrīvallabharāja of Oddādi made gifts at Simhāchalam (No. 255 of 1899). The small estate of Vaddādi (now connected with Mādugula; *Gazetteer*, Vizagapatam district, p. 319f), must eventually have passed into the hands of the Pūsapāti kings of Vizianagrum of whom Śītārāmarāja-Vijayarāmarāja is stated to have been ruling the Machchha (Matsya) country in Śaka 1658 (= A.D. 1736-37) and to have made, on that occasion, a gift of land for the maintenance of music in the Kēśavasvāmin temple at Chōdavaram (No. 56 of 1912).

74. One record from the Chingleput district (No. 34 of 1912) refers to the reign of the Qutb Shāhi king Abulu Hasan (i.e. Abū Hasan) of Gōlakōṇḍa. He was the last of that dynasty and ruled from A.D.

The Qutb Shāhi king Abū Hasan and his feudatory Dēsūri Pedda-Krishna.

1672-1688. The Satyavēdu record under reference registers the foundation of a well by a certain Dēsūri Pedda-Krishna whose genealogy is described in detail



in another epigraph from the same place (No. 33 of 1912). In this latter we are told that the founder of the family also called Pedda-Kṛṣṇāreddi, belonged to the Panta-

Pedda-Kṛṣṇa's ancestor, a member of the Panta-varṇa and a disciple of the Vaiṣṇava teacher Tirumala-Tōlappāchārya.

varṇa and the Madhurāntaka-gōtra and was the disciple of the Vaiṣṇava teacher Tirumala-Tōlappāchārya. In his *Lives of Telugu Poets*, Mr. Viresalingam Pantulu

informs us that Maṭṭa Ananta the author of the *Kākusihaviṇṇayam* (above paragraph 70), was also a disciple of the same teacher. As the time of Pedda-Kṛṣṇāreddi from whom the donor Pedda-Kṛṣṇa, was separated by five generations or about 125 years, would be roughly the middle of the 16th century A.D., the date of Maṭṭa Ananta, already derived is further confirmed indirectly.

Another Muhammadan ruler mentioned in a Telugu inscription copied during the year, is Hajarati Sulutānu Abduli Hassanu Kudupuśaha (i.e. Hazarat Sulṭān Abdul Hassan Quṭb Shāh). The record is dated in Śaka 1662 (= A.D. 1740-41) and confers the priesthood of a temple on a private individual. As the grant was made for the merit of Abdul Hassan Quṭb Shāh it appears as if the chief may have been dead at the time of the grant. Again, no Quṭb Shāhi king of the name

Hajarati Sulṭānu Abduli Hassanu Kudupuśaha, same as Abū Hasan.

Abdul Hassan is known to have ruled about this period—the last as stated above being Abū Hasan (A.D. 1672-1688).

If, therefore, it is likely that the gift was made for the merit of a dead king, the name Hajarati Sulṭānu Abduli Hassanu Kudupuśaha mentioned in the Konakondla grant may still refer to Abū Hasan, son-in-law of Abdoolla Koottub Shaw.

Four Arabic inscriptions (Nos. 565-568 of 1911) copied from detached stones at Periyapatnam in the Rāmnād district were deciphered by Dr. Horovitz, Aligarh. He very kindly informs me: "All the inscriptions apparently belong to tomb-stones.

Four Arabic epitaphs from Periyapatnam in the Rāmnād district.

In two of them, verse 26 of 55 Sūra of the Qurān is inscribed. There are some other words besides, but only a few letters can

be read. On the 3rd inscription the following words can be read: "This is the tomb of the deceased (woman) the happy who died as a martyr . . . in the month." (In the 4th inscription the following words can be read: 'He is God.' The deceased whom God may forgive, the Martyr!")

75. I had noticed in my last Report (p. 93, paragraph 70) a Dutch record from Chingleput which mentioned a certain Conrad Peter Keller, Lieutenant Dessave and Engineer at Colombo whom Dr. Vogel, PH.D., the acting Director-General of Archæological Survey for India, identified with C. P. Keller, engraved on the wall of the Birds' kitchen on the Tirukkalukkunram hill. J. A. Van Braam, Nederld.

Commiss., a name also found on the same wall, was included by me in my note on the "Dutch signatures on the hill at Tirukkalukkunram" which appeared in my Report for 1909 (p. 122, paragraph 79). When recently I happened to be at this place, I secured copies of all the other signatures found on the walls of the two kitchens of the temple on the hill and also of an inscription in Roman characters engraved on the wall of a ruined stone shed (*mandapa*) in the north main street of the Tirukkalukkunram village.

George Dawson, Chief of Cuddalore, lived in a *mandapa* at Tirukkalukkunram.

The latter registers that 'George Dawson lived in this choultry (evidently referring to the ruined *mandapa*) from 18th October

to 9th December 1769.' Mr. C. Hayavadana Rao, B.A., B.L., of Madras, whom I consulted regarding the identification of George Dawson, writes to me after a careful search made into old MS. records, that "he was a Madras Civilian and entered service of the Hon. East India Company at Fort St. George, as a Writer in 1751. In 1768 he became a Member of the Madras Council. In 1769 he was appointed Chief of Cuddalore *Gazetteer*, South Arcot district, p. 231) succeeding Henry Brooke in that place, returned to England in 1776 and went out of service in 1778." The apparent reason for Mr. Dawson stopping at Tirukkalukkunram, immediately after his appointment, may have been considerations of health. Even now Tirukkalukkunram maintains its reputation as a health-resort.



Of the signatures on the kitchen walls, L. Hemsinck occurs with the date 1662. As, however, he is known to have been the Under Merchant and Chief at Sadraspatam from A.D. 1666 to 1686 and as his signature which occurs also on one of the pillars of the Orukal-mandapa (on the same hill) bears the date 1666, it becomes doubtful if L. Hemsinck engraved on the kitchen wall is identical with the Chief of Sadraspatam or with some relation of his of that name. It is not still impossible to suppose that Hemsinck in some capacity other than Chief, may have come up the Tirukkajukkunram hill and left his signature there. It is also possible that L. Hemsinck is the same as L. Hemsinck De Jonge whose signature is found on the pillars of the Orukal-mandapa but must be different from Lambert Hemsinck whose epitaph

L. Hemsinck De Jonge and A.D. Klerck. with date 1661 is described by Mr. Cotton on p. 222 of his book, *Tombs in the Madras Presidency*. Hemsinck's Second was Anthoni de Klerk whose signature as A. D. Klerck was found in the Orukal-mandapa. It occurs also on the kitchen wall with date 1666. A. Vandenbroek (No. 329 k) without any date, is perhaps to be connected with Maria Vandenbroek whose tomb in the Dutch cemetery at Pulicat is described in Mr. Cotton's *Tombs* (p. 187, No. 1006). Still another signature whose connection may be traced to the Dutch names referred to in Mr. Cotton's book is A. M. Eilbracht with date 1793 (No. 329 k). Mr. Cotton gives the 22nd of September A.D. 1793 as the date of the death of Sara Antonia Eilbracht (*Tombs*, No. 1046.)

76. At the suggestion of the Sub-Collector of Chingleput, my Assistant Mr.

A Dutch epitaph at Chingleput.

Subrahmanya Aiyar copied the Dutch epitaph on a tombstone (probably from

Sadras as Mr. Cotton thinks) now preserved in the District Judge's bungalow at Chingleput, which bears the trite adage '*des menschen leven is als een bloem: des vells*'—man's life is as a flower that fades. Another epitaph copied at the instance

The Greek tombstone preserved in the Madras Museum.

of Mr. Cotton, is No. 35 of Appendix C, from the Madras Museum. I subjoin an extract from an interesting note on

the record which Mr. Cotton has kindly supplied to me: "The slab was found at Messrs. Arbuthnot's Cement Works, Perambur, and my attention was first directed to it by Mr. Spohr 12 years ago. The stone is in two pieces, the upper portion containing (three) Greek words. The lower half is in good condition and contains

Extracts from a note supplied by J. J. Cotton, Esq., I.C.S.

fifteen full lines of Latin, the literal translation (of which) is: John Constantine who being made perfect in a short

time fulfilled a long time; a native of Greece—but born in Transylvania, full of virtues and worn out with works departed in the Lord on the 17th day of May aged 52. His brother George Constantine, a Christian, put up this monument of his gratitude and grief in the year of our Lord 1727."

"The interest in this stone lies in the fact of its being the only Greek tombstone found in South India and the most ancient Greek tombstone anywhere in India. The opening words are from Wisdom, Chapter IV, verse 13. The full quotation is found in the Apocrypha."

"It is possible that the early records of Fort St. George may contain some reference to John Constantine and his brother George and I shall try to find if there is any information in the old papers at the India Office"

## II

Endorsement by the Superintendent, Archaeological Survey, R.C. No. 411, dated 28th June 1912.

Submitted.

A. REA,  
Superintendent, Archaeological Department.

**Order—No. 919, Public, dated 29th July 1912.**

Recorded.

2. Mr. Krishna Sastri's report is an interesting record of much valuable work accomplished during the year.

3. The Superintendent, Archæological Survey, will be requested to submit his views in regard to the conservation of the ancient monuments mentioned in paragraphs 3, 5 and 8 of part I of the report.

4. The programme of work for the next field season is approved.

(True Extract)

A. G. CARDEW,  
*Ag. Chief Secretary.*

To the Assistant Archæological Superintendent for Epigraphy,  
Southern Circle (with forty copies).

- „ the Superintendent, Archæological Survey.
- „ the Superintendent, Government Museum.
- „ all Collectors
- „ the Political department.
- „ the Government of India, Department of Education (with C.L.).
- „ the Government of Burma (with two copies and C.L.).
- „ the Government of Ceylon (with C.L.).
- „ the Director-General of Archaeology (with C.L. and four copies).

Editors' Table.

# Government of Madras.

PUBLIC DEPARTMENT.

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*Recd.*

} 1913.

*Enclosures*

*Regd.*

*Spare copies*

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**G.O. No. 961, 2nd August 1913.**

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## Epigraphy.

Recording the progress report of the Assistant Archaeological Superintendent for —,  
Southern Circle, for the year 1912-13.





## GOVERNMENT OF MADRAS.

## PUBLIC DEPARTMENT

KAD—the following paper :—

*Letter*—from M.R.Ry. H. KRISHNA SASTRI Avargal, B.A., Rao Sahib, Assistant Archaeological Superintendent for Epigraphy, Southern Circle.

*To*—the Chief Secretary to Government (through the Additional Superintendent, Archaeological Survey).

*Dated*—Ootacamund, the 11th July 1913.

*No.*—337.

I have the honour to submit my Annual Report on Epigraphy for 1912-13. The photographs taken during the field season under review (*vide* Appendix D of the report) have been sent direct to Government, with my No. 334 forwarding an advance copy of the same.

2. In spite of my best efforts to make the proof clean before submitting it to Government, I regret that it was not found possible to do so. A separate corrected proof with the necessary instructions will, consequently, be sent to the Superintendent, Government Press, Madras, in a few days and I shall see that the copy is free from all blunders before the Government Order to strike off reaches the Press.

3. I request that I may be supplied with 40 spare copies of the report for distribution among my friends and scholars who are interested in Epigraphy.

## PART I.

## OFFICE ROUTINE.

I regret to bring to the notice of Government the sudden death of Rai Bahadur V. Venkayya, M.A., Epigraphist to the Government of India, on 21st November 1912. During his service of 25 years from 1887 to 1912 in the Archaeological Department, he spent nearly 22 years in Madras. By his disinterested labours, both as an able Assistant to Professor Hultzsch and as an independent Epigraphist of high capabilities, he has practically rescued South-Indian Epigraphy from the oblivion to which it was consigned prior to the organisation of an Epigraphical Department in Madras under the scholarly direction of Professor Hultzsch. The gap caused by Mr. Venkayya's death, is irreparable and the Government, in my opinion, cannot more adequately appreciate his services than by duly acknowledging them. Mr. Venkayya's latest contribution to Madras Epigraphy was *South-Indian Inscriptions*, Vol. II, Part IV, in passing which through the press, I aver from personal knowledge that Mr. Venkayya worked with extraordinary energy in spite of his declining health and succumbed, while yet in his middle age, to the fell disease tuberculosis.

2. In G.O. No. 568, Public, dated 13th May 1912, the Government were pleased to strengthen my establishment by raising the pay of my Junior Assistant (altering his designation into that of Collection Assistant) and sanctioning two additional Students in Epigraphy and two copyist peons. This was apparently with the object

of achieving (1) an expeditious Epigraphical survey of the Madras Presidency and (2) the publication of further volumes of *South-Indian Inscriptions* in quicker succession than hitherto. Fully recognising the importance of this object of Government, I have now practically divided my establishment into two sections, one, the collecting section and the other, the publishing. The first is managed by Mr. Venkoba Rao my Senior Assistant, with the assistance of two Epigraphical Students, the photographer and four copyist peons, while the latter is worked by the Junior Assistant Mr. K. V. Subrahmanya Aiyar and one of the three Epigraphical Students. As the scheme was put into effect only in the middle of June 1912, it is too early to expect any definite results in the matter of either publication or collection. The latter, however, has been earnestly begun and the newly entertained Epigraphical Students, Messrs. S. R. Krishnaswami Aiyar and K. Rama Sastri have been trained already in the details of tour work which includes an intelligent search for inscriptions, the pasting of facsimiles and transcribing and estimating the true historical value of Epigraphical records. Mr. D. Mahabala Rao having resigned his appointment on considerations of health, a new candidate, Mr. C. R. Krishnamachari was selected from the Nellore Collector's office as the probationary Epigraphical Student (Telugu) and took charge of his duties on 15th February 1913.

Mr. K. V. Subrahmanya Aiyar was, on the recommendation of the District Medical Officer, granted three months' privilege leave and arrangements were made by bringing an outsider to get through part, at least, of the pressing work which Mr. Subrahmanya Aiyar's absence necessarily caused to accumulate.

#### TOURS AND DIARY OF THE ASSISTANT SUPERINTENDENT.

3. Iconographical notes on the sculptures of Seven Pagodas prepared by Dr. Vogel, Ph.D., were sent to me for verification and criticism as early as 18th January 1912. Accordingly I started for Madras *en route* to Māvalivaram (Seven Pagodas) on 6th October 1912. Here Mr. Rama Sastri and the photographer, who were then working with Mr. Venkoba Rao in the villages near Conjeeveram, joined me and we left for Seven Pagodas on 9th October 1912. Some very interesting photographs (Nos. 203 to 207 of Appendix D), perhaps not secured till now by the Archæological Department, were taken under flashlight by my photographer Mr. Visvanatha Aiyar, in the Ādivarāhasvāmin cave-temple, while notes prepared by the Officiating Director-General were checked by me with the originals and some alterations which appeared to me important, were put down for transmission to that officer. I availed myself of this opportunity also to examine the excavations that were being conducted in the two quadrangular court-yards of the Shore Temple, and to obtain impressions in duplicate of the Pallava inscription round the plinths of the two high platforms in the second court-yard.

4. The western side of the heap of sculptured boulders at Māvalivaram is mostly covered with jungle. It has been found that marks of the sculptor's tools are evident on almost every alternative boulder of this historic group and it, therefore, suggests to me that for various reasons, the jungle in question might be thoroughly cleared and rock and boulder completely exposed to view for the critical examination of the scholars of Indian Sculpture and History who visit Māvalivaram in large numbers, all through the year. It is not unlikely that this step, when taken, might bring to light more caves, sculptures or inscriptions of great interest. Again, the spacious rock-cut temple of Ādivarāhasvāmin in the north-west corner of the village is divided into ugly compartments by two modern mud walls raised in the front verandah running parallel to the central shrine. These hide from view the beautiful and majestic sculptures on the walls of the verandah, which are apparently only decorative and are, as such, no longer worshipped in the same way as the Boar-incarnation of the central shrine. The mud walls may, therefore, be profitably removed without prejudice to the worship of the god in the central shrine. Arrangements must also be made to admit more light into the verandah by opening some big iron-barred windows in the wall of the stone *mandapa* in front, if it is possible to do so.

5. On returning from Māvalivaram I had to make a halt at Madras to examine *in situ* certain inscribed stones in the Museum and to secure impressions for the Director-General of a Pāli inscription on a stele of Buddhist sculptures from Amarāvati, which is now set up in the Archæological section. During this interval,

the Epigraphical Student and the photographer were put to the work of copying the lithic records of two Vishnu temples at Tirunirmalai (near Pallāvaram) which, in spite of its inscriptions of the 13th century and later, must have been an ancient place sacred to the Vaishnavas inasmuch as it has been commemorated by the saint Tirumaṅgai-Ālvār in the *Nāḷāyiraprabandham*. From Madras we proceeded to Tirupati. The metallic statues of the two illustrious Vijayanagara emperors Krishnarāya (with his two wives) and Venkatapatidēva-Mahārāya, placed at the entrance into the temple on the hill, were photographed (Nos. 209 and 210) for the second time, with a view to obtain better pictures. These will be reproduced as illustrations to my contribution on the Karnāta kings of the third Vijayanagara dynasty which is shortly to appear in the Director-General's *Archæological Survey Report* for 1910-11. Sketches were also prepared of the busts of copper statues of the famous Indian Financier, Todar Mull, and his two wives (Nos. 31 a to c, of Appendix E). These, as in the case of the statues of Krishnarāya and Venkatapatirāya, bear on their right shoulders in Nāgarī and Telugu characters the names of Todar Mull, his two wives Mātā Mōhanadēvī and Pitā Bibi and his proper name Lālā Khēmārām. Other photographs of interest including an ornamental lamp-stand (No. 216 of Appendix D) and a metallic vase for burning incense and camphor (No. 217 of the same Appendix), were also secured. The high *prākāra* walls of the temple of Gōvindarāja-Perumāl in Lower Tirupati—whose majestic *gōpura* appears to have been built by a Maṭṭa chief of the Cuddapah district—and those of Śrīnivāsa-Perumāl on the hill, are literally covered with inscriptions. It must occupy a brisk copying party almost a full month or more, to examine and secure the best preserved and complete ones among them which are of any historical interest. The temple on the hill is known to have been rebuilt in the 13th century A.D. and this is evidenced by the way in which inscribed stones are indifferently fixed into the second and third *prākāra* walls of the temple with least consideration to position, arrangement or order. A small godown in the inner enclosure of the temple goes by the name Tāllapākamvārikottu and is packed with copper-plates. All the plates bear songs in the Telugu language and alphabet, about the god of the temple and cannot as such be of much interest to the student of history. Still the various *rāgas* and *tālas* in which the songs are marked to be sung and the flowery style adopted by the authors Tāllapākam Annamāchārya or his son Pedda Tirumalāchārya whose representatives are still the privileged musicians in the Śrīnivāsa-Perumāl temple, may not be without their value to the science of Indian Music or to the development of style in later Telugu literature. I got nearly 150 of these copper-plates copied mechanically, with brush, ink and paper as in the case of stone epigraphs and there remain several hundreds still, to copy and examine.

6. After leaving Tirupati I returned straight to head-quarters on 1st November 1912, deputing Mr. Rama Sastri with a peon and attender to finish the work at Lēpākshi (near Hindupūr) which had not been completed last year and to examine further the suburbs of Hindupūr for archaic records of the Gaṅga, Bāṇa, or Nolamba kings. Occupied with publication work at head-quarters and discharging under orders of Government (recorded in G.O. No. 1453, Public, dated 28th November 1912), the current duties of the Government Epigraphist, I was not able to find a second opportunity of touring during the official year under review.

The following is the diary of my travelling from 6th October to 1st November 1912 :—

1912.

October 6th and 7th.—Ootacamund to Madras.

„ 8th.—Madras to Pallāvaram and back; examined the temples at Tirunirmalai.

„ 9th.—Madras to Māvalivaram.

„ 10th to 12th.—Māvalivaram.

„ 13th.—Māvalivaram to Madras.

„ 14th to 21st.—Halt at Madras; examined some stone inscriptions in the Museum, copied one for Dr. Vogel and corrected proofs of an article on the 'Hoysalas, in the Chōla country' contributed by me to the Director-General's *Archæological Survey Report* for 1909-10.



1912.

October 22nd and 23rd.—Madras to Tirupati.

" 24th and 25th.—Halt at Tirupati; examined the inscriptions of the  
Gōvindarāja-Perumāḷ temple, and took photo-  
graphs.

" 26th.—Tirupati to Tirumala hill.

" 27th and 28th.—Halt at Tirumala hill.

" 29th.—Tirumala hill to Tirupati.

" 30th.—Halt at Tirupati.

" 31st and 1st November.—Tirupati to Ootacamund.

## TOURS OF THE ESTABLISHMENT.

7. The programme submitted with my report for last year was almost completely worked out by Mr. Venkoba Rao who left Ootacamund on 5th August 1912 and remained touring till 3rd February 1913. He was accompanied by one or sometimes two Epigraphical Students and the photographer and has secured during this period of six months estampages of a large number of stone inscriptions besides the many interesting photographs and sketches included in Appendices D and E. He obtained on loan a valuable set of copper-plates from Dandapalle in the Palamnūr taluka of the Chittoor district, which belongs to the reign of a Vijayanagara king of the first dynasty, whose inscriptions are rather rare. The collection of Mr. Venkoba Rao, on the whole, is a very satisfactory one, including as it does the numerous and highly interesting records of Tiruvorriyūr to which I drew the attention of Government last year (*vide* my Annual Report for 1911-12, Part I, end of paragraph 3). In the sequel, in Part II of this report, I will have occasion to refer to these historical documents frequently, particularly in connection with my account of the early dynasties of the Rāshtrakūṭas, Gaṅga-Pallavas and Chōlas. It is needless, therefore, to repeat that the Tiruvorriyūr temple is, epigraphically speaking, a monument that richly deserves the full care which the Archaeological Department could possibly bestow on it to preserve intact its many valuable epigraphs and the unique traditions connected with them. In a recent order of Government, I find that the Archaeological Superintendent is not prepared to recommend the temple being included in the standard list of conserved monuments. It is, however, a question for consideration whether inscriptions, in general, which supply the only reliable data for the construction of South-Indian history, are not to be secured from voluntary mischief by at least, merely, including the temples which contain them, in the list of conserved monuments. Such a procedure while it may not involve more expenditure to Government, is sure to be a safeguard against vandalism of any sort and will be welcomed by the trustees of temples who may appreciate the value of these old documents. From a thorough examination of its historical records, I am now able to say, though last year I could not have been quite so positive, that the Ādhipurīśvara temple of Tiruvorriyūr near Madras contains nearly 150 important inscriptions of the ancient Pallava, Rāshtrakūṭa and Chōla dynasties and that a study of these helps us to get an insight into the political, religious and social conditions of the people of those times, so clearly, as to recommend the inscriptions being preserved from any attempt at damage either by the temple servants or by outsiders. Being an important shrine dedicated to Śiva and Durgā it is not unlikely that people may think any day of improving it by demolishing certain portions and destroying its inscriptions. I beg therefore to submit that the Government will be pleased to request the Archaeological Superintendent to re-consider his recommendation in the light of my remarks and modify his proposal recorded in G.O. No. 233, Public, dated 15th February 1913. The next important place visited by Mr. Venkoba Rao is Kurāṅganimuttam near Conjeeveram, in which there exists an old rock-cut shrine with an epigraph of the Rāshtrakūṭa king Kannaradēva (Kṛṣṇa III) 'the conqueror of Kāñchī and Tanjāvūr' (A.D. 940 and 956), engraved on one of its pillars. This ancient monument, which like the other monolithic caves of South-India may have come into existence during the period of Pallava supremacy, is now deplorably neglected by the pious people of Kurāṅganimuttam. It must, in my opinion, be immediately restored and conserved. Tiruchchengāttāṅgudi in the Tanjore district examined by the Tamil Epigraphical Student Mr. Krishnaswami Aiyar is another ancient place of great importance in the Chōla country, visited during the year under review. It was brought to my notice



by the Collector who felt naturally anxious about the dangerous condition of its main *gōpura* on which there were found a few fragmentary inscriptions. These were copied along with the many important records on the walls of the central shrine and the *mandapas*. They clearly testify to the supposed antiquity of the place and confirm the traditions connecting the temple with the Śaiva saint Śruttonḍa-Nāyanār whose date goes back to the end of the seventh century A.D. As the inscriptions, however, date only from the tenth century of the Christian Era the temple could not have come into existence long before that period. The images too (both stone and metallic) preserved in the temple are of exquisite workmanship. Under such circumstances, the Uttarāpatīśvara temple at Tiruchengattāngudi must also find a place in the list of conserved monuments.

Valuable historical records relating to the warlike propensities of the bordering states in the 8th and 9th centuries of the Christian Era, in and around Mysore, were discovered in the suburbs of Puṅganūr. Allied inscriptions in archaic characters were also secured by Mr. Rama Sastri and the acting Epigraphical Student Mr. Rangarajayya, at Hindupūr and Kambadūru, in the Anantapur district. The temple of Vriḍdhāchalēśvara at Veṅganūr, Trichinopoly district, was brought to the notice of the Archaeological department in 1911, by the Collector. It is an elaborately sculptured temple (*vide* list of photographs Nos. 237 to 240), built at the beginning of the 17th century A.D. (Part II, paragraph 62).

#### THE YEAR'S WORK.

8. The Annual Report for 1911-12 was passed through the press, finally, on 10th July 1912. Practically till then the whole of my office establishment was engaged with it, either reading proofs, entering corrections, completing transcripts of records, or checking references. A summary of the report was sent to the Government Epigraphist and the Director-General and a synopsis based upon the collection of last year was drawn up and supplied to the Government for insertion in Part I of the Administration Report of the Madras Presidency. Under orders of Government I read through the first proofs of Mr. Rice's revised edition of "Coorg Inscriptions" and forwarded to him for approval a set of galleys with my suggestions. At the same time the necessary estampages for eleven photo-zincographic plates to be issued as illustrations to the above volume, were secured from Coorg by the Kanarese Epigraphical Student Mr. D. Mahabala Rao (since resigned) and have been placed in the hands of the Government Photo-Zinco Office, Poona, for reproduction. Proofs of articles on "South Indian dates of Chōla and Pāṇḍya kings" contributed to the *Epigraphia Indica* by Mr. R. Sewell, I.C.S. (retired), London, were received from the Government Epigraphist for correction, after comparison with the original impressions stored in my office. This was done and some of the queries of Mr. Sewell were answered. Mr. Pate, I.C.S., Settlement Officer, Tinnevely, applied to me to revise his chapter on history which is to form part of his new edition of the *Tinnevely Gazetteer*. Such notes as I was able to provide were forwarded to him on 4th December 1912. The usual date extracts from inscriptions amounting to as many as 46, were also prepared and will be forwarded for publication in the *Epigraphia Indica*. The Hon'ble Mr. L. D. Swamikannu Pillai who has been taking much interest in Pāṇḍya chronology and has accordingly extracted details of dates from a large number of Pāṇḍya inscriptions in the files of this office, sent the results of his calculation to me through Government (*vide* Memorandum in the Public department No. 6600-4, dated 8th February 1913) for remarks and suggestions. I examined the original impressions of almost all the inscriptions referred to by Mr. Swamikannu Pillai before submitting my opinion thereon. Two contributions to the *Archæological Survey Report*, viz., "The Hoysalas in the Chōla country" and "the Third Vijayanagara dynasty; its viceroys and ministers" were submitted by me to the Director-General of Archæology. Of these the former is in galleys and the latter, I presume, has also been forwarded to the press. Mr. K. V. Subrahmanya Aiyar also wrote an article to the *Indian Antiquary* (Vol. XLI, pp. 144 to 149) about the ancient Chōla king Karikāla and his times.

9. In the direction of publication work, I started, with the approval of the late Rai Bahadur V. Venkayya, a volume of inscriptions of the Vijayanagara king Krishnarāya, and clean transcripts of a good number of these records were prepared for the press.

Since assuming charge, however, of the current duties of the Government Epigraphist on 10th December 1912, I had to devote my attention immediately to the *Epigraphia Indica* and to the *South-Indian Inscriptions*, left unfinished by Mr. Venkayya. I passed for issue Vol. II, Part IV of the latter and of the *Epigraphia Indica*, I issued Part VIII of Vol. X and Parts IV and V of Vol. XI. Materials for Vol. XI, Parts VI and VII of the *Epigraphia Indica* were also collected together and brought up to an advanced stage in proof. On the 25th of March 1913 I was informed that Dr. Sten Konow of Christiania had accepted the editorship of the *Epigraphia Indica* and accordingly I transferred to him all the papers connected with this journal. I have since taken up on hand Part V of Vol. II of the *South-Indian Inscriptions* which supplies an introduction (drawn up already in manuscript by the late Mr. Venkayya) with a general Index, and completes Vol. II. Volume III of the journal will also be continued by printing important typical records of the Chōla kings, such as have not been already dealt with by Professor Hultzsch in the two parts of the volume issued by him.

10. In the Appendices B and C are registered 614 inscriptions (copied at 68 different villages), excluding the Ceylon records mentioned in paragraph 13, below. About 100 or more collected by Mr. Rangarajayya in the Bellary, Kurnool and Guntur districts still remain to be registered. I propose to include them next year, since these have yet to be pasted, transcribed and arranged. The epigraphs included in the list have all been transcribed tentatively. The photographer Mr. Visvanatha Aiyar who succeeded Madhuranayagam Pillai (transferred at his own request as a drawing master, to the Municipal Lower Secondary School, Ootacamund), has taken 69 photographs and prepared 29 sketches which are included in Appendices D and E and comprise good specimens of Hindu gods which must prove useful in the study of Indian Iconography. Index tickets for inscriptions copied in 1911-12 have been drawn up and arranged. Five copper-plate records intended for the Madras Museum from the last year's collection were sent for deposit to that institution with descriptive labels. The programme submitted with my last report could not be fully worked out inasmuch as Mr. Subrahmanya Aiyar who was engaged in publication work had no opportunity of proceeding on tour.

11. Appendix A of this report includes 16 copper-plate inscriptions examined during the year under review. Most of these will be critically noticed in Part II below, under the dynasties to which they respectively belong. Of special interest, are the Western Chālukya plates from Nilaguuda in the Harpanahalli taluka of the Bellary district, which were secured by the acting Kanarese Epigraphical Student Mr. Rangarajayya, through the kind intervention of the Tahsildar of Harpanahalli. They are three in number and measure roughly  $1' 4\frac{1}{2}"$  by  $10\frac{3}{4}"$ . The plates are strung on a circular copper ring with a heavy rectangular seal attached to it. The seal measures  $3"$  by  $3\frac{1}{2}"$  and bears on a countersunk surface, a running boar facing proper right, in the centre. Above the boar, are the symbols of the sun, *chauri* (?) crescent, *svastika* and the drum; behind it a lamp-stand or a flag-staff and below the boar, the legend *śrīmach-chālukya-[bhū]valla[bha]* in old Kanarese characters. Only one other similar charter has so far been edited by Dr. Fleet in the *Indian Antiquary*. This new discovery, which will also be sent to the same scholar for publication in the *Epigraphia Indica*, must, in my opinion, clear up certain difficulties which the published set of plates from Kauthēm in the Mirāj State, did not.

Mr. Ramadas Pantulu of Vizagapatam kindly sent to me at my request a copper-plate inscription from among his valuable collection. It is dated in the 195th year of the Kalingānka Era and belongs to the reign of the Kalinga king Dēvēndravarmān, son of Guṇārṇava. I acknowledge also with thanks the two Eastern Chālukya copper-plate grants of Guṇaga Vijayāditya III, and Amma-rāja II, from Messrs. J. Ramayya Pantulu, Presidency Magistrate, Madras and G. V. Appa Rao Pantulu, Vizianagram. The former record has already been edited with photolithographic plates in the Journal of the Telugu Academy, by Mr. Ramayya Pantulu. For the benefit of scholars who are ignorant of Telugu, I shall arrange with the Editor of the *Epigraphia Indica* to have them re-published, in the latter journal. The copper-plate grant of Akkalapūṇḍi alias Mummadi-Singavaram, dated in A.D. 1368, was forwarded to me by E. B. Elwin, Esq., I.C.S., Collector of Gōdāvari. Being a record connected with the chiefs of Kōrukonda (near

Rajahmundry) who were noticed in my last Report (Part II, page 87, paragraph 68), this inscription gains in importance and is expected to throw further light on the history of these local chiefs. Another copper-plate received through the kindness of Mr. Todd, I.C.S., Special Settlement Officer, Madanapalle, bears an important Vijayanagara grant of the time of Tirumala I and refers to the feudatory family of the Matla chiefs of Cuddapah among whom, we know, was Ananta, the author of the well-known Telugu poem *Kākushavijayamu*.

Six copper-plate inscriptions of a recent date received from the Special Settlement Officer, Madanapalle, and one from the Tahsildar of Hindupur—though they are of questionable authenticity—supply interesting information on communal life in villages, immigrations of families of cultivators in a body from one part of the country to another, foundations of new settlements, decisions by assemblies of disputes in matters relating to caste privileges or preferences and such other subjects. No. 9 of Appendix A registers the grant of Reddi-*mirās*, Karaṇika-*mirās*, and the right of collecting police-fee (*kāvali-rusumu*) in the village of Lōmaḍa, to certain private persons, by king Krishnarāya with the approval of his minister Appāji. Other village officials entitled to receive *mēra* (*āyamēragāṇḍru*), besides the Reddi and Karaṇam mentioned above, are stated to be the village priest (*purōhita*), the artisan, the mason, the shroff (*surābu*), *talāri* (the village messenger), the potter, the washerman, the barber, and the village servants (*māḍiga* and *veṭṭi-māla*, also called *bārika* and *chākari*). The *talāris*, who had frequently to carry news to and from the authorities, received additional *ināms* with the consent of the other village officials. Those vested with the right of policing the village also enjoyed special grants inasmuch as they had to “make good the loss of any property within the limits of the village boundary.” Small thefts or pilferings, however, in private fields within the village, were to be accounted for by the *talāri*. To the list of village officials specified above, other inscriptions add the *nambi* who performed the worship in village temples. A dispute between the *Karnams* and the *agrahārikas* of Avuḍūru arose in the matter of an inconvenient situation of *inām*-lands (No. 11 of Appendix A). It was equitably settled by Anugonda Veṅgalappa who classified the lands into “good, bad and medium” and redistributed them. No. 12 of the same Appendix is a charter granted under peculiar circumstances to a certain Kanumanūri Raṅgāchārya for “casting out the *munīśvara* of Vandavāśi forest, from the gods Ekāmbreśvara and Varadarāja of Kāñchī who had been possessed of him!” The chiefs of Kāñchī seeing that the glory of the gods had much diminished during processions, sent for Raṅgāchārya who ordered a charmed cocoanut to hunt out and punish the evil *munīśvara* that was the cause of the discomfiture of these gods. The gift conferred on Raṅgāchārya for this meritorious act was the privilege of collecting certain fees in villages and towns from the weavers and shepherds, throughout the fifty-six countries which made up India. The Baḍugulavāru and the Palinātivāru quarrelled among themselves about the *birudas* to be carried during festal processions. The case was submitted to the Vaishnavas, Vodayas, elders and the merchants of Kāñchī, for decision (No. 13 of Appendix A). They granted, on the authority of a previous document on stone, a very long list of privileges including that of *kunīkumavasantam*, to the Baḍugulavāru, though this did not please the other party. It is not stated who the Baḍugulavāru were, but it is inferred from a subsidiary grant which refers to a similar dispute at Donakoṇḍa-*tīrtha* that they must have been shepherds of the Yādava race “who refused to accept the theory of pollution in the matter of the food to eat and the clothes to wear.” The Kanarese and Telugu shepherds of the Chingleput district are, I am informed, still called *Vaḍugans*.

12. A large number of lead and copper coins discovered by Mr. Rea at Peddamudiyam and Amarāvati during his last excavations in those places, were sent to me for identification. Of these many were found to be completely worn out having neither legends nor symbols on them; and many others, again, bore Muhammadan legends which I was not able to read. I returned the whole collection to Mr. Rea identifying from among the coins sent to me a good number of Āndhra specimens some of which were of a rare type.

13. The 26 Tamil inscriptions from Ceylon (Nos. 594 to 619 of Appendix B), about which I spoke in Part I, paragraph 15, of my last report, have since been



transcribed and examined. With the kind permission of Mr. Bell I include, in my account of the Chōlas in Part II below, a few extracts which may be of historical interest. Such of these as have been already noticed in previous reports, either from the squeezes, eye copies or photographs supplied by Mr. Bell, have not been reviewed.

# OFFICE LIBRARY.

14. The following additions were made to the Office Library during the year under review :—

Indian Antiquary, Volume XL (Index Part).

Do. Volume XLI (March to December 1912).

Do. Volume XLII (January 1913).

The Journal of Indian Art and Industry, Nos. 117 to 120.

Annual Report of the Archæological Survey for 1911-1912, Southern Circle.

Do. do. Eastern "

Do. do. Frontier "

Do. do. Western "

Do. do. Burma "

Annual Progress Report of the Superintendent, Muhammadan and British Monuments, 1912.

Travancore Archæological Series, Nos. XII to XVI.

Epigraphia Indica, Volumes III to IX.

Do. Volume X (Part VII).

Do. Volume XI (Parts II and III).

A descriptive catalogue of the Sanskrit manuscripts by Professor Rangacharya, Volumes XII to XV.

A descriptive catalogue of the Tamil manuscripts by the same.

Do. Sanskrit manuscripts by Hrishikesa Sastri.

Classified catalogue of the Library of the Director-General of Archæology—Supplement II.

Annual Report of the Director-General of the Archæological Survey of India for 1908-09, Part II.

Do. do. do. for 1909-10, Part I.

Ruins of Desert Cathay, Volumes I and II—Sir Aurel Stein.

Visvakarma (Parts I and II)—Ananda K. Coomaraswamy.

Indian Chronography—Sewell.

Orientalische Bibliographæ, Volume XXIII-XXIV (for 1909-10), Part I.

Ancient India—Krishnaswami Aiyangar.

Calendar of Commissioner for Government Examinations.

The Indian Review, Volume XIII, Nos. 5 to 12.

Do. Volume XIV, Nos. 1 to 3.

South-Indian Inscriptions, Volumes I, II (Parts I to III) and III (Parts I and II).

List of villages in the districts of :—

Anantapur, Bellary, Chingleput, Chittoor, Cuddapah, Godavari, Guntur, Kistna, Kurnool, Madura, Malabar, Nellore, Nilgiris, North Arcot, Ramnad, Salem, South Canara, Tinnevely and Trichinopoly.

15. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1912-13 :—

	RS.	A.	P.
Assistant Archæological Superintendent .. .. .	4,575	0	0
Establishment .. .. .	6,593	7	5
Assistant Superintendent's travelling .. .. .	250	6	0
Establishment travelling .. .. .	2,000	10	11
Contingencies .. .. .	1,790	12	6
Famine Batta .. .. .	141	10	6
Total .. .. .	15,351	15	4



16. Inscriptions copied at the following places are registered in Appendices B and C:—

I. *Anantapur district*—

(a) **Hindupur** (tāluka)—

Michagānipalle †, Chaulūru † Hindupūr, Kirikera †, Kotnūru †, Lepakshu † and Mānēpalle.

(b) **Kalyandrug**—

Erādukera, Kambadūru and Mulakalēdu†.

(c) **Penukonda**—

Penukonda †.

II. *Chingleput district*—

(a) **Chingleput** (tāluka)—

Māvalivaram †, Nerumbūr and Pērambākkam.

(b) **Conjeeveram**—

Āriyam bākkam \*, Niravalūr \* and Śivāṅkūdal.

(c) **Madurantakam**—

nattam †, Neḍumaram and Paramēśvaramaṅgalam

(d) **Ponneri**—

Kāttūr and Tiruveḷavāyil.

(e) **Saidapet**—

Tirunirmalai † and Tiruvorriyūr.

III. *Chittoor district*—

(a) **Madanapalle** (tāluka)—

Bāsinikōṇḍa †.

(b) **Palamner**—

Ēdūru \*, Kalakāttūr † and Kūrmāyi.

(c) **Karvetinagar** (zemindāri)—

Padmāpuram \*.

(d) **Punganur** (zemindāri)—

Āvulapalle, Bhīmagānipalle, Chalamāṅgala, Guttapalle, Karshaṇapalle, Kilapaṭṭa, Mōdugalapalle, Pūjagānipalle \*, Sōmala and Uppunelli \*.

IV. *North Arcot district*—

(a) **Arni** (Jāghir)—

Dēvikāpuram.

(b) **Cheygar** (tāluka)—

Attu Elanīrkunnam† and Kuraṅganimuttam.

(c) **Polur**—

Kōvilūr (Javadis) and Virālūr†.

(d) **Vellore**—

Śōlapuram †.

(e) **Wandiwash**—

Marudādu.

V. *Tanjore district*—

(a) **Mannargudi** (tāluka)—

Kōttūr†.

(b) **Mayavaram**—

Vāluvūr.

(c) **Nannilam**—

Tiruchcheṅgāttāṅgudi †.

(d) **Papanasam**—

Tiruppālatturai.

(e) **Tirutturaippundi**—

Tirutturaippūṇḍi †.

VI. *Trichinopoly district*—

(a) **Kulittalai** (tāluka)—

Śivāyam †.

(b) **Namakkal**—

Kārgudi, Kunnamalai, Naṅjai Eḍayār and Pāṇḍamaṅgalam \*

(c) **Perambalur**—

Ādutturai, Arumbāvūr, Lāḍapuram \*, Perambalūr †, Ūttattūr and Veṅganūr.

(a) Places marked thus (\*) were examined but contained no inscriptions.

(b) Places marked thus (†) were examined, though not included in the programme submitted with the last Annual Report. They were brought to the notice of this office subsequently.

## VII. Coorg—

Anjanagiri, Bhāgamandala, Biliūr, Hosahalli, Kōtūr, Mālambi, Mercara, Mullūr, Nandigunda, Niduta, Pālūr, Peggūr and Yaḍūr.

PROGRAMME of tour of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the field season of 1913-14.

Number.	Name of village.	District.	Nature of Archaeological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions by the Archaeological Superintendent or other officers.</i>			
1	Āttūr .. .. .	Salem .. .. .	Śiva temple with inscriptions.
2	Bodugulo .. .. .	Ganjam .. .. .	Inscription on a stone in the Boirani-Kallikote road.
3	Cannanore .. .. .	Malabar .. .. .	Inscription on an old Dutch tomb stone.
4	Chidambaram .. .. .	South Arcot .. .. .	A number of inscriptions not copied in previous years.
5	Conjeeveram .. .. .	Chingleput .. .. .	Pallava-Grantha inscriptions in the Kailasanatha temple for reproduction in the <i>Epigraphia Indica</i> . Other inscriptions not copied in previous years have also to be secured.
6	Frumbār .. .. .	South Arcot .. .. .	Inscriptions in the Śiva temple.
7	Gurbbham .. .. .	Vizagapatam .. .. .	
8	Garukipalle .. .. .	Do. .. .. .	Cave temple.
9	Janti Agraharam .. .. .	Do. .. .. .	Jaina temples.
10	Kalpatti .. .. .	Malabar .. .. .	Reported to contain inscriptions.
11	Kamarasavalli .. .. .	Trichinopoly .. .. .	Tamil and Grantha inscriptions in the temple.
12	Karielkulam .. .. .	Ramnad .. .. .	Cave temple.
13	Koilāngulam .. .. .	Madura .. .. .	Stone inscriptions.
14	Kokkarayanpet .. .. .	Salem .. .. .	Reported to contain inscriptions.
15	Kollegal .. .. .	Coimbatore .. .. .	A ruined Śiva temple called Doddapadēvara with inscriptions.
16	Kottagndi .. .. .	Madura .. .. .	Inscription on stone pillars.
17	Kōvilūr .. .. .	Salem .. .. .	A ruined temple with inscriptions.
18	Lalapet .. .. .	South Arcot .. .. .	Eight inscribed stones in the Executive Engineer's Inspection Bungalow.
19	Lōtugedda .. .. .	Vizagapatam .. .. .	Reported to contain inscriptions.
20	Orakadam .. .. .	Chingleput .. .. .	Old inscriptions on the rocks near the temple.
21	Periyapalaiyam .. .. .	Do. .. .. .	Inscriptions in the temple.
22	Puttūr .. .. .	Trichinopoly .. .. .	Inscription in archaic characters on Chōlampārai rock.
23	Śōvalputti .. .. .	Ramnad .. .. .	Stone inscriptions.
24	Ngundalai .. .. .	Tinnevely .. .. .	Inscriptions in the temple.
25	Tirunavuganpāḍi .. .. .	Coimbatore .. .. .	To copy inscriptions not secured in previous years.
26	Tirupanandā .. .. .	Tanjore .. .. .	Tamil and Grantha inscriptions.
27	Tiruvaiyavūr .. .. .	Do. .. .. .	Inscriptions in the temple.
28	Tiruvakulam .. .. .	South Arcot .. .. .	Inscriptions in the Śiva temple.
29	Trichinopoly .. .. .	Trichinopoly .. .. .	Grantha inscriptions near the ancient and Pallava inscriptions in the Upper Cave (for reproduction).

*B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.*

1	Argalur .. .. .	Salem .. .. .
2	Bukkayapalle .. .. .	Cuddapah .. .. .
3	Charamballi .. .. .	Coimbatore .. .. .
4	Errapalle .. .. .	Cuddapah .. .. .
5	Etappūr .. .. .	Salem .. .. .
6	Malayānūr .. .. .	South Arcot .. .. .
7	Nelapalle .. .. .	Chittoor .. .. .
8	Puttūr .. .. .	Madura .. .. .
9	Śaṅkaranainarkōvil .. .. .	Tinnevely .. .. .
10	Sheruvēderi .. .. .	Do. .. .. .
11	Tadavūr .. .. .	Salem .. .. .
12	Tiruchoholai .. .. .	Ramnad .. .. .
13	Tiruvāḍṅai .. .. .	Do. .. .. .
14	Toludūr .. .. .	South Arcot .. .. .
15	Vayirapuram .. .. .	Do. .. .. .
16	Padukkōṭṭai Estate .. .. .	Do. .. .. .

*C.—Detailed survey for inscriptions, talukadār.*

Bellary district—Bellary taluk.

Tinnevely district—Ambasamudram taluk.

# APPENDIX.

## A.—List of copper-plates examined during 1912-13.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	A. H. A. Todd, Esq., I.O.S., Special Settlement Officer, Party No. III, Madanapalle.	Vijayanagara	Tirumala-Maharaya (i.e. Tirumala I).	Śaka 1493, Prajapati, Magha, su. di. 12.	Sanskrit (Nagari).	Returned to Mr. Todd.	To be published in the <i>Ep. Ind.</i>	Records the grant of Penunguluru surnamed Yellamarajendrasamudra, to Brahmanas at the request of Tirumalaraja, one of the chiefs of the Maṭṭa family which claimed Chola origin.
2	E. B. Elwin, Esq., I.O.S., Collector of Godavari.	....	Śingaya-Nayana .. ..	Śaka 1290, Śravana, solar eclipse.	Sanskrit (Telugu).	To be returned to the Collector.	Do.	Registers the grant of the village Akhalapūṇḍi surnamed Mummaḍi-Singavaram to a certain Parahitacharya.
3	M.R.By. J. Ramayya Pantulu, Madras.	Eastern Chalukya.	Gupaga-Vijayaditya III ..	Uttarayana (Winter Solstice).	Do.	To be returned to Mr. Ramayya Pantulu.	Do. By Professor Hultzsch.	Gift of the village Uruvuturu evidently situated in Gudrahara-vishaya, to fourteen Brahmanas.
4	M.R.By. G. Ramadas Pantulu, Visagapatam.	Eastern Ganga	Maharaja Devendravarman, son of Guṇapava.	Kalingaṅka Era 195, Śravana su. di. 5, Dakshinayana (Summer Solstice).	Do.	Returned to Mr. Ramadas Pantulu.	Do. By Mr. Ramadas Pantulu.	Gift of land in the village Siddharthaka to a Brahmana named Tamparasarma-Jikhi-ta, a resident of Eraṇḍapalli.
5	M.R.By. G. V. Appa Rao Pantulu, Vizianagarim.	Eastern Chalukya.	Ammaraja II (Vijayaditya VI).	Uttarayana (Winter Solstice).	Do.	To be returned to Mr. Appa Rao Pantulu.	Do. By Professor Hultzsch.	Gift of land at Nammuru in Guḍla-Kaṇḍe-puṇḍi-vishaya, to a certain Vishnuśarma.
6	The Monegar of Danḍapalle village.	Vijayanagara	Vijayabūpati .. ..	Śaka 1332, Vikṛiti, Bhādrapada, su. di. 11, Monday, Śravana, Lakṣmi-Narayana yōga.	Sanskrit and Kanarese (Nagari).	To be returned to the Monegar.	Do. By Mr. G. Venkoba Rao.	Registers that the king founded a village called Kriyāśaktipura near Danḍapalli in Huli-nadu of the Mulvāgila-rājya and presented it to a certain Kṛishṇa-Paṇḍita. The latter in his turn, made a gift of the village to Brahmanas.
7	The Tahsildar of Rayadrug ..	Do.	Virapataja-Kṛishṇaraya ..	Śaka 1446, Tārana, Vaisākha, su. di. 15.	Do.	To be returned to the Tahsildar.	....	Gift of the village of Poyalabanda, alias Kṛishṇarayapura, in [Ku]ruba-Sivaraṣṭma which was a district of Nidugalladurga-rājya, to a certain Nṛsiṃhādharin.
8	The Tahsildar of Harpanahalli.	Sanskrit (Nagari).	Tribhuvanamalla Vikramaditya VI.	Chalukya-Vikrama year 12, Prabhaṇa (= A.D. 1087-88) and Chalukya-Vikrama year 48, Sobhākrit (= A.D. 1123-24).	Sanskrit (Nagari).	Do.	To be published in the <i>Ep. Ind.</i> , by Dr. Fleet, London.	Registers grants of the villages of Nirugunda (in Vikkiga seventy, a district of Kokali 500), Sapava and Kṛishṇapallika, to certain Brahmanas of the Dravida-dēsa, and of the village Adityapallika to the god Bhīmeśvaradeva at Sapava.

A.— List of copper-plates examined during 1912-13—*cont.*

No	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
9	C. F. Brackenbury, Esq., I.C.S., Special Settlement Officer, Party No. III, Madanapalle.	Vijayanagara	Virapratāpa Krishnadevarāya	Śaka 1498, Dha- tri, Magha, sa. di. 10.	Telugu ..	To be returned to the Special Settlement Officer.	....	Krishnaraya's rule never extended so far. Registers that Yadava Narasimharāja, Hamalingasohari, Kanapali, Poddavi Nayudu and Chinadevi Nayudu, Kaipa Somayajulu and Nala-Venkatereddi of Kasanuru paid their homage to the king with 50 <i>vardhas</i> and received certain offices and service-inams in the village of I.Omada. The inscription specifies the <i>mirdā</i> , <i>mēra</i> and other income due to the servants of that village.
10	Do	Do.	Yara-Timmarāja, brother-in- law of Mahadevarāya, ruling at Vijayanagara.	Śaka 5 [8] 9 [0], Śarvati (wrong), Vaiśakha, su. di. 15.	Do. ..	Do.	....	The king is, perhaps, to be identified with Tirumala I., brother of the famous Hama- raja (Hemraj). Registers that two Reddis came from the sea-side (country), with their cattle and children to the village Kavula- kollu and got permission to construct a village near the hill, by Yara-Timmarāja who was then governing Ghandikōṭa. Its boundaries were defined and service-inams settled. The grant was written by Teliki Bala-Batuḍa.
11	Do.	....	....	Śaka 1508, Vyaya, Vaiśakha, su. di. 15, Monday, lunar eclipse.	Do.	Do.	....	Records that Anugonda Veṅṅalappa settled a dispute which arose about the distri- bution of service-inam lands in the village Avuḍūru, between the <i>agrahārikas</i> and the <i>karanams</i> .
12	Do.	....	...	Śaka 1533, Virōdhi, Vaiśakha, su. di. 10.	Do. ..	Do.	....	The ear festivals at Conjeeveram of the gods Ekāmreśvara and Varadarāja were attended by several chiefs including an officer of Karsadu Anarvadikānu-Nayappu (i.e., Hazrat Anvarudin Khān Saheb?). They found on that occasion that some- thing was wrong with the divine glory of the images. The cause of this not being known they consulted one Kanumanuru Rangachariu. The latter by his magical powers put things right and got from the chiefs the privilege of collecting certain specified annuities from different classes of people living in the 56 countries.



A.—List of copper-plates examined during 1912-13—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language.	Disposal of the original.	Where and by whom to be published.	Remarks.
13	O. F. Brackenbury, Esq., I.C.S., Special Settlement Officer, Party No. III, Madanapalle.	...	....	Śaka 1464, Krōdhana (wrong) Bhadrapada, su. di. 10, Thursday and Śaka 1482, Pramōdūta (Pramōda), Māgha, <i>ba. di.</i> 14.	Telugu ..	To be returned to the Special Settlement Officer.	....	This is a document which professes to settle certain disputes between Baḍugulavaru and Paṇināṣi-virulu, in the matter of paraphernalia used during public processions. The judges, evidently, were the Śaivas, Vaiśhnavas and other great men of Conjeeveram.
14	Do.	....	....	Śaka 1288, Jaya (wrong), Mārgaśīra, <i>ba. di.</i> 10.	Do. ..	Do.	....	The boundaries of the village Kaṣunṇu which was a surname of Tiruveṅkaṇallūr in Gutti-raḷya, are first described. Then follow details of <i>māra</i> , <i>mīrās</i> and other service-inams granted to village servants. This record pretends to belong to the reign of Praudnadēva-Mahārāya (Śaka 1371 to 1387). Incomplete. The genealogy of the Karpāṭa kings with which the inscription begins, is identical with that given in the Kaḷḷakūṣi grant of Raṅga VI, as far as Venkṭa II. The seal bears the legend <i>śrī-Venkṭaśa</i> .
15	The Tahsildar of Hindupur ..	Vijayanagara	Raṅga VI. .. ..	Lost .. ..	Sanskrit (Nagari).	To be returned to the Tahsildar.	....	A plain forgery which pretends to be dated in the reign of Vijaya-Bhṛṅgurāya (Śaka 1331 to 1344). Registers the advent of a number of <i>gaundās</i> from Nagara-dīma with their carts ( <i>i.e.</i> , baggage?). to settle in the country ruled by Somaśaṅkara-Nayakū of Raṭnagiri. Three new villages were founded and village officers appointed. Also mentions Maḷikabharāma-varāha ( <i>i.e.</i> , pagoda issued by the Golconda king Maḷik Ibrahim).
16	Do. ..	....	....	Śaka 1109, Jaya (wrong), Āśvīja, su. di. 10.	Telugu ..	Do.	....	

B.—Stone inscriptions copied in 1912 (continued from last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
98	On the south wall of the central shrine in the Adhiparivara temple at Tiruvorriyur.	Chola .. ..	Tribhuvanachakravartin Rajadhirajadeva (II).	3rd year ..	Tamil .. ..	Gift of 90 sheep for a lamp to the temple of Tiruvorriyur-Udaiyar at Tiruvorriyur, a village in Pulai-kottam, which was a sub-division of Jayangondasola mandalam, by Valluikkilāṇ Madavan Padampakka-Nayakan <i>alias</i> Tiruchohirambala-Mavendavelāṇ, a native of Kadappakkam.
99	On the same wall .. .. .	Do. .. ..	Tribhuvanachakravartin Rajarajadeva (III)	27th year, Dhanu, <i>do. di.</i> 2, Wednesday, Purnapūṣam (= Wed. 10 Decr. 1242).	Do. .. ..	Gift of 32 cows, a bull and a lamp-stand by a native of Anangur in Panaiyur-nadu, a sub-division of Nadavu-nadu <i>alias</i> Rajaraja-velanadu. The donor was evidently residing at Kongur Villipakkam which was a sub-division of Ambattar-nadu in the district of Pulai-kottam <i>alias</i> Vikkiramasaola-velanadu in Jayangondasola-mandalam.
100	Do. .. .. .	Do. .. ..	Tribhuvanachakravartin Rajadhirajadeva (II).	10th year ..	Do. .. ..	Gift of 12 buffaloes for a lamp by Kaliyan Tagdai-Tirunattapperumal <i>alias</i> Vikkiramasaola-Paduvurnadaiyaṇ, to the same temple. He is stated to have been the officer in charge of the <i>tiruvollaik-kaval</i> of the temple at Tiru[ <i>v</i> ]orriyur.
101	Do. .. .. .	Do. .. ..	Tribhuvanachakravartin Rajadhirajadeva (II).	4th „ ..	Do. .. ..	Gift of 32 cows for a perpetual lamp by one of the servants of the temple doing the duty called <i>kālum-piḍārum</i> (?).
102	Do. .. .. .	Do. .. ..	Rajakēsarivarman <i>alias</i> Udaiyar śrī-Rajadhirajadeva (I).	2[8]th year and 134th day.	Do. .. ..	Registers a sale of land by certain members of the assembly of Maṇali <i>alias</i> Singavishnu-chaturvedimaṅgalam a <i>dēvadāna</i> village of the temple of Tiruvorriyur-Udaiyar situated in Pulai-nadu a sub-division of Pulai-kottam which was a district of Jayangondasola-mandalam, to the military officer ( <i>saṅḍandyagam</i> ) Parantakamarayan <i>alias</i> Rajadhiraja-Nilagaṅgaraiyar, a resident of Sattimaṅgalam in Inṇambar-nadu which was a sub-division of Rajendrasinga-velanadu, a district of Sola-mandalam.
103	Do. .. .. .	Do. .. ..	Do. do.	26th year ..	Do. .. ..	Registers an enquiry into temple affairs by the officers ( <i>adhikāri</i> ) Valavan-Mavendavelār and Vikkiramasinga-Mavendavelār, held in the <i>maṇḍapa</i> of the temple, called <i>Maṇṇaikonda-sōḷaṇ</i> .
104	Do. .. .. .	Do. .. ..	Parakēsarivarman <i>alias</i> Udaiyar śrī-Rajendra-Choladeva (I).	31st „ ..	Do. .. ..	Gift of 150 <i>kāṣu</i> by Chaturānana-Paṇḍita of Tiruvorriyur for bathing the god Mahadeva of that place with clarified butter on the birthday festival of the king which fell on the <i>nakṣatra</i> Tiruvādirai in the month of Mārgaḷi.
105	Do. .. .. .	Do. .. ..	Do. do.	[82]nd „ ..	Do. .. ..	

B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
106	On the west wall of the same shrine ..	Chōla ..	Tribhuvanaachakravartin Rajarajadeva (III).	18th year, Karkātaka 9th day, Wednesday, Makha and dvitīya.	Tamil ..	Gift of 90 ewes, a ram and a lamp-stand by Sambuvarāyan Ajāgiyāsīyan, son of Sambuvarāyan Pallavarāṇḍar.
107	On the same wall .. ..	Do. ..	Tribhuvanaachakravartin Rajadhirajadeva (I?).	6th year ..	Do. ..	Unfinished. Gift of 32 cows for a lamp by a certain Periyānāyan <i>alias</i> Maṇikkavaśagan, one of the devotees doing service in the temple of Tiruvorriyūr-Uḍaiyar.
108	Do. .. ..	Do. ..	Tribhuvanaachakravartin Virarajendra-Chōladeva (i.e. Kulottunga III).	9th ,, Karkātaka, <i>su. di.</i> 18, Friday, Reveti.	Do. ..	Gift of 300 cows (called) <i>Aśāṅgādaṅḍaṅ-suraḍhi</i> for providing <i>paṇḍhagavya</i> , to the temple of Tiruvorriyūr-uḍaiya-Nāyanar, in Pūjal-kōttam <i>alias</i> Vikkīramasōla-vaṇaṇḍu which was a district of Jayāṅḡaśōla-maṇḍalam, by Kulōttuṅgasōla-Paiyārṇaḍaiyaṇ Vāḷaiyamajāgiyaṇ Orri-araśan.
109	Do. .. ..	Do. ..	Tribhuvanaachakravartin Rajarajadeva (III).	8th year ..	Do. ..	Gift of money for offerings to the god Kāraṇai-Viṭṭakadeva, on the day of Tiruvāḍirai in the month of Mārgaṣī, by a native of Pālūr in Damar-kōttam, a sub-division of Jayāṅḡaśōla-maṇḍalam. The money was deposited with the inhabitants of Igupaiyūr, a <i>dēvadāna</i> village of the temple.
110	Do. .. ..	Pāṇḍya..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pāṇḍyadeva (III).	13th ,, Simha, <i>su. di.</i> 3, Friday, Uttirāṇḍi.	Do. ..	Registers an agreement by which the residents of Palar-kōttam assigned the <i>poṇ-sari</i> collected both in the northern and southern divisions of Tiruvorriyūr for maintaining the <i>Vyākhyāna-maṇḍapa</i> and conducting other repairs in the temple.
111	Do. .. ..	Chōla ..	Rajakēsarivarman <i>alias</i> Chakravartin Kulōttuṅga-Chōladeva (I).	18th year ..	Do. ..	Gift of 90 sheep for a lamp by Śōḷaṇḍōṇḍaiyaḷ <i>alias</i> Kaḍavaṇ-Mahadevi, queen of Chakravartin Kulōttuṅga-Chōladeva, to the temple of Tiruvorriyūr-Uḍaiyar in Pūjal-nāḍu, a sub-division of Rajendra-sōla-vaṇaṇḍu in Jayāṅḡaśōla-maṇḍalam.
112	Do. .. ..	Do. ..	Rajakēsarivarman <i>alias</i> Tribhuvanaachakravartin Kulōttuṅga-Chōladeva (I).	37th ,, ..	Do. ..	Unfinished. Sale of land for conducting certain festivals in the temple, to the assembly of Maṇali <i>alias</i> Śiṅḡavishṇu-chaṭurvēdīmaṅḡalam by Pūḷlikōṇḍaṅ Rāmaḍevanar <i>alias</i> Irumāḍisōla-Muvendaveḷar, a native of Śīrāmūr in Vēṇḍai-ai-Vēḷur-kūṇṇam, a sub-division of Rajendraśōla-vaṇaṇḍu in Śōḷa-maṇḍalam. Pūjal-nāḍu is stated to have been a sub-division of Pūlar-kōttam <i>alias</i> Rajendraśōla-vaṇaṇḍu in Jayāṅḡaśōla-maṇḍalam.
113	Do. .. ..	Do. ..	Tribhuvanaachakravartin Rajarajadeva (III).	21st ,, ..	Do. ..	Provides for a flower-garland and offerings by Orri-araśan son of Paiyārṇaḍaiyaṇ Vāḷaiyamajāgiyaṇ, who is evidently identical with the donor mentioned in No. 108 above.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On the same wall .. .. .	Chōla .. ..	Tribhuvanachakravartin Kulōttuṅga-Chōladēva (III).	11th year ..	Tamil .. ..	Gift of 12 buffaloes (for a lamp) and a lamp-stand (shaped like himself) to Tiruvorriyār-Udaiyār, by Tiruvaramam-Udaiyār <i>alias</i> Daṁmaparipalan Rajadhirāja Malaiyarayan, son of Muṇaiyadaraiyan <i>alias</i> Kulōttuṅgaśōla-Malaiyarayan of Naduvilmalai Tirunēdumipai in Perumār-nādu, a sub-division of Maṇavil-kōttam. Records also the gift of 12 buffaloes (for a lamp), a similar lamp-stand and a silver bugle ( <i>kālam</i> ) to the goddess Aludaiya-Nachchiyār. The lamp-stands were called <i>Daṁmaparipalan</i> after the donor.
115	Do. .. .. .	Do. .. ..	Tribhuvanachakravartin Rājarājadēva (III)	26th year, Tula 23rd day, Śa. di. 14, Śvati, Sunday.	Do. .. ..	Gift of 32 cows, a bull and a lamp-stand of two flats, by a resident of Veḷūr which was a <i>dēva-dāpa</i> village of the temple.
116	Do. .. .. .	Do. .. ..	Do. do.	[3]rd year ..	Do. .. ..	Gift of 32 cows for a lamp by one of the worshippers ( <i>dēvakarmīn</i> ) of the temple, named Śūryadēvan <i>alias</i> Vyākaraṇadāna-Bbatṭa.
117	On the north wall of the same shrine ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpāladēva.	10th year, Kaṇṇi, Śa. di. 5, Saturday, Pūṣam.	Do. .. ..	Gift of 90 ewes and two rams for a lamp, by Perumāḷ-Nachchi senior queen of prince ( <i>pūḷaiyār</i> ) Pañchanedivāṇan Nilagaṅgaraiyār.
118	On the same wall .. .. .	Chōla .. ..	Rājakesarivarman <i>alias</i> Tribhuvanachakravartin Kulōttuṅga-Chōladēva (I).	35rd year ..	Do. .. ..	Gift of 90 sheep for a lamp to the temple of Tiruvorriyār-Udaiyār at Tiruvorriyār in Pūḷal-nādu, a sub-division of Rājendraśōla-vaḷanādu in Janyā-gonḍaśōla-maṇḍalam, by Śeyyaṅ Orrikonḍān son of Orriṣeyyaṅ <i>alias</i> Śōlavallava-Muvendaveḷan, a native of Ilanagar in Puṇāṅgarambai-nādu, a district of Śōla-maṇḍalam.
119	Do. .. .. .	Do. .. ..	Rājakesarivarman <i>alias</i> Chakravartin Kulōttuṅga-Chōladēva (I).	30t ..	Do. .. ..	Gift of 90 sheep for a lamp by Māvamudalā Jñānamūrtti Paṇḍitaṅ <i>alias</i> Madurāntaka-Brahmadhirājan of Vata-gōtra, a native of Nālūr and the commandant of forces ( <i>sēnāpati</i> ) of Chakravartin Kulōttuṅga-Chōladēva.
120	Do. .. .. .	Do. .. ..	Tribhuvanachakravartin Tribhuvanaviradēva, 'who was pleased to perform the anointment of heroes and the anointment of victors', ( <i>i.e.</i> , Kulōttuṅga-Chōla III).	26th ..	Do. .. ..	Gift of the village Kulappakkam <i>alias</i> Śivapāda-śekharaṇallūr in Puliūr-kōttam <i>alias</i> Kulōttuṅga-śōla-vaḷanādu and of gold ornaments to the god Vyākaraṇadāna-Perumāḷ and his consort, at the request of a certain female mendicant called Tiruvorriyār-ammai. The king is here referred to as Ulaguyyānāyaṇār.
121	Do. .. .. .	Do. .. ..	Jayadhara ( <i>i.e.</i> Kulōttuṅga I.) .. ..	30th ..	Grantha ..	Gift of a lamp to the god Śiva at Āḍhipura by Jñānamūrtti <i>alias</i> Madhurāntaka, perhaps identical with the military officer mentioned in No. 119 above. Published in <i>Ep. Ind.</i> Vol. V., p. 206.



B.—Stone inscriptions copied in 1912—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
122	On the same wall .. .. .	Chōla .. ..	Tribhuvanachakravartin Rajarajadeva (III).	19th year, Sirkha, <i>su. di. 3</i> , Uttirattadi, Sunday.	Tamil .. ..	Gift of five women and their descendants for husking paddy in the temple, by Vayalarkilavan Tiruvēgambam-Uḍaiyāṅ Śendamaraiḥkēppan <i>alias</i> Vayiradarayan, a native of Viruganpakkam <i>alias</i> Seppinallūr in Perai-nāḍu, a sub-division of Puliyūr-kōttam <i>alias</i> Kulottungaśōla-vaḷanāḍu which was a district of Jayahondasōla-maṇḍalam.
123	Do. .. .. .	Do. .. ..	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarajadeva (II).	[2]7th year ..	Do. .. ..	Gift of 96 cows for 3 lamps by Kulottungaśōla-mahipāla, son of Arar-nādālvāṇ, a native of Eyalārnilai Āmūr <i>alias</i> Choleṇdraśiṅganallūrpaḷḷi in Paḷiyūr-kōttam a sub-division of Vikkiramashōla-vaḷanāḍu in Jayahondasōla-maṇḍalam.
124	Do. .. .. .	Do. .. ..	Rajakesarivarman <i>alias</i> Chakravartin Kulottunga-Choladeva (I).	37th .. ..	Do. .. ..	Gift of a lamp and 90 sheep by a native of the Chōla country named Araiyan Rājendrasōḷaṅ <i>alias</i> Rājasekhara-Māṇḍaveḷaṅ.
125	Do. .. .. .	Do. .. ..	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Ulaguyyavanda-Perumāḷ ( <i>i.e.</i> Kulottunga III).	3rd .. ..	Do. .. ..	Unfinished. Refers to a certain Puḷaḷvānaiyan of Karuvili in Milalai-kurram in Paṇḍi-nāḍu, who received from the king, while the latter was encamped at that place, the chiefship of Poṇmāru in Kalavay-nāḍu, a sub-division of Puliyūr-kōttam in Jayahondasōla-maṇḍalam, which was a division of Toṇḍai-maṇḍalam.
126	On the south base of the same shrine ..	....	....	....	Grantha ..	Records that the <i>vimāna</i> ( <i>i.e.</i> the central shrine) was built by the architect Ravi <i>alias</i> Virā-Chōla at the bidding of Chaturānana and under the auspices of Rājendra-(Chōla I), son of Rājarāja.
127	On the same base .. .. .	Chōla .. ..	Uḍaiyār Śrī-Rājādhirajadeva (I) .. ..	[9] * rd year ..	Tamil .. ..	Sale of land by the residents of Vēḷabharup(a)ḍi to the Brāhmaṇa lady, Ariyavammai, wife of Trābhakara-Bhaṭṭa of Morkaḷapura in Ārya-dēśa, for the purpose of feeding the Mahēśvaras in Rājendrasōḷaṅ which was evidently a <i>maṭha</i> built by her in the temple.
128	On the west base of the same shrine ..	Do. .. ..	[Virarājendradeva I] .. .. .	Lost .. ..	Do. .. ..	Partly built in. Records that some waste land in Śingaviśṇu-chaturvēdimāṇḍalam was reclaimed by the order of the king and being named Virarājendravilāgam after the king, its produce was utilized for services in the temple.
129	On the same base .. .. .	Do. .. ..	[Rājakesarivarman <i>alias</i> Uḍaiyār Śrī-Rājādhirajadeva (I).	[3] 8th year ..	Do. .. ..	Sale of land by the assembly of Kurattar in Ambattur-nāḍu, a sub-division of Puḷaḷ-kōttam for conducting the daily services in the temple of Tiruvorriyūr-Uḍaiyār Karaṇai-Viṭaṅkadevar. Tiruvallivāyal is stated to have been a village in Tuḍamūṇi-nāḍu, a sub-division of Puliyūr-kōttam.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
180	On the same base .. .. .	Chola .. ..	Rājakesarivarman <i>alias</i> Kulottunga-Chōlādēva (I).	7th year and 290th day.	Tamil .. ..	Registers that Kulamujar Eraṇ Kuttanar <i>alias</i> Rājara- ja-Mūvendavēlar, an officer ( <i>adhikari</i> ) of the king held an enquiry into temple affairs in the <i>maṇḍapa</i> called <i>Rājarājan</i> (within the temple) and assigned some money for the service called <i>Vīraśāṇḍraṇ- tiruṣṣaḷi-ēluchohi</i> .
181	On the west and south bases of the same shrine.	Do. .. ..	Rājakesarivarman <i>alias</i> Uḍaiyār Śrī-Rājendra-Chōlādēva (Kulottunga-Chōlādēva I).	2nd year ..	Do. .. ..	Gift of lands by purchase, by the military officer ( <i>sēnapati</i> ) Rājaraṇjan Paranjiparakkasanar <i>alias</i> Vīraśōla-lṅgavēlar, in order to conduct the service called [ <i>Tiruchchān</i> ] <i>dāḍal</i> of the god Karanai-Vīṭṭakadēvar. The lands were purchased in five different villages. Partly published in <i>South-Ind. Inscri.</i> Vol. III p. 182.
182	On the same bases .. .. .	Do. .. ..	Rājakesarivarman <i>alias</i> Uḍaiyār Śrī-Rājadhirājādēva (I).	31st ,, ..	Do. .. ..	Registers a sale of land by the assembly of the <i>brahmadēya</i> villages of Sundaraśōla- <i>chaturvēdimangalam</i> and Vagavannmahādēvi- <i>chaturvēdimangalam</i> . It was purchased by Nagalavvaichobanī <i>alias</i> Ariyammal wife of Prabhakara-Bhūṭṭa a resident of Megalapuram in the Ārya-dēsa and a devotee of the temple of Tiruvorriyatrudaiya-Mahādēva. The purchased land was given to the <i>maṭha</i> called <i>Rājendraśōlan</i> which was built by that lady. Records also other sales of land to the same lady and for the same purpose, by the residents of Enṇur in Navalur-naḍu which was a sub-division of Puḷar-kōṭṭam and by the merchants ( <i>nagarattār</i> ) of Tiruvorriyur in the years 31 and 27 of the same reign, respectively.
183	On the north base of the same shrine ..	Do. .. ..	Rājakesarivarman <i>alias</i> Uḍaiyār Śrī-Rājendra-Chōlādēva (Kulottunga-Chōlādēva I).	3rd ,, ..	Do. .. ..	Sale of land by the residents of Enṇur in Navalur-naḍu a sub-division of Puḷar-kōṭṭam for midday services in the temple and for feeding a Brahmana learned in the Vedas and a Śivayogin, the money being paid by the officer Adittan Tarpamporuḷar <i>alias</i> Madurātaka Mūvendavēlar a native of Aridaya-mangalam in Muḍichohōṇaḍu which was a sub-division of Kalyānapuragōṇḍaśōla-vaḷanaḍu.
184	On the same base .. .. .	Vijayanagara ..	Vīrapratapadēva-Mahārāya Krishnadēva-Mahārāya.	Śaka 4448, Bhava (wrong), Kārttika, 6th day, Thursday, &c. &c. . . .	Do. .. ..	Unfinished.
185	Do. .. .. .	Chola .. ..	Rājakesarivarman <i>alias</i> Uḍaiyār Śrī-Vīraśāṇḍradēva.	4th year ..	Do. .. ..	Sale of land by the residents of Elinūlai, a village in Paiyyur-kōṭṭam a sub-division of Jayagōṇḍaśōla-maṇḍalam, for the Rājendraśōlan- <i>maṭham</i> . The price money for the land was paid by Tiruvārāṇḍadēvan <i>alias</i> Mummudisōla-Brahmamārāyan a native of Vīraṇārāyan- <i>chaturvēdimangalam</i> which was a <i>ṣaṇṇiyūr</i> in Rājendraśōla-vaḷanaḍu of Śōla-maṇḍalam.

B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
136	On the same base .. .. .	Chōla ..	Rajakēsarivarman <i>alias</i> Virarajendradeva.	Uḍaiyār śri- 2nd year ..	Tamil ..	Apportionment of money paid by the weaver ( <i>śāliya</i> ) merchants residing in the quarter called Jayasīṅga-kulakalapperunderu in Tiruvorriyūr, for special services to be offered in the temple on the day of Āśleśha on which the king was born, as settled by the officer Jayasīṅgakulakala-Viḷupparaiyār of Kurugadi in Kīlār-kūṟṟam a sub-division of Nittavinōda-vaḷanādu in Śōla-maṇḍalam.
137	Do. .. .. .	Do. ..	Rajakēsarivarman <i>alias</i> Rajadhirajadeva (I).	Uḍaiyār śri- 28th .. ..	Do. ..	Gift of money for special offerings on the day following the festival of Paṅguṇi-Uttiram. The assembly of Kavaṇūr <i>alias</i> Kamalanārāyaṇa-ohaturvēdimaṅgalam received the amount, i.e., 30 <i>kāṣu</i> and agreed to pay as interest 75 <i>kalamas</i> of paddy every year for the expenses of that day.
138	On a pillar of the verandah round the same shrine.	Do. ..	Parakēsarivarman <i>alias</i> Rajendra-Chōladeva (I).	Uḍaiyār śri- 30th .. ..	Do. ..	Gift of 90 sheep for a lamp by Gaṅgaikondaśōḷan <i>alias</i> Uttamaśōḷamārāyaṇ of Tiruvārūr in Tiruvārūr-kūṟṟam which was a sub-division of Keśatri-yaśikhāmaṇi-vaḷanādu, for the merit of a certain Gaṇavadi Idanbaṇ <i>alias</i> Tannaimuniyar-ponḍir-gaṇḍa Viśaiyaraiaṇ who stabbed himself and died in (order to relieve) the distress of the donor. The record incidentally registers also another gift of 90 sheep for a lamp by Nimbadevi, wife of Indaladeva of Talaigrama in Virāṭa-dēśa.
139	On the second pillar in the same place	Do. ..	Do. do.	do. 28th .. ..	Do. ..	Gift of money, deposited on interest (in paddy) with the inhabitants of Iganaiyūr, for providing offerings every year on the festival of the first crop ( <i>puḍiyidu</i> ?) and made by Nakkaṇ Kōḍai <i>alias</i> Kañchi-pura-naṅgai, a maid-servant ( <i>maga</i> ?) of Tiruvēgam-bum-uḍaiya-Mahadeva of the city ( <i>nagara</i> ) of Kañchi-puram, in Eyīr-kōṭṭam a sub-division of Jayasīṅgaśōḷa-maṇḍalam.
140	On the third pillar in the same place ..	Do. ..	Do. do.	do. [29]th .. ..	Do. ..	Gift of money ( <i>tuḷai-nirai-pon</i> and <i>Madurāntakadēvaṇ-māḍai</i> ) for celebrating the festival of Mārgaḷi-Tiravādirai and for feeding three Brahmanas learned in the Vedas. The money was borrowed on interest (in paddy) by the merchants ( <i>naga-raṭṭār</i> ) of Tiruvorriyūr and by the residents of Mañjiyan-Karāṇai, a village in Karigaip্পerūr-nēdu, a sub-division of Puḷar-kōṭṭam.
141	On the fourth pillar in the same place ..	Do. ..	Do. do.	do. 29th .. ..	Do. ..	Gift of money ( <i>Rājardjaṇ-kāṣu</i> ) for feeding a Brahmana, by Kūṭṭaṇ Gaṇavadi the military officer of Gaṅgaikondaṇ <i>alias</i> Uttamaśōḷa-Mārāyaṇ who was also styled Śirudāṇam-Perudāṇam-Mārāyaṇ. The money was received by the merchants of Tiruvorriyūr on (interest, to be paid in paddy). Mentions also Āriyanmai and her money gift.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
142	On the fifth pillar in the same place ..	Chola ..	Rājakesarivarman <i>alias</i> Uḍaiyar śrī-Rājadhīrajadeva (I).	27th year ..	Tamil ..	Gift of money by the members of the assembly of Maṇali <i>alias</i> Siṅgavishṇu-chaturvedimangalam. The money was deposited on interest (in paddy) with the revenue accountant ( <i>puravavarittinai-kalattu-kapakkāṇ</i> ) of Śiruvappēḍu <i>alias</i> Munṇēdi-śōlanallūr, for conducting the festival called Mādi-Magam.
143	On the sixth pillar in the same place ..	Do. ..	Parakesarivarman <i>alias</i> Uḍaiyar śrī-Rājendra-deva.	3rd ..	Do. ..	Gift of 90 sheep for a lamp by Vēlala Madurantakan <i>alias</i> Tandanayakan Rājadhīraja-llāṅgoveḷaṅ of Nāḍar, a village in Tiraimūr-nāḍu which was a sub-division of Uyyakkonḍāṇ-vaḷanāḍu in Śōla-maṇḍalam.
144	On the seventh pillar in the same place ..	Do. ..	Rājakesarivarman <i>alias</i> Uḍaiyar śrī-Rājadhīrajadeva (I).	27th ..	Do. ..	The inscription stops with the introduction of the king beginning with <i>siṅgālēr taru</i> , etc.
145	On the eighth pillar in the same place ..	Do. ..	Rājakesarivarman <i>alias</i> Kulōttunga-Chōladeva (I).	10th ..	Do. ..	Gift of 12 milch cows for <i>pañchagavya</i> and lamps, by Aechchan Tiruchobirambalamuḍaiyān <i>alias</i> Gurukalarājer of Poppaṇṇi in Mīlālai-kūṇṇam, a district of Rājaraḷa-Pāndi-nāḍu.
146	On the ninth pillar in the same place ..	Do. ..	Parakesarivarman <i>alias</i> Uḍaiyar śrī-Rājendra-Chōladeva (I).	26th ..	Do. ..	Registers that the officer Rājendrasīṅga Māvendavēlar enquired into temple affairs in the hall called <i>Vakkāṇikkum-maṇḍupam</i> and fixed the details of service to be maintained from <i>kuyyadanḍam</i> and 'excess-paddy' collected from the servants of the temple and the tenants of the <i>dēvalldna</i> villages.
147	On the tenth pillar in the same place ..	Do. ..	Rājakesarivarman <i>alias</i> Uḍaiyar śrī-Rājadhīrajadeva (I).	31st ..	Do. ..	Gift of 95 sheep for a perpetual lamp to the temple of Tiruvorriyūr-uḍaiya-Mahādeva by Chaturāṇ-Chaturī, wife of Nāḡaṇ Peruṅgaḍaṇ and a dancing girl ( <i>dēvarāḍiyāl</i> ) (of the temple).
148	On the eleventh pillar in the same place..	Do. ..	Do. do.	2[9]th ..	Do. ..	Gift of paddy for offerings by certain Peruman Madurantakan <i>alias</i> Rājendrasōla-Venganattārayaṇ, for maintaining which he purchased land in Amūr <i>alias</i> Chōlendrasīṅganallūr in Paḷiyūr-kōttam.
149	On the twelfth pillar in the same place ..	Do. ..	Rājakesarivarman <i>alias</i> Uḍaiyar śrī-Vijayarājendradeva (Rājadhīraja I).	3[3]rd ..	Do. ..	Gift of 92 sheep for a lamp by a certain Sundarasōla-Pāṇḍya Vilupparaiyaṇ who was a servant of the temple ( <i>paṇimagaṇ</i> ) and a resident of Kañchiṇṇura in Eyil-nāḍu, a sub-division of Eyir-kōttam.
150	On the thirteenth pillar in the same place	Do. ..	Parakesarivarman <i>alias</i> Uḍaiyar śrī-Rājendra-deva.	6th ..	Do. ..	Contains only the historical introduction beginning with <i>tiru-maruvēiya iēṅṅōl</i> , etc., and the date.
151	On the fourteenth pillar in the same place	Do. ..	Rājakesarivarman <i>alias</i> Uḍaiyar śrī-Rājadhīrajadeva (I).	2[3]nd ..	Do. ..	Damaged at the beginning. Gift of money for providing every day, a bundle of grass for a cow and for other services.
152	On the fifteenth pillar in the same place..	Do. ..	Parakesarivarman <i>alias</i> Uḍaiyar śrī-Rājendradeva.	8th ..	Do. ..	Do. Gift of 90 sheep for a lamp by a native of Tirukkāṇa-Pēṇrūr in Tirukkāṇa-Pēṇrūr-nāḍu which was a sub-division of Rājaraḷa-Pāndi-nāḍu.



B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
153	On the sixteenth pillar in the same place	Chōla .. ..	Parakōsarivarman <i>alias</i> Uḍaiyar 6ri-Rajendra-Chōlādēva (I).	[2]6th year ..	Tamil .. ..	Records a sale of land by the residents of the <i>dēva</i> village Iḡaiyār to Sāttan Irāmādēviyar who is called the <i>unukkiyār</i> (maid servant?) of the king. The purpose of the sale was to maintain 12 <i>dēvarāḍiyār</i> in the temple, to serve (?) the goddess Gauri.
154	On the seventeenth pillar in the same place.	Do. .. ..	Rājakoṣarivarman <i>alias</i> Kulottuṅga-Chōlādēva (I).	7th year and 290th day.	Do. .. ..	Sale of land by the residents of Iḡaiyār to Śīraṣaṅ Guṇḍarādittan <i>alias</i> Irumūḍiśōla Viḷupparaiyan of Keṇṇamaṅḡalam in Tirunāraiyār-naḍu, a sub-division of Keṇṇatṛiyasikhaṇai-vaṇaṇaḍu which was a district of Śōla-maṇḡalam, for maintaining a watershed in the quarter called Saṅkarappaḍi <i>alias</i> Rājaraḷapperuṇḍu at Tiruvorriyūr.
155	On the eighteenth pillar in the same place.	....	[Rajē]ndra-Chōlādēva (I) .. ..	[3]0th year ..	Do. .. ..	Records a sale of land, for maintaining a flower garden and supplying garlands, to Nāḡalabbai-ṣāpi <i>alias</i> Ariyavammal, wife of Prabhakara-Bhaṭṭa of Mōḡkalapuram in the Ārya-dēṣa. The land belonged to the villages of Āḍambakkam and Savappa in Śurattūr-naḍu, a sub-division of Paliyār-kōṭṭam.
156	On the nineteenth pillar in the same place	Chōla .. ..	Parakōsarivarman <i>alias</i> Uḍaiyar 6ri-Rajendra-Chōlādēva (I).	[3]0th .. ..	Do. .. ..	Sale of land by the assembly of Maṇḡali <i>alias</i> Siṅha-viṣṇu-chaṭurvedimaṅḡalam to a native of Parittikkūḍi in Neṇṇali-naḍu, a sub-division of Aramōḷidēva-vaṇaṇaḍu which was a district of Śōla-maṇḡalam, for presenting it to the temple. Mentions <i>Mudurāntukadēvaṅ-māḍai</i> .
157	On the west wall of the same verandah ..	Do. .. ..	Parakōsarivarman <i>alias</i> Tribhuvanaśakra-vartin Rājaraḷādēva (II).	16th .. ..	Do. .. ..	Gift of 32 cows for a lamp by a native of Muṇaiappaḍi-naḍu in Naḍuvil-naḍu.
158	On a slab built into the floor of the same verandah.	Gaṅga-Pallava ..	Ko-Vijaya-Aparājita-varman .. ..	4th .. ..	Do. .. ..	Gift of <i>ārkkurcheṇṇmai</i> -gold for a lamp to the god Tiruvorriyūr-Mahādēva by Amatti <i>alias</i> Kuṇṇambakōḷali, a concubine ( <i>śōḡpi</i> ) of Vairamēḡan <i>alias</i> Vāṇakōvaraiyar, son of Peranṅḡal. The amount (30 <i>kaḷāḷi</i> ) was placed in the hands of the assembly of Āḍambakkam (a hamlet) of Tiruvorriyūr, and the Amṛitagana ( <i>committee</i> ), on interest at 3 <i>maḷḷāḍi</i> per <i>kaḷāḷi</i> , every year.
159	On the second slab in the same place ..	Do. .. ..	Ko-[Vija]ya-Aparājita-varma-Pōtta[raiyan]	8th .. ..	Gantha Tamil. and	A portion of the stone at the bottom is apparently cut off. Gift of 60 <i>kaḷāḷi</i> of <i>ārkkurcheṇṇmai</i> -gold for offerings and a lamp, by Paitāṅḡikaṇḍan, chief of Kaṭṭur in Vāḍagarai Iṇṇambar-naḍu, a district of Śōla-naḍu.
160	On a third slab in the same place ..	Chōla .. ..	Madiraikōṇḍa Parakōsarivarman .. ..	34th .. ..	Do.	Damaged. Gift of a lamp to the temple of Tiruvorriyūr-Mahādēva by Maṇḡaṇ Paramēśvaraṇ <i>alias</i> Śeṇbiyaṇ Śōḷiyavaraiyan of Śirukulattūr in Poyyir-kōṇṇam, a sub-division of Teṅṅkarai-naḍu which was a district of Śōla-naḍu.

B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
161	On the fourth slab in the same place ..	Gaṅga-Pallava	Ko-Vijaya-Aparājita-varman .. ..	4th year ..	Tamil .. ..	A portion of the slab at the bottom is apparently cut off. Gift of gold (30 <i>kaṭaṅṇu</i> ) for a lamp to the same temple by Sappakkaṇ <i>alias</i> Patradāni who was a concubine ( <i>bhōgi</i> ?) of Vairamēgaṇ <i>alias</i> Vāṇakōvaraiyar, son of Śāmi-Akkaṇ. Mentions the assembly of Ādambākkam, a suburb of Tiruvorriyūr and the Amṛitagana ( <i>committee</i> ).
162	On the fifth slab in the same place ..	Do.	Ko-Vijaya-Nṛipatuṅṅavarman .. ..	18th .. ..	Do. .. ..	Do. Gift of gold for offerings by Paḷiyapillī [one of the queens] of Viḍelviḍuṅṅu-Pallavaraiyar of Umbala-nāḍu.
163	On the sixth slab in the same place ..	Do.	[Ko-Vijaya]-Aparājita-varman .. ..	7th .. ..	Do. .. ..	Do. Gift of gold (30 <i>kaṭaṅṇu</i> ) for a lamp by the queen Mahādēvi-Aḍigaḷ to the temple of Tiruvorriyūr-Mahādēva. The assembly of Ādampākkam] (a suburb) of Tiruvorriyūr in Paḷiyar-kōṭṭam and the Amṛitagana ( <i>committee</i> ), received the gold on interest.
164	On the seventh slab in the same place ..	Chōḷa .. ..	Madiraiṅṇḍa Parakeśarivarman .. ..	30th .. ..	Grantha and Tamil.	Damaged at the top and bottom. Gift of gold for two lamps by Koḍaṇḍarāmar, eldest son of the Chōḷa king Parakeśarivarman. A portion of the gold seems to have been borrowed on interest in the 36th year of the king, by the residents of Vellivayil, a village in Puḷal-erikkil]-nāḍu.
165	On the eighth slab in the same place ..	Do. .. ..	Parakeśarivarman [probably Parantaka I]	7th .. ..	Tamil .. ..	Damaged. Gift of gold for a lamp by Karaṇai Viḷupparaiyar Arivaḷaṇ Puttaṇ. The assembly of Maṇali (in charge) of Tiruvorriyūr received the amount on interest.
166	On the ninth slab in the same place ..	Do. .. ..	Uttama-Chōḷadēva Parakeśarivarman ..	16th .. ..	Do. .. ..	Damaged. Gift of an image of Śrībalidēva, eight bugles, ( <i>kāḷa</i> ) and 24 <i>ay-whisks</i> [?] with gold handles, by the king.
167	On the tenth slab in the same place ..	Do. .. ..	Madiraiṅṇḍa Parakeśarivarman .. ..	27th .. ..	Grantha and Tamil.	Gift of 90 sheep for a lamp by Devaṇ Keśari <i>alias</i> Kuṇḍiramalla-Pallavaraiyaṇ, a resident of Perumpanṇūr in Veḷar-nāḍu a sub-division of Soḷa-nāḍu.
168	On the eleventh slab in the same place ..	Do. .. ..	Do. do. .. ..	35th .. ..	Do.	Damaged. Gift of gold (50 <i>kaṭaṅṇu</i> ) for feeding 2 <i>mahāvratīs</i> every day, by Ilāḍaipperaraiyaṇ <i>alias</i> Soḷaśikkamaṇi-Pallavaraiyaṇ.
169	On the twelfth slab in the same place ..	Do. .. ..	Do. do. .. ..	29th .. ..	Do.	Gift of gold for a lamp by Iravi Nili, daughter of Vijayarāga[va*]dēva, the Chōḷa king. The amount was apparently invested on a field in Tiruvorriyūr which yielded the annual interest, <i>viz.</i> 4½ <i>kaṭaṅṇu</i> .
170	On the same slab .. .. .	Do. .. ..	Do. do. .. ..	30th .. ..	Do.	Gift of gold for a lamp by Arindigai-perumaṇar, son of Chōḷa-Perumaṇaḍigaḷ, to the god Śiva at Adhigrama.

B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
171	On the thirteenth slab built into the floor of the same verandah.	....	Doubtful .. .. .	Doubtful ..	Tamil .. ..	Much damaged. Seems to record a gift of gold which was received on interest by the assembly of Adambakkam (a suburb) of Tiruvorriyūr and the Amṛitagana (committee).
172	On the fourteenth slab in the same place	Chōla .. ..	Rāju[rājakesari]varman (Rājarāja I) ..	17th year ..	Do. .. ..	Fragment. Seems to record a gift of gold for feeding a Brāhmaṇa.
173	On the fifteenth slab in the same place ..	Do. .. ..	Madiraikoṇḍa Parakēsarivarman .. ..	20th .. ..	Do. .. ..	Fragment. Mentions the wife of Kōrṇa Ku[ra?]-mban <i>alias</i> Parakēsa-Māvendaveḷar, of Valadival-maṅgalam in Tirukkāṇappēr-kūṇam in [Mu]ṇai-Paṇḍi-naḍu.
174	On the sixteenth slab in the same place ..	Gaṅga-Pallava ..	[Kō-Vijaya]-Ka[mpara]rman .. ..	Doubtful ..	Do. .. ..	Gift of 27 <i>kaḷaṇḍu</i> of gold for offerings by Pūdi Arindigai wife of Viḍelviḍuṅga Iṇḍogōḷar of Kōḍṇmbaḷar in Kō-naḍu. The money was placed in the hands of the residents of Vaikkattar (a suburb) of Tiruvorriyūr, on interest at 3 <i>maṇḍāḍi</i> per <i>kaḷaṇḍu</i> per annum.
175	On the seventeenth slab in the same place	Chōla .. ..	Parakēsarivarman (probably Parantaka I) ..	7th year ..	Do. .. ..	Damaged. Seems to record a sale of land which was situated in Iṇṇaiyūr a village of Tiruvorriyūr.
176	On the eighteenth slab in the same place	Do. .. ..	Do. .. ..	24th .. ..	Do. .. ..	Gift of gold for a lamp by Sembiyan Māvendaveḷar <i>alias</i> Sattan Ulagu, chief of Vaṇḍalaṇḍi in Tirunaiyūr-naḍu of [Sōla-naḍu]. The money was deposited for interest with the residents of Kuḷumanippakkam near Maṅgaḍu in Puliyūr-kōttam.
177	On the nineteenth slab in the same place	Rāshtrakūṭa ..	Kaṇṇaradeva, 'who took Kachchi and Taṇḍai.'	18th .. ..	Grantha and Tamil.	Gift of gold for a lamp by Narasiṅgaiyyan, son of Lakṣaṇaiyyan, a merchant in the camp ( <i>kaṭaka</i> ) of the Vallabha ( <i>i.e.</i> Rāshtrakūṭa) king. The merchant was a native of Maṇyakkōṭa. The gold was deposited with the residents of Sēruppeḍu in Tuḍarmuṇiyūr-naḍu, a district of Puliyūr-kōttam.
178	On the same slab .. .. .	Do. .. ..	Do. .. ..	19th .. ..	Tamil .. ..	Gift of 90 sheep for a lamp and one Iṇa-lamp-stand by Tatpurnasabbatara of Kaḷakkūḍi.
179	Do. .. .. .	Do. .. ..	Do. .. ..	22nd .. ..	Do. .. ..	Gift of gold for a lamp by the mother of the Vallabha king Kaṇṇaradeva. The gold was deposited on interest with the assembly of Kuṇattar <i>alias</i> Parantaka-ohaturōḍimaṅgalam in Ambattar-erikū-naḍu, a sub-division of Pulār-kōttam.
180	On the twentieth slab built into the floor of the same verandah.	Gaṅga-Pallava ..	Aparājita .. .. .	12th .. ..	Tamil (verse) ..	The upper portion of the stone is missing. Gift of land by purchase from the residents of Iṇṇai-mūdar, for offerings to a shrine called Sōlamal-ṭṭvara in the temple at Orrimūdar ( <i>i.e.</i> Tiruvorriyūr). The donor's name is lost.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
181	On the twenty-first slab in the same place	Rāshtrakūṭa ..	Kannaradēva, 'who took Kaohohi and Tañjai.'	20th year ..	Grantha and Tamil.	Registers a gift of money (100 <i>nishkas</i> of pure gold) by Chaturānana-Paṇḍita, the pupil of Nirañ-janaguru, for providing <i>dalī</i> in the temple at Tiruvorriyūr. The Grantha portion gives an interesting account of the early career of Chaturānana.
182	On a slab built into the floor of the same shrine.	Chōla .. ..	Madiraiakonḍa Parakōsarivarman .. ..	[2]9th ,, ..	Tamil .. ..	Gift of gold for feeding a learned Brahmana by a native of Eṭṭiyarkurichohi in Paṇḍi-naḍu, who had accepted service in the temple.
183	On a slab built into the floor of the <i>maṇḍapa</i> in front of the same shrine.	....	....	Babudhanya ..	Do. .. ..	In modern characters. Appears to record an order, of Muttambi-Mudaliyār who was the minister of Hajarāt Dayadu-Khan, authorising a certain Ullivēṅkaṭēṣa-Setṭiyār to conduct the charities connected with the temple.
184	On a second slab in the same place ..	Chōla .. ..	Mad[iraiakonḍa] Parakōsari[varman] ..	2[6]th year ..	Grantha and Tamil.	Gift of 90 sheep for a lamp and one Īla-lamp-stand, by a native of Sōla-naḍu.
185	On a third slab in the same place ..	....	....	....	Tamil .. ..	Much damaged. Seems to register a sale of land as <i>ṭhaṭṭavṛitti</i> by a certain Mūrtiperumaṇār.
186	On the fourth slab in the same place ..	....	..	21st year ..	Do. .. ..	Gift of two Īla-lamp-stands, 360 sheep for maintaining two perpetual lamps and a <i>chauri</i> with a gold handle, by Muvēnda-Pallavaraiyaṇ <i>alias</i> Adittā-Piḍaraṇ, son of Vira-Naṇṇa-Pallavaraiyaṇ <i>alias</i> Aruṇmōḷi, who was a native of Kūgūr in Vada-Paṇaṇḍādu-naḍu a sub-division of Mīkūrū in Sōla-naḍu.
187	On the same slab .. .. .	Chōla .. ..	Madiraiakonḍa Parakōsarivarman ..	28th ,, ..	Do. .. ..	Much damaged. Mentions a quarter (of Tiruvorriyūr) called Sārasthāmanippperunderu.
188	On the fifth slab in the same place ..	Gaṅga-Pallava..	Kō-Vijaya-Kampavikramavarman ..	9th ,, ..	Do. .. ..	Damaged. Gift of gold for lamps by Kaṇḍaraṇ Amarnidi <i>alias</i> Pallavadiyaraiaṇ, a native of Kaṇḍaraṇ in Indaḷūr-naḍu which was a sub-division of Sōla-naḍu.
189	On the sixth slab in the same place ..	Do. .. ..	Kampavarman .. .. .	7th ,, ..	Do. .. ..	Damaged. Gift of gold for a lamp by Vēmbaṇ Kuṇṇṇaṇ-Aṇṇaṇ of Irāiyāṇēri residing at Mayilappil ( <i>i.e.</i> Mylapore). The amount was deposited for interest with the assembly of Maṇali (which was a village) of Tiruvorriyūr.
190	On the same slab .. .. .	Do. .. ..	Kō-Vijaya-Aparājita-vikrama-[Pō]ttaraiyar	6th ,, ..	Do. .. ..	Gift of gold for two lamps by the community of Mahāśvaras. The same assembly took possession of the amount.
191	On the south wall of the first <i>prākāra</i> of the same temple.	....	....	21st ,, ..	Do. .. ..	Unfinished. Registers an order ( <i>ślai</i> ) of Macuraṇ-taka Pottappichōḷaṇ.



B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
192	On the same wall .. .. .	Chōla ..	Rajakesarivarman <i>alias</i> Tribhuvannachakravartin Kulōttunga-Chōlādēva (II).	4th year ..	Tamil ..	Sale of 8,593 <i>kūli</i> of land, by the assembly of Punnaiyavil <i>alias</i> Rajanārāyaṇa-chaturvēdimangalam in Vikkiramāśōla-vaḷanāḍu, a district of Jayangōḷa-maṇḍalam, to certain private individuals, who made a gift of it to the temple of Uḍaiyār Tiruvorriyūr, for maintaining 28 perpetual lumps.
193	Do. .. .. .	....	....	....	Do. ..	An unfinished historical introduction of the Chōla king Parakesarivarman <i>alias</i> Rajarājadēva (II) beginning with <i>pū maruṇiya polil-ēḷum, etc.</i>
194	Do. .. .. .	....	Sakalalōkachakravartin Rajanārāyaṇa-Sambavarāya.	....	Do. ..	End built in. Seems to record a gift of land for offerings by a certain Alṅgaiyārāyaṇa Viriranda-Perumal Kulandai-Pillai to the temple of Tiruvorriyūruḍaiya-Nayanār.
195	Do. .. .. .	Vijayanagara ..	Kampana-Uḍaiyār, son of Bokkapa ..	Sadharana ..	Do. ..	Records that the temple authorities assembled in the <i>Tṛṇkarapalāna</i> -hall under the leadership of the officer ( <i>adbhikāri</i> ) Tugaiyirunja-nambi Koṅgarāyaṇ and settled the order of precedence to be followed during services in the temple, by <i>Ishubattaiyilār</i> and <i>Dēvarāṭiyār</i> .
196	On the west wall of the same <i>prākāra</i> ..	Do. ..	Ariyārāya ( <i>i.e.</i> Harihara II)	Dundubhi, Kaṇṇi, <i>su. di.</i> Paurṇai, Monday, Uttirattadi.	Do. ..	Seems to record a procedure similar to that mentioned in No. 195.
197	On the same wall .. .. .	Chōla ..	Tribhuvannachakravartin Tribhuvannavirādēva, 'who took Madurai (Madura), Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya and who was pleased to perform the anointment of heroes and the anointment of victors.'	32nd year ..	Do. ..	Sale of land to a certain Uḍaiyapillai <i>alias</i> Pandarangaṇ Vainagi of Madurantaka-chaturvēdimangalam, by the assembly of Punnaiyavil <i>alias</i> Rajanārāyaṇa-chaturvēdimangalam in Pūḷa-nāḍu, a district of Pūḷa-kōṭṭam <i>alias</i> Vikkiramāśōla-vaḷanāḍu in Jayangōḷa-maṇḍalam. The land was assigned to maintain a flower garden for the temple and to provide for offerings on certain festive occasions.
198	Do. .. .. .	Do. ..	Tribhuvannachakravartin Rajarājadēva (III).	22nd ,, ..	Do. ..	Records an order of Madhurāntaka Pottappi-Chōla. Gift of Uḷarār <i>alias</i> Sembiyan Karuppar in Kōttar-nāḍu, a sub-division of Pūliyūr-kōṭṭam, as a <i>dēvudāna</i> village to the temple, by a certain Karup-pūjar Perumāṇḍi-Nayakkar.
199	Do. .. .. .	Do. ..	Do.	7th ,, ..	Do. ..	Records an order of Vira-Narasiṅga <i>alias</i> Yādava-rāyaṇ. The king declared that Tiruvorriyūr and the other villages of the temple which had originally been rent-free ( <i>iraṅgal</i> ) were to be taxed, the collections, however, being made payable into the treasury of the temple.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
200	On the same wall .. .. .	Chola .. ..	Rajakesarivarma, <i>alias</i> Chakravartin Kulottunga-Choladeva (I).	49th year ..	Tamil .. ..	Gift of a portion of Pavanambakkam (near (?) Araistur in Puziyar-kottam) re-named Eluttarivannallur, for feeding fifty devotees in Kulottungasolai-madam situated within the temple of Tiruvorriyar-Udaiyar. The order was issued at the instance of the king while he was in his palace at Gangai-konda-koilapuram.
201	Do. .. .. .	Do. .. ..	Tribhuvanaachakravartin Kōnerinmaikondaṇ (Kulottunga III).	38th year and 239th day.	Do. .. ..	Gift of Kulattūr <i>alias</i> Kulottungasolai Kavanūr (detached from Punnaiyāyil <i>alias</i> Rajanarayana-chaturvedimaṇḍalam) by Durgaiyandi-Nayakan, agent of Sittaraiśan for the maintenance of the Vyakaraṇadāna-vyakhyana-maṇḍapa built by himself in the temple of Tiruvorriyar. The officer Vanadarayar and the <i>tirumandira-olai</i> , Neriyudai-chohola-Mavēndaveḷaṇ, are also mentioned.
202	Do. .. .. .	Do. .. ..	Tribhuvanaachakravartin Tribhuvanaviradeva, 'who was pleased to perform the anointment of heroes and the anointment of victors.'	35th year, Simha, <i>su. di.</i> 12. Friday, Uttirattadi, (= Friday 10th August 1212).	Do. .. ..	Registers the circumstances under which the grant recorded in No. 201 was made.
203	On the north wall of the same <i>prakāra</i> ..	....	Sakalalōkachakravartin Sambuvarayar. Rajanarayanaṇ	7th year, Singa, <i>su. di.</i> 2, Thursday, Pūnarpuṣam.	Do. .. ..	Registers that certain lands and house-sites were confiscated to the temple, the owners having dishonestly misappropriated such of the temple treasures buried underground as had escaped the Mahammadans ( <i>Tulukkar</i> ) who had, before this, occupied the country.
204	On the same wall .. .. .	...	....	Piṅgaḷa ..	Do. .. ..	Records an order of the temple trustees ( <i>tāṇattār</i> ) assigning the quarter called Narpattēnṇayirapperunderu for the exclusive dwelling of sculptors and other artisans.
205	Do. .. .. .	Vijayanagara ..	Ariyana-Udaiyar (Haribara II) .. ..	Baudri, Kaṇṇi, <i>su. di.</i> 12, Tuesday, Avittam.	Do. .. ..	Gift of ½ <i>karai</i> of land in the village of Paḍiaḍum-perumāṇallūr, to the temple of Tiruvorriyar-udaiya-Nayanar for maintaining certain festivals and the Aṅgarayan-madam, by Aṅgarayar Mudaliyar and others of Puḷai <i>alias</i> Rajasunderiullūr.
206	Do. .. .. .	Chola .. ..	Tribhuvanaachakravartin Rajadhirajadeva (II).	9th year ..	Grantha and Tamil.	States that gifts of lamps and cows made in the previous years but not engraved on stone were now so recorded by the temple accountant Tiruvorriyar-udaiyan Uraṇakkināṇ ( <i>maitrikāra</i> in Sanskrit) at the instance of the <i>maṭhagati</i> Chaturānana Paṇḍita.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
207	On the same wall .. .. .	....	Saṅgalalōkachakravartin Sambuvarāyar. Rajanarāyaṇa	12th year, Puraṭṭadi, 1st day.	Tamil ..	Gift of land at Kaḍuvankōttam with the order of Tikkama-Nāyaka declaring the land tax-free, for offerings and festivals, by Vagiśvaraḍeṇa-Mudaliyar of Kūlai-maṭam, while he was on his death-bed. The purchase of this land is stated to have been engraved on the stone wall of the Tirumalattā-namudaiya-Nayanar temple at Pūlai. A portion of the land was also assigned to Aḷagiya-Tiruchchirambalamudaiyar who was to succeed Vagiśa as the head of that maṭha.
208	Do. .. .. .	Vijayanagara ..	Kampapa-Uḍaiyar .. .. .	Saka 1290, Kūlaka, Kumbha, <i>su. di. 14</i> , Sunday, Aśvati.	Do. ..	Unfinished. Records that the order of precedence in service to be followed by <i>Iṣabattaiyilār</i> and <i>Dēvaradiyār</i> as settled in the 6th year of Rajanarāyaṇa Sambuvarāyar by the Mudaliyar of Melai-maṭam in Perumbarrappuliyaṛ, being found not to be satisfactory, Kamaṛasa-Viṭṭapp of Anni-gundi enquired into temple affairs and instituted necessary changes.
209	Do. .. .. .	Chōla ..	Tribhuvanaśhakravartin Kōneriṇmaikoṇḍaṇ ( <i>i.e.</i> Kulōttunga III).	27th year and 69th day.	Do. ..	Gift of land for maintaining a special service called <i>Tribhuvanaviraṇṇandi</i> . The land (100 <i>vēlis</i> ) was situated in Kuḷappakkam <i>alias</i> Śivapadaśekhara-nallūr, a village in Pūliyar-kōttam <i>alias</i> Kulōttungaśōla-vaṇaṇḍu and was granted rent-free on the <i>Chitṛa-Viśhu</i> day of the 26th year. The royal secretary ( <i>tiru-mandira-ḷai</i> ) was Minavaṇ-Mūvendaveḷaṇ. The document is signed by eight officers.
210	Do. .. .. .	Vijayanagara ..	Kampapa-Uḍaiyar .. .. .	Plavaṅga, Kumbha, <i>sa. di. 3</i> , Wednesday, Attam.	Do. ..	Sale of a house to the temple of Tiruvorriyār-udaiya-Nayanar at Tiruvorriyār which was a <i>niṅgal</i> village.
211	Do. .. .. .	Chōla ..	Tribhuvanaśhakravartin Rajarājaśeṇa (III?).	19th year and 43rd day, Śiṅha, <i>su. di.</i>	Do. ..	Registers an order of the king on the occasion while he was pleased to attend the singing in low deep voice ( <i>agamāṅga</i> ), of Uṇavākkinaṭṭalaikkōli in the Rajarājaṇ-tirumapaḍapam on the night of the eighth day of the Āvanī-ttirunāl. It was to detach 60 <i>vēlis</i> of land which had been purchased by a native of Vēḷḷbāṇa, from Muḷuli <i>alias</i> Śiṅga-viśṇu-chaturvēdimāṅgaḷam and to call it Uṇavākkinaṭṭalūr as suggested by the temple trustees.
212	Do. .. .. .	....	Rajanarāyaṇa Sambuvarāyar .. ..	5th year ..	Do. ...	Refers to the settlement of the due order of precedence in temple service as between the <i>Iṣabattaiyilār</i> and the <i>Dēvaradiyār</i> mentioned in No. 208, above. It is stated that the <i>Padiyilār</i> had become either extinct or reduced during the office of Kottapparaṇar <i>alias</i> Vanaṇaiyar in the reign of Perumaḷ Sundara Pāṇḍyaḍeṇa, 'who took every country.'

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
213	On the same wall .. .. .	Vijayanagara ..	Śaṣaṇa-Uḍaiyār .. .. .	7th year, Vijaya	Tamil .. ..	Sale of 2 <i>karai</i> of land in the village Nāyappakkam <i>alias</i> Pāḍiāḍum-Perumūḷṇallūr for maintaining certain festivals in the temple, by some residents of Pūḷai <i>alias</i> Rājaseṇḍarinnallūr (see also No. 205 above). The god is called Mudaliyār Pāḍi-Āḍuvūr.
214	Do. .. .. .	Chōḷa .. ..	Tribhuvannachakravartin Rājāśjadēva (III)	4th year, Dhanu, <i>ba. di.</i> Wednesday, Śodī and <i>śāḍasi</i> (= Wednesday 4th December 1219).	Do. .. ..	Gift of 17 buffaloes and one lamp-stand of three flats, by the chief of Parameśvarimaṅḡalam <i>alias</i> Śōḷakulatilaka-chaturvēdimāṅḡalam in Sembūr-kōttam a district of Jayanḡonḍaśōḷa-maṅḡalam.
215	Do. .. .. .	....	....	....	Do. .. ..	Registers a sale of two houses by the temple, to Mudaliyār Vagīśuradēva of Kīḷai-maḍam at Tiruvārūr.
216	On the south wall of the Kāḷi shrine inside the same temple.	Chōḷa .. ..	Tribhuvannachakravartin Virarājendra-Chōḷadēva (Kulōttuṅga III ?)	6th year ..	Do. .. ..	Gift of money by Aḷagay Jñānāśambandaṅ, a native of Paḷuvār in Dēmar-kōttam, for maintaining the festival called <i>Uttirāyaṇa-tiruppu</i> in the temple. The money was deposited with three residents of [Vē]ḍaru.
217	On the base of the stone pedestal of the Natarāja image in the Natarāja shrine of the same temple.	....	....	..	Do. .. ..	Records that this pedestal <i>Virarājendiraṅ</i> was caused to be built by Sivalōkanadāṅ of Tiraveṇkaḍu.
218	On a slab built into the floor of the same shrine.	Chōḷa .. ..	Rajarāja-Rajakēśari[varman <i>alias</i> Rājārāja]dēva (I).	19th year ..	Do. .. ..	Damaged. Seems to register sale of houses belonging to the temple.
219	On the east, north, and west bases of the same shrine.	Do. .. ..	Parakēśarivarman <i>alias</i> Uḍaiyār śrī-Adhirājendradēva.	3rd ,, ..	Do. .. ..	Beginning and end built in. Registers a sale of land, by the assembly of Sundaraśōḷa-chaturvēdimāṅḡalam in Pūḷai-naḍu, a district of Jayanḡonḍaśōḷa-maṅḡalam, to the temple of Tiruvorriyūr-Uḍaiyār.
220	On the same bases .. .. .	Do. .. ..	[Rajakēśarivarman <i>alias</i> Uḍaiyār] śrī-Rajadhirājadēva (I).	28th ,, ..	Do. .. ..	Do. do. Sale of land for offerings in the temple of Karāṇai-Viṭṭakadēva at Tiruvorriyūr, by the assemblies of Sundaraśōḷa-chaturvēdimāṅḡalam and Vāṇavaṇmadēvi-chaturvēdimāṅḡalam.
221	Do. .. .. .	Do. .. ..	Rajakēśari[varman <i>alias</i> Kulōttuṅga-Chōḷadēva (I).	10th ,, ..	Do. .. ..	Do. do. Gift of 30 <i>kalams</i> of paddy for offerings, to the shrine of Kumārasvāmidēva, under orders from the officers Sundaraśōḷa-Māvēndavēḷār and Gurukulārājār.
222	Do. .. .. .	Do. .. ..	Rajakēśarivarman <i>alias</i> Uḍaiyār śrī-Rājendra-Chōḷa[dēva] (Kulōttuṅga I).	Built in ..	Do. .. ..	Do. do. Sale of land to the temple by the assemblies of the two villages mentioned in No. 220, above.
223	On the east wall of the <i>maṇḍapa</i> in front of the same shrine.	....	....	Śubhākrit, Paṅḡuṇi, 29th day.	Do. .. ..	Assignment of servants and a lamp to the temple of Tiruvorriyūr-uḍaiya-Tambirarājār, for the merit of Sadaśivārāya, by Śarvarasa-Koṇḍamarasāya.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
224	On the same wall .. .. .	Vijayanagara ..	Dēvarāya-Mahārāya .. .. .	Virodhi, Āḍi, 2nd day.	Tamil ..	Gift of paddy for offerings, by a certain Alagiya-Tiruchohirāmbalamūḍaiyār Nallanāyār of Pullūr.
225	Do. .. .. .	Do. ..	Kumara Bukkappa-Uḍaiyar .. .. .	Kahaya, Kumbha, <i>su. di.</i> [14], Friday, Pūṣam.	Do. ..	Gift of land by a dancing girl named Aḷḷūṟuttalakkōli, for a special service which was to be named after herself.
226	Do. .. .. .	Do. ..	Virapratapa Dēvarāya-Mahārāya .. .. .	Plavāṅga ..	Do. ..	Registers an order ( <i>rāyasam</i> ) of the king to the trustees of the temple of Tiruvorriyār in Chandra-giri-rājya, in order to release the lands of the temple, some of which had evidently been taken up on lease by the servants of the temple, thereby depriving the tenants of the lands and the temple, of additional income.
227	On the south base of the Subrahmaṇya shrine in the same temple.	Chōla .. ..	Tribhuvanaśakravartin Rājerajādēva (II).	9th year ..	Do. ..	Records an order of Vira-Narasimhadēvan <i>alias</i> Yada-varāyan and the gift of the village Poriya-Mullai-vayil in Nāyaru-nāḍu, a sub-division of Puḷai-kōttam, for offerings to the god Vira-Narasimha-svaramūḍaiya-Nayāṇār, set up by him in the verandah round the central shrine of the temple.
228	On the north base of the Gauḷiśvara shrine in the same temple.	Do. .. ..	Rajakesarivarman <i>alias</i> Uḍaiyār Śrī-Vīra-rājendradēva.	5th .. ..	Do. ..	Sale of land to the temple of Tiruvorriyaruḍaiya-Paḍampakkāṇāyakar, by the assembly of Sundara-sōla-chaturvēdimāṅgalam and Vāṇavanmadēvi-chaturvēdimāṅgalam. Another document which was drawn up in the 6th year of the king is recorded in continuation. It consists also of a sale of land by the assembly of Śīṅgaviśnu-chaturvēdimāṅgalam for a garden (named <i>Vīraḍjēndra-śīraṇanda-vāṇam</i> ) founded by Paṇḍati Tiruvarāṅgadēvan <i>alias</i> Rājendra-Muvendavēḷar of Maṇakkūḍi in Iḍaiyan-nāḍu, a sub-division of Vīra-rājendra-vaḷa-nāḍu in Jayāṅgondasōla-maṇḍalam.
229	On the same base .. .. .	Do. .. ..	Chakravartin Kulōttuṅga-[Chōlādēva] (I) ..	28th .. ..	Do. ..	Beginning lost. Sale of land to certain mendicants ( <i>tapasya</i> ) of the temple, by the assembly of Punnai-vayil <i>alias</i> Rajanarāyaṇa-chaturvēdimāṅgalam.
230	On the west base of the same shrine ..	Do. .. ..	Rajakesarivarman <i>alias</i> Kulōttuṅga-Chōlādēva (I).	10th .. ..	Do. ..	End lost. Gift of 90 sheep for a lamp by a native of Anāṅṭr in Paṇaiyār-nāḍu, a sub-division of Rājendra-sōla-vaḷanāḍu.
231	On the south base of the same shrine ..	Do. .. ..	Lost .. .. .	[1]2th .. ..	Do. ..	End built in. Begins with the historical introduction <i>tirumagal, jayamagal</i> , etc. Gift of a lamp by the same individual.
232	On the same base .. .. .	Do. .. ..	Rajakesarivarman <i>alias</i> Uḍaiyār Śrī-Vīra-rājendradēva	5th .. ..	Do. ..	Records that this stone temple was constructed for Paḍampakkāṇāyaka-dēva, by the chief mentioned in No. 228, above.
233	Do. .. .. .	....	....	....	Tamil (verse) ..	Evidently in praise of Kulōttuṅga-Chōla I.



B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.	
234	On a pillar of the kitchen in the same temple.	....	....	....	Tamil .. ..	Beginning lost. Gift of gold (30 <i>kalāṅṅu</i> ) for a lamp to the temple of Tiruvorriyūr-Mahādēva. The amount was placed in the hands of the residents of Kaṇḍallūr in Paṇṇiyūr-kōṭṭam, a <i>dēvādāna</i> village of Tiruvorriyūr.	
235	On a second pillar of the same kitchen ..	Chōla .. ..	Rajakosarivarman <i>alias</i> Chōlādēva (Rajaraja I).	Mummudi- 3rd year ..	Do. .. ..	Gift of a gold necklace ( <i>paḷḷittōṅgal</i> ?) called <i>Rājaraṅga</i> , a shell-like cup of gold ( <i>Oṭṭuṇṇiḷ</i> ) called <i>Mummudiṇṇaṅ</i> and a gold door for the <i>mōṇḍi</i> , called <i>Rājaraṅga</i> , by a certain Guṇṇaṇḍan of Maḷliḱ-kūṇḍa in Uṇṇiyūr-kūṇḍam of the Chōla country, for the merit of Aṭṭigal Niraḱi chief of Uṇṇakkaḱa a village in Avār-kūṇḍam of Sōṇaḱu, who was in charge of the temple affairs ( <i>śrī-kārya</i> ) of the god Tiruvorriyūr-Āḷvar.	
236	On a broken pillar lying near the same ..	....	....	....	Grantha and Tamil.	The Grantha portion mentions a military officer of Śipukulaṭṭūr who was victorious at Nellore and was desirous of making a gift to the temple of [Siva] at Aḍbigraṃa. The Tamil portion refers to a land which, not being tax-free before, was made tax-free in the 38th year of Chakravartin (Parantaka I) and given to the same god; <i>vide</i> No. 160.	
237	On a pillar lying near the shrine of the goddess in the same temple.	....	....	....	Tamil .. ..	Gift of (this?) door-way called Ellandalaiyāṇa-Porumaḷ- <i>śiruvāḱai</i> , for the merit of Porumaḷ Sundara-Pāṇḱyadēva, by Enāḱi Mēṇḱudaiyāṇ Periyā-nāyaṇ <i>alias</i> Pottappirāyaṇ.	
238	On the <i>gōpura</i> of the same temple; right of entrance.	....	Tribhuvanaśakravartin pālādēva.	Vijaya-Gaṇḱa- 15th year, Makara, <i>su.</i> di. 1, Monday, Sōḱi.	Do. .. ..	Gift of land for feeding Mahāśvaras in the Tirujā-nasambanda- <i>maṭha</i> at Tiruvorriyūr a village of Puṇar-kōṭṭam <i>alias</i> Viḱkīraṇaśōḷa-vaḷaṇaḱu in Jayāṇḱōṇḱaśōḷa-maṇḱulam, by a merchant of Tirunāvalūr, who purchased it from a certain Paḱuvāṇaḱāḷvaṇ of Kattuppākkam in Eluvār-Tuḱarmudi-naḱu, a district of the same <i>kōṭṭam</i> .	
239	In the same place .. .. .	....	Do. .. ..	do. .. ..	3rd year, Rishabha, <i>su.</i> di. 5, Anusham.	Do. .. ..	Gift of land at Perungarai in Paṇṇiyūr-kōṭṭam, to the <i>maṭha</i> of Nandikēśvara <i>alias</i> Ariyāvratamkōṇḱa Mudaliyar and his pupils, by a certain Kīḱarattū-rāyaṇ.
240	Do. .. .. .	Vijayanagara..	[Sa]ya[ṇa]-Uḱaiyar	.. .. .	9th year ..	Do. .. ..	Damaged. Mentions that some of the <i>agambadiyār</i> serving under the chief of Paḱuvūr (etc. Kāḷiṅgarā-yaṇ, Sēḱiyarāyaṇ, Āḱittāṇ, etc.) lived in the village and protected it for a long time, but that now they neglected their duty for reasons unexplained and caused much loss to the people.

B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On the same <i>gōpura</i> , left of entrance ..	....	....	2nd year ..	Tamil ..	Records an order of Madurantaka Pottappichoholay. Remission of certain taxes payable by the shepherds in consideration of five perpetual lamps maintained by them in the temple of Tiruvorriyurudaiya-Nayanar. The document bears the signature of Manavijaya.
242	In the same place .. .. .	....	Tribhuvanachakravartin Yadavarayar.	Śrīraṅganāthar	16th year, Kharā, Rishabha, <i>śa.</i> 14, Tuesday, Uroṇapi.	Do. .. Gift for a special service in the temple, called Kaliyurkilavan- <i>śandi</i> by a resident of Sēgrippadu (Chetpat) in Elamūr- <i>ṭudarmuni-nadu</i> which was a sub-division of Pulaṭ-kōṭṭam <i>alias</i> Vikkiramāśōjavalanadu in Jayāgondāśōla-maṇḍalam, of land situated in Kaḍuva-kōṭṭam <i>alias</i> Aliyaviradam-kondavilagam which was detached from Selaivāśal in Pulaṭ-nadu and formed part of the western boundary of Tiruvorriyūr.
243	Do. .. .. .	....	Tribhuvanachakravartin gōpālādēva.	Vijaya-Gaṇḍa-	21st year, Sinhā, <i>śa.</i> 14, 5, Wednesday, Ṣōḍi.	Do. .. Gift of eight cows for a quarter lamp, by a resident of Tiruvorriyūr.
244	Do. .. .. .	Saluva ..	Narasiṅgayādēva .. .. .	Chitrabhaṇu, Tai, 10.	Do. ..	Gift of the taxes <i>ṣekkāyam</i> and <i>magamai</i> for maintaining a lamp and conducting repairs in the temple of Tiruvorriyurudaiya-Nayanar, with the permission of Isura-Nayakkar who was the agent of the king.
245	On a pillar lying to the south of the tank in front of the same temple.	Chōja ..	Uttama-Chōjādēva <i>alias</i> Parakēsarivarman ..	16th year ..	Do. ..	Gift of 888 <i>kaḷāṇṇu</i> of ( <i>ṭulai-nīrai</i> ) gold for a plate ( <i>ṭuḷittaiṭṭu</i> ) and of 40 <i>kaḷāṇṇu</i> for offerings, to the temple of Tiruvorriyūr- <i>Alvar</i> , by Nandīśuraṇ <i>alias</i> Parakēśari-Vijapparaṇṇa of Elimūr in Puraṅ-garambāi-nadu a district of Sōnadu, who was the officer managing the temple affairs at the time.
246	On a pillar lying to the south of the same temple.	Do. ..	Mudiraiṅkōṇḍa Rajakēsarivarman .. ..	5th ..	Do. ..	Gift of 90 sheep for a lamp by Kaḍuttalai Nāgumaiyyaṇ, son of Sīṅgamaiyyaṇ of Kalāśi (?) Perundaram who had accompanied Uḍaiyar Uttamaśōlādēva to the temple of Tiruvorriyūr-Mahādēva.
247	On the entrance into the central shrine in the Volavayilēvara temple at Tiruveļavayil.	....	Parthivēndrādivarman .. .. .	1 [1]th ..	Do. ..	Much damaged. Seems to provide for the burning of a lamp in this <i>maṇḍapa</i> (1), by two merchants. Mentions Pulaṭ-kōṭṭam.
248	On a slab in the same temple .. ..	Chōja ..	[Rajendra-Chōja I] .. .. .	Lost ..	Do. ..	Mutilated. Gift of land for offerings to the god Rishabhavahanādēva, in the temple of Svamīśvarma-Uḍaiyar at Tiruvallaiyayil, by the residents of Tattamaṇḍi, Attimaṇḍicheri, Kaṭṭar <i>alias</i> Rajendraśōlapuram and Tiruvallaiyayil.
249	On a pillar of the <i>maṇḍapa</i> in front of the central shrine in the Tiruvallēvara temple at Kattur.	Do. ..	Tribhuvanachakravartin Kulottuṅga-Chōjādēva (III).	20th year ..	Do. ..	Gift of cows for a lamp, by a lady to the temple of Tiruvallēsuram-Uḍaiyar at Kaṭṭar.

B.—Stone inscriptions copied in 1912—*cont.*

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No. 961, PUBLIC, 2ND AUGUST 1913.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
250	On the second pillar of the same <i>mandapa</i> .	Chōla .. ..	Tribhuvanachakravartin Rajarajadeva (III)	14th year ..	Tamil .. ..	Gift of 90 sheep for a lamp by a shepherd, to the temple of Tiruvalluvaramōḍaiya-Mahadeva at Kattur <i>alias</i> Rajendraśōlanallur near ( <i>nilai</i> ?) Perumbēdu in Paiyūr-kōttam a district of Jayāṅgōḍaśōla-maṇḍalam.
251	On the third pillar in the same place ..	Do. .. ..	Tribhuvanachakravartin Kulōttunga-Chōla-deva (III).	20th „ ..	Do. .. ..	Damaged. Gift of land for a lamp to the temple of Tiruvāhchōharam-Uḍaiyar at Kattur <i>alias</i> Rajendraśōlanallur, which the donor had purchased from the residents of Kaḍarpakkam.
252	On a slab set up in the same temple ..	....	Parthivendrādi-Adhipativarman .. ..	8th „ ..	Do. .. ..	Sale of land as a <i>tanṇippaṭṭi</i> by the residents of Kattur in Paiyūr-kōttam, to Paṭṭaiyaṅgar the <i>mēṇḍyaka</i> of <i>Perundaram</i> , who built the temple of this village.
253	On the same slab .. .. .	Chōla .. ..	Rajarajakesarivarman, 'who destroyed the ships at Kandaḷur-Salai.'	10th „ ..	Do. .. ..	Gift of 45 sheep for a half-lamp to the temple of Tiruvalluvarattu-Mahadeva at Kattur in Paiyūr-kōttam, by a resident of the village.
254	In the same place .. .. .	Do. .. ..	Do. do.	11th „ ..	Do. .. ..	Damaged. Seems to record a gift of 23 sheep and a gold lamp, to the same temple.
255	Do. .. .. .	Do. .. ..	Do. do.	Do. ..	Do. .. ..	Sale of land by the residents of Kattur in Paiyūr-kōttam, to a certain Nakkanaḷai Nakkap of Villipakkam which belonged to Irūṅgaṭṭur-Kuṇam in Maṇayir-kūṇam, a sub-division of Maṇayir-kōttam.
256	On a slab lying in the Viṅṅironda-Perumaḷ temple in the same village.	....		....	Grantha and Tamil.	In characters of about the 11th century A.D. Registers that the community of merchants ( <i>nēṇḍ-ḍēṇḍi</i> ) at Mayilarpṇil, declared Ayyappuḷai-Kattur, to be a <i>virappaṭṭiṇa</i> and laid down certain rules of conduct to be followed by the members of the Vajraḷijika sect residing in that village.
257	On the slab near a Gaṇeśa image outside the Kailasanātha temple at Paramēśvaramangalam.	Gaṅga-Pallava..	Nripataṅgavarman .. .. .	16th year ..	Tamil .. ..	Gift of gold (11 <i>kaḷāṇṇu</i> ) for offerings to the god Mahadeva (in the temple) of Saileśvara, at Paramēśvaramangalam. The money was deposited on interest in the hands of the <i>Gaṇapperumakkal</i> of Saileśvara by Nandi Niraṇimati son of Maṇṇaiyūḍimaramaḍakki Viḷupṇṇaraiyaṅ. Engraved by Satturūṇḍiṅgapperuṇḍachōhan.
258	On the back side of the same slab ..	....	....	15th „ ..	Do. .. ..	Records the consecration of the image of Gaṇapati-Bhaṭṭarar and the construction of a temple for the same at Saileśvara, by a Brahmana lady who provided 40 <i>kaḷāṇṇu</i> of paddy for lamps and worship. The record is evidently connected with No. 257.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
259	On a slab set up near the Vaikunṭha-Perumal temple in the same village.	Vijayanagara ..	[Kṛṣṇadeva-Maharaya] .. .. .	[Śaka] 14 [4] 4, Chitrahānu, Makara, <i>su. di.</i> 10, Monday, Tīrvēgam.	Tamil .. ..	Much damaged. Mentions the <i>Mahāmaṇḍalāśvara Mēdinimāra Gaṇḍakāṭṭari Sēluva-Sōluva</i> [Na]-gavyadeva Mahā-arasa.
260	On the south wall of the Śeṇbagesvara temple at Nattam a hamlet of the same village.	Chōla .. ..	Tribhuvanaachakravartin Rajarajadeva (III)	Lost .. ..	Do. .. ..	Fragment. Records a gift of land apparently by the assembly of Paramēvaramaṅgalam <i>alias</i> Śōlakulatilaka-obatarvēdimāṅgalam.
261	On the same wall .. .. .	Do. .. ..	Parakōsarivarman <i>alias</i> Rajendra-Chōladeva (I).	9th year .. ..	Do. .. ..	Mutilated. Gift of 90 sheep for a lamp and of one lamp-stand.
262	On the west and north walls of the same temple.	Do. .. ..	Do. do.	3rd „ ..	Grantha and Tamil.	Mutilated. Mentions Paramēvaramaṅgalam <i>alias</i> Nigariḷiśōla-ohaturvēdimāṅgalam, the assembly of <i>samvatsara-vāriyam</i> who, performing the duties (connected with that) village had met in the hall called Rajendrasōla-ohaturvēdimāṅgalam and Kaṇḍarāṇ Aiyyaṅ Sūryaṅ who was the Settlement Officer ( <i>vagui seyyinṭa</i> ) of the district.
263	On the same walls .. .. .	Do. ....	Do. do.	6th „ ..	Tamil .. ..	Mutilated. Gift of land for supplying the paddy required for offerings in the temple (?) at [Paramēvaramaṅgalam <i>alias</i> ] Nigariḷiśōla-ohaturvēdimāṅgalam in Sēmbūr-kōṭṭam which was a district of Jayuṅḡondūśōla-maṇḍalam. Mentions the assembly of that village which included 12 members of the <i>samvatsara-vāriyam</i> .
264	On a stone built into the wall of the <i>maṇḍapa</i> of the same temple.	Do. .. ..	Tribhuvanaachakravartin Kulottuṅga-Chōla- [deva] (I ?).	Lost .. ..	Do. .. ..	Fragment. Seems to record a sale of land.
265	On another stone in the same place ..	Do. .. ..	[Rājara]jadeva (III) .. .. .	3rd year .. ..	Do. .. ..	Fragment. Gift of a lamp to the temple at [Para]mēvaramaṅgalam <i>alias</i> Śōlakulatilaka-ohaturvēdimāṅgalam.
266	On a third stone in the same place ..	....	Tribhuvanaachakravartin Kōṇṣriṅmai- koṇḍaṅ.	Lost .. ..	Do. .. ..	Fragment. Mentions Perumannaṭṭaṭṭavar of Paḷam-puṭṭinam (old town ?).
267	On a slab built into the roof, above the Subrahmayya image, in the same temple.	Vijayanagara ..	Vira-Kampāna-Uḍaiyar, son of Vira- Bokkapa-Uḍaiyar.	Ananda .. ..	Do. .. ..	Much damaged. Seems to fix the levying of certain taxes.
268	On a pillar lying in front of the same temple.	....	....	....	Do. .. ..	Records that this flower garden was the gift of Padaiyāḍaṅ Maḍaṅ <i>alias</i> Kulottuṅgaśōla-Gaṅḍeyarāyaṅ.
269	On another pillar in the same place ..	....	....	....	Do. .. ..	Fragment. Refers to queen Dantipirāṭṭiyar and to a certain Virakōṣamaṅgalamuḍaiyar Uḍaiyapirāṭṭiyar who caused all the waste lands in the villages (of the temple) ( <i>nadaippuḷlipura</i> ) to be cultivated and the income used for festivals on the winter and summer solstices, Aippaṣi-vishu, Sittipai-vishu, eclipses and Maṣi-Magam.
270	On a slab built into the roof of the Adikōṣava-Perumal temple at Nedumaram.	....	....	....	Telugu .. ..	The back side and the top of the slab are built in. The inscription is in modern characters and registers the construction of a temple for Chenna-kōṣava, west of the village Nedumabaram, by a certain Lakshmayya, for the merit of Chenna-kōṣava-Nayanivāru.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.	
271	On the west base of the Tiruvalisvara temple at Nerumbur.	Vijayanagara ..	Kampana-Udaiyar .. .. .	Plavanga, Mina, su. di. 10, Monday, (So)di. Saka 1358, Nala, Tai, Samkramana.	Tamil .. ..	Damaged. Seems to record a gift of land for offerings, to the temple of Tiruvaniśuramudaiya-Nāyanar by Varahapillai, son of Chakravarti Kalīngarayan.	
272	On the same base .. .. .	Do. ..	Gajavettaikara Devaraya .. .. .		Do. .. ..	Fixes that two <i>panam</i> were to be paid as <i>paṭṭadai-mūḷyam</i> on each loom of the <i>Kaikkōlar</i> living in the <i>tirumadai-viṭṭam</i> of the temple of Tiruvaniśuramudaiya-Nāyanar at Nerumūr in Kalattur-pattu.	
273	Do. .. .. .	....	Sakalalōkaśhakravartin Sambuvarāyar.	9th year ..	Do. .. ..	Gift of land for offerings and other services, to the temple of Tiruvaniśuramudaiya-Nāyanar at Nerumūr.	
274	On a pillar of the <i>maṇḍapa</i> within the same temple.	....	..	....	Do. .. ..	Records the gift of the pillar by Kapparamudan Pallavarayan of Ilattur.	
275	On the threshold of the entrance into the same temple.	Chōla .. ..	Rajarāja-Rāja[kōsarivarma] (Rajarāja I).	Lost .. ..	Do. .. ..	Mutilated. Contains a portion of the historical introduction beginning with <i>tiru-magaḷ pōla</i> . Seems to record a gift of land for lamps and offerings to a temple at Nerumūr.	
276	On a slab set up in the street of the same village.	..	Sakalalōkaśhakravartin Sambuvarāyar.	Rajanarayana	7th year ..	Do. .. ..	Fixes the rate of <i>kādamai</i> and <i>vāṭṭāṭṭari</i> to be paid by the <i>Kaikkōlar</i> living in the premises of the temple of Tiruvaniśuramudaiya-Nāyanar.
277	On a slab set up in a field at Perambakkam.	....	....	Nandana, Tai ..	Do. .. ..	Do. .. ..	Much damaged. Mentions an agent of Vaiyyappa-Nayaka.
278	On the south wall of the central shrine in the Śivakkoḷundiśvara temple at Sivankūdal.	Chōla .. ..	Tribhuvanaśhakravartin Kulottunga-Chōladēva (I).	25th year ..	Do. .. ..	Do. .. ..	Mutilated. Sale of land by the assembly of Śivankūdal to the temple of Śivakkoḷundaṇḍār (of that village).
279	On the same wall .. .. .	Do. .. ..	Rajakōsarivarma [Kulottunga]-Chōladēva (I).	5th ,, ..	Do. .. ..	Do. .. ..	A number of inscribed slabs fixed into the wall in disorder and containing portions of the historical introduction beginning with <i>pugaḷ sūṇḍa pūnari</i> .
280	Do. .. .. .	Do. .. ..	Kulottunga-Chōladēva .. .. .	28th ,, ..	Do. .. ..	Do. .. ..	Stones in disorder. Seems to record a sale of land by the assembly of Śivankūdal.
281	Do. .. .. .	Do. .. ..	Rajakōsarivarma <i>alias</i> Tribhuvanaśhakravartin Kulottunga-Chōladēva (I).	49th ,, ..	Do. .. ..	Do. .. ..	Fragment.
282	On the west wall of the same shrine ..	Do. .. ..	[Rajakōsarivarma <i>alias</i> Chakravartin Kulottunga-Chōladēva (I).	50th ,, ..	Do. .. ..	Do. .. ..	Fragment. Sale of land for providing a lamp to the temple of Śivakkoḷundaṇḍār at Sivankūdal by the assembly of Maḷalaimaṇḍalam which was a <i>brahmadēya</i> village in Jāyāṅḍuṭṭōla-maṇḍalam.
283	On the same wall .. .. .	Do. .. ..	Tribhuvanaśhakravartin Vikrama-Chōladēva.	10th ,, ..	Do. .. ..	Do. .. ..	Gift of land by purchase, for providing two lamps to the temple of Mahadeva called Śivakkoḷundaṇḍār at Sivankūdal.
284	On the north wall of the same shrine ..	Do. .. ..	Kulottunga-Chōladēva (I) .. .. .	5th ,, ..	Do. .. ..	Do. .. ..	Mutilated. Sale of land by the assembly of Śivankūdal to the same temple. Begins with the introduction <i>pugaḷ sūṇḍa pūnari</i> .
285	On the same wall .. .. .	Do. .. ..	Tribhuvanaśhakravartin Vikrama-Chōladēva.	10th ,, ..	Do. .. ..	Do. .. ..	Sale of land to the temple for conducting a festival of seven days beginning with <i>Āṇi-Uttirattadi</i> the <i>asterism</i> under which the king was born.



B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet	Remarks.
286	On the same wall .. .. .	Chōla .. ..	Tribhuvanaachakravartin Vikrama-Chōla-deva.	[1]1th year ..	Tamil .. ..	Registers a sale of land by the assembly of Maḷalaimeṅgalam a <i>brahmadēya</i> in Kaṅṅar-nāḍu which was a sub-division of Maṇayir-kōṭṭam.
287	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	....	Tribhuvanaachakravartin Vijaya-Gaṇḍa-gopāḍeva.	25th ,, ..	Do. .. ..	Gift of land by purchase, to the shrine of the goddess Marataḱavalli-Nāchohiyar in the temple of Śivakkolundūḱaiya-Nayanar at Śivaṅkūḱal in Nirvōḷur-nāḍu, a sub-division of Uṅṅukkaṭṭu-kōṭṭam in Jayaṅḱoṇḱaṣōḷa-maṇḱalam, by a native of Pōṇḱaḷaikkūḱi in Virudaraṅṱabbayaṅkaravalanāḱu which was a district of Śōḷa-maṇḱalam.
288	On the east wall of the same <i>maṇḱapa</i> ..	Vijayanagara ..	Vira-pratapa Maḱarāya.	Śaka 1455, Vijaya, Mōṣṅu, su. di. 12 Uttirām, Monday.	Do. .. ..	Gift of the village Ōḷaḷarasannallūr a hamlet of Śivaṅkūḱal in Maṇḱēḱu-śirmai, a sub-division of Nirvōḷur-nāḱu in Uṅṅukkaṭṭu-kōṭṭam of Chandragiri-rājya, in Jayaṅḱoṇḱaṣōḷa-maṇḱalam, by Ellappa-Nayaka son of Seṭṭiyappa-Nayaka, to the same temple for oblations and worship.
289	On a pillar lying in the same temple ..	Chōla .. ..	Parakeśarivarmā <i>alias</i> Rajendra-Chōḷaḱeva (I).	3rd year ..	Do. .. ..	Registers that the assembly of Śivakkūḱal in Nirvōḷur-nāḱu in Uṅṅukkaṭṭu-kōṭṭam, a district of Jayaṅḱoṇḱaṣōḷa-maṇḱalam, received money from a private person and declared certain lands below the tank Brahmaḱhirayappattēri, rent-free in order to provide for offerings and lamps in the temple of Maḱaḱeva of this village.
290	On the north wall of the central shrine in the Koyyamalarisvara temple at Kuranganimuttam.	....	Tribhuvanaachakravartin Kōṅḱerimaikōṇḱāṅ ..	10th ,, ..	Do. .. ..	Gift of land to the temple of Tirukkuraṅḱanimuṭṭamūḱaiya-Nayanar at Pallavapuram a village in Maṇḱōḱur-paru which was a sub-division of Erikkī-nāḱu in Kālīyūr-kōṭṭam. The assessment paid on the land and the taxes realised, are enumerated.
291	On the same wall .. .. .	Chōla .. ..	Kulōṭṭuṅḱa-Chōḷaḱeva (III), 'who was pleased to take Madurai (Madura) and the crowned head of the Paṇḱya'	20th ,, ..	Do. .. ..	Gift of Śattimaṅgalam <i>alias</i> Ammainallūr in Erikkī-nāḱu, to the temple of Tirukkuraṅḱanimuṭṭamūḱaiyar at Tirukkuraṅḱanimuṭṭam in Kālīyūr-kōṭṭam, as a <i>dēvadāna</i> village, by Niraṇḱiṅḱan Śōḱirayan under orders from Sambuvārāyar.
292	On the south wall of the same shrine ..	....	Tribhuvanaachakravartin Kōṅḱerimaikōṇḱāṅ ..	10th ,, ..	Do. .. ..	Gift of 5 <i>vēḱis</i> of land for offerings and repairs to the same temple. The land was made rent-free on payment of 25 <i>poṅ</i> . The different items of income are enumerated. The record is signed by Toḱḱa-larūḱaiyan. Daṣi is mentioned as one of the boundaries of the land.
293	On the west wall of the <i>maṇḱapa</i> in front of the same shrine.	Chōla .. ..	Kulōṭṭuṅḱa-Chōḷaḱeva (III) .. ..	9th ,, ..	Do. .. ..	Gift of money for a lamp by the residents of Pallavapuram.
294	On a slab set up in front of the same temple.	Vijayanagara ..	Vira-pratapa Kṛishṇaḱeva-Maḱarāya ..	Śaka 1451, Virodhi, sa. di. 5, Saturday, Uttirattadi.	Do. .. ..	Gift of the village Pallapuram for maintaining worship ( <i>pūjā-vṛitti</i> ) in the temple of Koyyamalarisḱavār at Tirukkuraṅḱanimuṭṭam of Maṇḱōḱur, in Erikkī-nāḱu, for the merit of the king.

B.—Stone inscriptions copied in 1912—*cont.*

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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
296	On a pillar of the rock-cut cave in the same village.	Rashtrakūṭa	Kaṇṇaradeva, 'who took Kaṇṇohi (Conjeeveram) and Tañjai (Tanjore).'	24th year ..	Tamil ..	Gift of land for providing <i>śrībhāṣi</i> in the temple of Kalmaḍai-kattalvar at Pallavaṇṇam in Kāliyār-kōttam, a sub-division of Erikuḷ-naḍu, by the residents of that village.
296	On the south wall of the Agastīsvara temple at Atti.	....	....	....	Tamil (verso) ..	The record eulogises Pallavaṇḍar <i>alias</i> Kaḍavaraiyar who conquered Tondai-maṇḍalam and was the son of Kodai-Ālappirandaṇ <i>alias</i> Kaḍavarayar.
297	On the same wall .. .. .	Chōḷa .. ..	Tribhuvanaśakravartin dēva (II).	Rajadhirāja- 10th year ..	Tamil .. ..	Gift of 32 cows and a bull by Niraṇindaṇ <i>alias</i> Sedirayan of Panaiṇḍi in Uyyakkondār-vaṇaṇḍu, a district of Śōḷa-maṇḍalam, to the temple of Tiruvagattisvaram-Uḍaiyar at Atti <i>alias</i> Kōralantaṇaṇḍar in Perunagar-naḍu, a sub-division of Veṅkuṇṇa-kōttam in Jayaṅḡḍasōḷa-maṇḍalam.
298	On the north wall of the same temple ..	Vijayanagara ..	Virapratapa Krishṇadēva-Mahārāya ..	Śaka 1447, Pārthiva, Mīna, <i>sa. di.</i> 3, Thursday, Chitra.	Do. .. ..	The king bears Śaḷuva-birudās. Records that Śōḷa-sūramuḍaiyar of Paḍaiṇḍi, having secured, tax-free land at much personal trouble and expense, for the temple of Ediriḷḷōḷa-sūramuḍaiya-Nayinār at Atti in Atti-paṇṇa adjoining Rajagambiraṇ-malai of Marudaraśar Paḍaiṇḍi in Paḷaṅṇa-kōttam, a sub-division of Jayaṅḡḍasōḷa-maṇḍalam, was granted along with other rights the privilege of holding the accountant's place in that temple.
299	On the same wall .. .. .	Do. .. ..	Krishṇadēva-Mahārāya, 'who took every country.'	Śaka 1448, Vya- ya, Mithuna, <i>sa. di.</i> 18, Monday, Tiruvō- ṇam	Do. .. ..	Records that the <i>tirumēṇikāval-kāṇiyākāṣi</i> was granted to Timmu-Nayaka son of Pappu Timmu-Nayaka of Sattirapaḍi in Kalavai-paṇṇa, who recommended Annaiyar Nayinār, the <i>maṭhapati</i> of the temple, to Adaiyappattu Vaiyappa-Nayaka and Pōttu-Nayaka. On taking this, Annaiyar Nuyinār got the village of Atti <i>alias</i> Krishṇarāyapuram from king Krishṇadēva Mahārāya while he was (encamped) on the bank of the Krishṇavēni river, granted as a <i>śarva-mānya</i> , to the temples of Uḍaiyavar ( <i>i.e.</i> Śiva?) and Peramaḷ of that village.
300	On the east wall of the same temple ..	....	..	Prabhava ..	Do. .. ..	In modern characters. Registers that the Pallavas had excluded from their (communal) conspiracy the two villages Atti and Ālappiṇḍaṇ.
301	On a slab set up in the same temple ..	Vijayanagara ..	Krishṇadēva-Mahārāya .. .. .	Śaka 1447, Tarapa, Māsi, 25, Monday, Uttirāḍam.	Do. .. ..	The king bears Śaḷuva birudās. Gift of land to the temple of Ediriḷḷōḷa-Chōḷisvaramuḍaiya-Nayinār at Krishṇarāyapuram <i>alias</i> Atti <i>alias</i> Kōralanta-Pennagar.
302	On the south wall of the Kariya-Perumaḷ temple in the same village.	....	Tribhuvanaśakravartin gōpālādēva.	Vijaya-Ḡaṇḍa- 8th year ..	Do. .. ..	Gift of land by the prince ( <i>pillaiyar</i> ) Rajaraja-Sambuvārāyar, at Periyanaḷḷūr in Kāliyār-kōttam, to the temple of Ediriḷḷōḷa-Vinnagar-Emberamaṇ, in Atti, a village of Veṅkuṇṇa-kōttam, for repairs.

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B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
303	On the west wall of the same temple ..	....	Tribhuvanachakravartin Vijaya-Gaṇḍago-paladeva.	18th year ..	Tamil ..	Gift of three <i>vēlis</i> of land at Periyanelloor, by Ajāp- pirandan <i>alias</i> Rājārāja Sambuvarāyaṇ, to the shrine of Veṅkaṭkādīyaruḷiṅga-Pillai ( <i>i.e.</i> Krishna) founded by Ammainachchi <i>alias</i> Palarril-veṇṇar, in the temple of Edirilēḷa-Viṇṇagar-Emberuman.
304	On a slab lying in front of the same temple.	..	....	Durmati ..	Do. ..	Records that the Maha-maṇḍapa, the central roof and the well of the temple of Kariya-Perumal at Atti, were the gift of a certain Sennappan.
305	On the north wall of the Vaikuṇṭha- Perumal temple at Elanirkunram.	....	....	....	Do. ..	Records that this temple was built by Idaiyaraṇ Maviraṇ Aṭṭapḍan, a merchant of Arumolideva- puram.
306	On a slab set up in a field at Kalakattur	Nolamba (Pallava).	Noḷambadiyaraṇ .. .. .	....	Kanarese ..	Refers to the death of a hero, the raising of a monu- ment on his tomb and the gift of a <i>kalaṇḍu</i> (land) for its protection.
307	On a rock in a field in the same village ..	....	....	....	Do. ..	Damaged. In archaic characters
308	On the north wall of the central shrine in the Kōṇṭirayasvāmin temple at Kilapatla.	Vijayanagara ..	Śriraṅgaḍeva-Mahārāja, ruling at Pen- gonda.	Doubtful ..	Telugu ..	Much damaged.
309	On the east wall of the maṇḍapa in front of the central shrine in the Varadarāja- Perumal temple at Kurmayi.	Do. ..	Kaṁpaṇṇa-Uḍaiyar, son of Vira Bakkaṇṇa- Uḍaiyar.	Kaliyuga 4452 (mistake for 4462), and Śaka 1288, Plava, Purattadi, Kanni, <i>su. di.</i> 7, Tuesday, Malam.	Tamil ..	Gift of tolls for providing (daily), a flower-garland and a lamp to the temple of Edirkoṇḍa-Perumal at Kurumavi, (a village) in Puli-naḍu, under orders from the <i>mahāpradhāni</i> Sōmappa-Uḍaiyar and the treasurer Viṭṭappayyaṇ.
310	On the east wall of the central shrine in the same temple, left of entrance.	Do. ..	Vīrapratapa Sadāsivadeva-Mahārāja ..	Śaka 14[8]2, Siddharthi, Vaisakha, <i>su.</i> <i>di.</i> 2, Monday. 7th year ..	Telugu ..	Gift of land for <i>arohanapristi</i> , <i>i.e.</i> the maintenance of worship, in the temple of Varadarāja at Kurumavi in Puli-naḍu, a district of Chitturi-rājya, to a private individual.
311	On a slab set up in a field at Guttapalle	....	....	....	Tamil ..	Records the death of a hero at Mōḍanapalli when Selvagangamarāyaṇ, after capturing his enemy in Mārayappaḍi, was bringing back the cattle.
312	On a slab set up in a field at Chala- mangala.	....	....	Śaka 1265, Svabhānu.	Telugu ..	Damaged. Mentions the <i>Mahādśmantādhipati</i> [Rājagappa-Nayaka].
313	On a <i>viragul</i> set up in the backyard of a house in the same village.	Baṇa ..	Maha[ <i>valli</i> *] Ba[ṇa]raṇa .. .. .	Doubtful ..	Kanarese ..	Much damaged.
314	On the north base of the Sōmēśvara temple in the same village.	Chōḷa ..	....	....	Tamil ..	Fragment. Contains a portion of the introduction of Rājēśvradēva I. which refers to his setting up of a pillar of victory at Kollapuram. Mentions Pura- rāmēśvaram-Uḍaiyar at Vippirambēḍu in Śilai- naḍu, a sub-division of Tiruvēṅgaḍa-kōṭṭam. Vippirambēḍu is the ancient name of the modern Gōḍimallam near Rēṅigaṇṇa.
315	On a <i>viragal</i> set up in a field at Modugalapalle.	....	....	....	Kanarese ..	Mutilated. Seems to mention Mahārājavaḍi.
316	On another <i>viragal</i> in the same place ..	....	....	....	Do. ..	Refers to a cattle-raid and the death of a hero.

B.—Stone inscriptions copied in 1912—cont.

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No.	Place of inscription.	Dynasty,	King.	Date.	Language and alphabet.	Remarks.
317	On a slab set up to the west of the same village.	....	....	....	Kanarese ..	Damaged. Refers to a certain Samantavallava, son of Dōsiyarasa.
318	On another slab set up in the same place	....	....	....	Do. ..	Mutilated. Refers to the raid on Puli-naḍu by the Nōlamba king, under orders of Kōṅṅaṇi-sasar and to the capture of Kōya[?]r. On this occasion the servant of a brother (P) of Dōsiyarasa, the chief of that country, fought and fell.
319	On a third slab set up in the same place..	....	....	....	Do. ..	Do. Mentions Kōyāṅṅar and a certain Indragani.
320	On a slab set up in the north <i>prākāra</i> of the Bhimeśvara temple at Bhima-ganipalle.	....	....	Śaka 1725, Rudhīrōdgarin.	Telugu ..	Gift of land at Bhitmapuram near Mōḍugalapalle to the temple of Bhimeśvara, by Sugatōri Mummaḍi-Chikkarāya who constructed the temple and the pond near it. He is also stated to have repaired the village tank.
321	On the east and north bases of the <i>maṇḍapa</i> in front of the central shrine in the Arkēśvara temple at Karshanapalle.	Chōla ..	Rajakōsarivarman <i>alias</i> Uḍaiyar śri-Rajadhirajadeva (I).	36th year ..	Tamil ..	Gift of tax on oil-mills, to provide a lamp in the temple of Aṅgakkara-Īśvaram-Uḍaiyar at Muttakur <i>alias</i> Eṇivirapattanam in Puli-naḍu which was a sub-division of Tyāgābharapa-valanaḍu in Jayagondaśōla-maṇḍalam, by Śōlakulakarapa-Māvēndaveḷaṇ who was the revenue officer in charge of the district, for the prosperity of the emperor.
322	On a pillar of the porch of the same <i>maṇḍapa</i> .	....	....	....	Do. ..	Records the construction of steps ( <i>śōḍṇa</i> ) by certain <i>āḍṛia</i> ( <i>karumāṇ</i> ).
323	On a slab built into the Nandi- <i>maṇḍapa</i> of the same temple.	Bāpa ..	Bāparasa ..	....	Kanarese ..	Fragment.
324	On a slab set up in the same temple ..	Vijayanagara ..	Vijayaraya-Uḍaiyar ruling at Malvayil ..	Śaka 1332, Vikṛita, Chaitra, su. dī. 5, Thursday, lunar eclipse (=Thursday 21st March 1309).	Tamil ..	Gift of a portion of income accruing to the royal treasury from certain lands at Muttakkuru, in favour of the temple of Aṅgakkariśvaramuḍaiya-Nayinar at that village which belonged to Vada-Puli-naḍu, a sub-division of Nigariliśōla-maṇḍalam, by the chief Semmatṭi Vira-Ōḷadeva-Chōlamma-harāja.
325	On another slab set up in the same temple.	Nōlamba (Pallava).	Vīramahēndra-Nōlambadhirajadeva ..	....	Kanarese ..	States that the king returned from Chōl-naḍu, entered Nōlambavaḍi and camped at Kōḷala in Gaṅgaru-śāsira (district). On this occasion he raised Kirtigā[?]ḍa to the position of Nōlambagavuḍa of Puli-naḍu and gave him as a <i>koḷage</i> grant the village Kiriya-Belagatūru (in that district).
326	On a third slab set up in the same temple.	Western Gaṅga.	Priḍuvīpati, younger brother of Durvinita	....	Do. ..	Records that Śivaraśi-bhaṭara, son of Ga[?]ḍa-bhaṭara set up the minor images in the temple and presented three (stone) oil-mills to it.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
327	On a slab set up in a field in the same village.	Bāpa .. ..	Mahāvali Bāpārāsar .. .. .	....	Kanarese	Refers to the death of a hero at Kutī[lā]la, on the occasion when Ballaha took up arms against Kaḍuvatti for exacting tribute. The hero was a servant of Bāpārāsa Vijayitta (i.e. Vijayaditya), who was ruling Gangavāsīra.
328	On the same slab .. .. .	....	....	....	Do.	Seems to record the death of the Gaṅga king (?) Prithuvipatiyarasa.
329	On another slab set up in the same place	Chōḷa .. ..	Rājendra-Chōḷa (I) .. .. .	....	Do.	Records the death of a private individual of Muttukūru.
330	On the same slab .. .. .	....	....	....	Do.	Mentions the death of a hero (?) at Muttukūru and the grant of land to him below the southern tank, as <i>koḍaga</i> .
331	On a third slab set up in the same place ..	....	....	....	Do.	The top portion of the slab is lost.
332	On the fourth slab in the same place ..	Bāpa .. ..	Sombiyan Mahāvali Bāpārāsar .. ..	....	Do.	Records that the <i>gāmunda</i> s of Muttukūru presented some wet land to the son of a deceased hero.
333	On the fifth slab in the same place ..	....	....	....	Do.	Records that while [Vi]khiyanna, son of Prithuvipati was governing the Puli-nādu sixty (district), a quarrel arose between him and Pallava Dhavala, in which he and a hero died. The latter's brother Kundiga raised this monumental (stone) in memory of the dead hero.
334	On the sixth slab in the same place ..	Western Gaṅga.	Prithivipati .. .. .	....	Do.	Mentions Āvabbe, the queen of Prithuvayya.
335	On the seventh slab set up in the same place.	Bāpa .. ..	[Mahāvali Bāpārāsar] .. .. .	....	Do.	Much damaged.
336	On the eighth slab set up in the same place.	....	....	....	Do.	Mentions Muttukūru and the death of a hero in a cattle raid (?).
337	On the ninth slab set up in the same place.	Western Gaṅga.	Prithuvayya .. .. .	....	Do.	Mentions the Pāṇḍya and the Chōḷa (kings) and the death of a hero.
338	On the tenth slab set up in the same place.	....	....	....	Do.	Damaged. Seems to mention the chief [Ba]gigayya-[ma]ṇḍembazur-Baṅkarasa and the death (?) of one of his servants.
339	On a slab set up in a field at Somala ..	....	....	Taṇḍara ..	Telugu	Gift of Nēlapalle to a private individual, by another private individual.
340	On a slab set up in the Srinivasamurti temple at Avulapalle.	....	....	Saumya ..	Do.	Damaged. Gift of a <i>dēvadāna</i> to the temple of Prasanna-Veṅkaṭēśvara at Avulapalle, by Chikkarāya Timmayagavunigaru of Su[ga]ṭaru.
341	On a slab set up at the tank bund in the same village.	....	....	Do. ..	Do.	Damaged. Gift by Virayagavunigaru of Āṇekallu, to the temples of Prasanna-Veṅkaṭēśvara and Mallikārjuna at Avulapalle. Mentions Su[ga]ṭari Chikkarāya Timmayagavunigaru.



B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On two slabs lying in a field at Basinikonda.	Chola .. ..	Rajakesarivarman <i>alias</i> Udayar Sri-Rajadhirajadeva (I).	32nd year ..	Tamil .. ..	One of the slabs is mutilated. Registers that the 1,500 merchants of the four quarters including <i>nadu</i> , <i>nagara</i> and <i>nadadesi</i> , met at Siravalli in Mugai-nadu, a sub-division of Puraṇi-Marayapadi of Jayangonda-śola-maṇḍalam and resolved to convert the village Siravalli into a Nanadesiya-Dasima[di]-Erivirapattana and to grant certain privileges to the residents of that village.
343	On the south base of the ruined Śiva temple at Solapuram.	Do. .. ..	Tribhuvanaśaḥkṛvartin Kōṭermēṇkonda Kulottanḡa-Chōladēva (III).	[1]0th .. ..	Do. .. ..	Gift of certain taxes <i>tilvari</i> to the temple of Rajarajavaram-Udayar at Uyyekkonḡa-Solapuram and other adjoining temples, by Śaṅgeṇi-Amṇiyappaṇ Kappuḡai-Perumaḡ <i>alias</i> Vikkiramasoḡa-Sambuvarayaṇ.
344	On a stone lying in the same temple ..	Do. .. ..	Parakesarivarman <i>alias</i> Sri-Rajendra-Chōladēva (I).	[2]0th .. ..	Do. .. ..	Fragment. Registers a sale of land to the temple of Mahadeva by the residents (of this city).
345	On two detached stones lying in the same temple.	....	....	....	Do. .. ..	Mentions [Kappa]radeva <i>alias</i> Prithivi-ḡaṇḡariyar and a gift of land made by him. The land consisted of the field Puttavadiḡpatti (evidently called after Buddhavaḡi, i. e. Buddha) and others.
346	On the south wall of the Śiva temple at Kovilur (Javadis).	Vijayanagara ..	Virapratapa Praudha-Devaraya <i>alias</i> Mallikarjunaraya.	Śaka 1377, Yuva, Karkataka, <i>su. di.</i> 7 Monday, Śodi. (=Monday 21st July 1455).	Do. .. ..	Gift of the village ḡṇapattimadu in Maṇḡala-nadu near the hill called Rajagambiraṇ-malai to the temple of Tirumūla-Nayinār, by a certain Timmaya-Nayaka, for the victory of the king.
347	On the same wall .. .. .	Do. .. ..	Devaraya-Maharaya (II) .. .. .	Śaka 1355, Virodhakṛit, Makara, <i>su. di.</i> full moon, Thursday, Poḡam, lunar eclipse. (=Thursday, 17th January 1432, lunar eclipse).	Do. .. ..	Gift of the village Palavarai in Padieri-pattu near Rajagambiraṇ, to the temple of Tirumūla-Nayinār in Maṇḡala-nadu, by Annamalaiṇtha, son of Narasiṇḡadeva, chief of Malai-pattu, for the victory of the king.
348	On a slab set up in front of the same temple.	....	....	....	Do. .. ..	Records the death of a certain Villi in a tiger-hunt.
349	On a slab set up near the Paṇḡava-nattamṇa temple at Viralur.	....	....	....	Do. .. ..	Refers to the guild of merchants. The record may be of about the time of Rajaraja I.
350	On a slab set up near the ḡapeśa temple in the same village.	Vijayanagara ..	Devaraya-Maharaya (II) .. .. .	Kṛṣṭaka (i. e. Śaka 1351).	Do. .. ..	Unfinished. Records that four hamlets in Śiḡomuri-Paṇḡala-nadu were caused to be granted by the king at Vijayanagara, to the temple of Arulāṇatha-Nayapaṇ and Unṇamulai-Naḡobhiyar, while Mallappa-Daṇṇayaka was the Prime Minister.
351	On the west and south walls of the central shrine in the Brihadamba temple at Devikapuram.	....	....	Śaka 13[9]9, Heṇḡambi.	Do. .. ..	Gift of land to the temple of Tirumala-Uḡḡaiya-Nayapaṇ at Devakkapuram by Rayappuḡaiya of Koṇḡapalli and others.

B. —Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
352	On the south wall of the first <i>prakāra</i> of the same temple.	Vijayanagara ..	Kṛṣṇadēva-Mahārāya .. .. .	Śaka 1442, Bahudhanya, Makara, <i>ba. di.</i> 5, Friday, Hasta.	Tamil .. ..	The king bears Śaṅkha titles. Registers a lease of certain temple lands to Tirumalai-Nāyaka, one of the Kannaḍiya-Nāyakas, living in Marudaraśar-Paḍaivīḍu, by the temple treasurer Iśana-Sivachārya of Bhikṣa-maṭha at Devakkapuram on the southern bank of Seyyaru, which was a village near Rajagambirai-malai in Murugamaṅgala-pparu, a sub-division of Melkupa-naḍu in the district of Palaguppa-kōṭṭam in Jayahgonḍaśōla-maṇḍalam.
353	On the same wall .. .. .	Do. ..	Do. .. .. .	Śaka 1441, Bahudhanya, Karkāṭaka, <i>su. di.</i> 13, Tuesday, Aśvini, Siddhayaḡa.	Do. .. ..	Registers the right of cultivation of temple lands ( <i>uḷavu-kāṇiyākāṣi</i> ) granted to a certain Śaḍāsiva-Nāyaka of Marudaraśar-Paḍaivīḍu.
354	Do. .. .. .	Śaṅkha ..	Immaḍirāyadēva-Mahārāya, son of Nara-siṅgarāyadēva-Mahārāya.	Śaka 1429, Raktakāṣi (wrong), Mins, <i>ba. di.</i> 10, Friday, Uttirām.	Do. .. ..	Registers a similar right granted to a resident of Devakkapuram by the temple trustee, <i>gurukkal</i> , Viśvēśvara-Sivachārya of Bhikṣa-maṭha and others.
355	Do. .. .. .	....	....	Śaka 1422, Raudri, Karkāṭaka, <i>su. di.</i> 7, Friday, Attam.	Do. .. ..	Gift of land in the <i>dēvadāna</i> village of Śembiya-maṅgalaṇ, a house at Devakkapuram and food in the temple, to two persons who had to sing in the temple. The grant was made by Tirumalai-Nāyaka and Iśvara-Nāyaka, sons of Ettappa-Nāyaka, for the merit of Naraśa-Nāyaka.
356	Do. .. .. .	Vijayanagara ..	Achutayyadēva-Mahārāya, son of Naraśa-Nāyaka-Uḍaiyar.	Śaka 1455, Vikriti, (wrong), Śiṅga, <i>su. di.</i> 10, Friday, Uttirām.	Do. .. ..	The king has a long list of <i>śirudās</i> . Records that Kaḷattisura-Nāyaka, son of Tirumalai-Nāyaka, of Marudaraśar-Paḍaivīḍu, was granted the right of supervision, etc., in the temple and the enjoyment of certain lands at Murugamaṅgalaṇ, from Iśana-Sivachārya of Bhikṣa-maṭha, the trustees and the Kaikkōla-mudali of the Tirumala-udaiya-Naiyār temple at Devakkapuram.
357	On the west wall of the same <i>prakāra</i> ..	....	....	Śaka 1425, Rudhīrodgarin.	Do. .. ..	Gift of land and a house in the village Kailāsa, to a certain Sumarapaṅgava-Uḷkṣita for the merit of king ( <i>śvāmī</i> ) Naraśa-Nāyaka 'who went to Śivaloka ( <i>i. e.</i> died),' by (his subordinates) Tirumalai-Nāyaka and Iśvara-Nāyaka.
358	On the same wall .. .. .	Vijayanagara ..	Kṛṣṇadēva-Mahārāya .. .. .	Śaka 1441, Bahudhanya, Karkāṭaka, <i>su. di.</i> 13, Tuesday, Aśvini, Siddhayaḡa.	Do. .. ..	The king has Śaṅkha titles. —Records a gift of revenue, amounting to 384 <i>paṇam</i> to the temple of Tirumala-udaiya-Naiyār at Devasthānam Devakkapuram by Harihara-Nāyaka, son of Mallappa-Nāyaka of the Kannaḍiya-Nāyakas living at Marudaraśar-Paḍaivīḍu, for the merit of the king and Tirumalai-Nāyaka.

B.— Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
359	On the same wall .. .. .	....	....	Śaka 1418, Durmati.	Tamil .. ..	Gift of land at Murugamaṅgalam by Tirumalai-Nayaka and Išvara-Nayaka for providing offerings, incense, etc., at festivals.
360	Do. .. .. .	..	....	Śubhākrit ..	Do. .. ..	Records that a certain Nayinappa-Nayaka provided ghee for the festival of Tiruvādirai in the same temple in order to secure merit for Aḍaiṇṇam Mallappa-Nayaka.
361	Do. .. .. .	Vijayanagara ..	Virapratapa Kṛṣṇapadēva-Maharaya ..	Śaka 1443, Vikrama, Kārttigai, Ekādaśī, Monday.	Do. .. ..	Records that Nādaśiva-Nayaka provided ghee for lamps during the festival of Tirukkartigai in the same temple, for the merit of chief ( <i>śvami</i> ) Tirumalai-Nayaka.
362	On the north wall of the same <i>prakāra</i> ..	Do. ..	Kṛṣṇapadēva-Mahārāya .. .. .	Śaka 1444, Vṛṣṇa.	Do. .. ..	Gift of ghee for the same festival by the daughter of the Kannadiya chief Devappudaiyar at Marudaraśar-Paḍaiṇṇu.
363	On the same wall .. .. .	Do. ..	Mahamaṇḍaleśvara Kṛṣṇapadēva-Mahārāya.	Śaka 1447, Sarvajit	Do. .. ..	Gift of ghee for lamps by Śrīraṅganāthar the <i>maṇi-yakṣa</i> (monegar?) of Iḍaitṭurai, for the merit of Namasāśiva-Nayaka, son of Mallappa-Nayaka of Marudaraśar-Paḍaiṇṇu.
364	Do. .. .. .	Do. ..	Virapratapa Kṛṣṇapadēva-Maharaya ..	Śaka 1454 ..	Do. .. ..	The king bears Śaṣṭha titles. Grant of the tax <i>paṭṭai-i-nāḍayam</i> , at 1½ <i>paṇam</i> per annum on each loom, to the temple, for the merit of Kaḷattīśvara-Nayaka.
365	Do. .. .. .	Do. ..	Do.	Śaka 1440, Chitrabhanu, Tai, <i>su. di.</i> 10, Uttirāram, Saturday.	Do. .. ..	Gift of land and a house in the <i>dāvadāna</i> village Śorappāṇḍi to Vadamalaiyār one of the Paṇḍils ( <i>vidēṇ</i> ) of Aṅṇavāṇḍi, by Viśvāśvara-Śivacharya of the Bhikṣa- <i>maṣṭha</i> at Devakkaṇṇuram, the Kaikkōja-mudelis and other trustees of the temple. The record is stated to have been engraved on the <i>kumudappaḍai</i> of the temple.
366	Do. .. .. .	Do. ..	Do.	Śaka 1444, Vikrama, Kumbha, <i>su. di.</i> full-moon, Friday, Uttirāram.	Do. .. ..	Gift of land and two houses to a certain Aṅṇavāṇḍi Venkappa who secured for the temple the village of Śorappāṇḍi as a gift from the king.
367	Do. .. .. .	Do. ..	Do.	Śaka 1452, Sarvadhari, Kārttigai, <i>su. di.</i> 10, Uttirāram, Saturday.	Do. .. ..	Registers that the trustees of the temple granted to a certain Ambalattai the right of cultivating ( <i>uḷavu-kēni</i> ) the <i>dāvadāna</i> village of Kamakharavuttan-taṅgal and fixed 15 <i>paṇam</i> and 20 <i>kalams</i> of paddy to be paid to the temple every year.
368	Do. .. .. .	Do. ..	Do.	Śaka 144[4], Vikrama, Kumbha, <i>su. di.</i> 10, Saturday, Puṇar-pṇam.	Do. .. ..	Gift of the village Uvattūr with its hamlet Tarai-paḍi, to the same temple by a certain Ammaiappa-Nayinār, as a <i>tiruvāṇmakāṇi</i> . On receiving this, Išana-Śivacharya of the Bhikṣa- <i>maṣṭha</i> and other trustees of the temple made the same donor the lessee of the village and presented a house.

B.—Stone inscriptions copied in 1912.—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
369	On the same wall .. .. .	Vijayanagara ..	Virapratapa Krishnayadeva-Mahārāya ..	Śaka 1453, Virōdhi, Sittirai, <i>su. di.</i> 10, Attam.	Tamil .. ..	Registers the permanent lease ( <i>ulavu-kēṇiyākāṣi</i> ) of Devārāyan-pattāḍai to a Kunnāḍi-ya-Nayaka of Gaṅgapuram in Pūṅgala-naḍu.
370	Do. .. .. .	Do. ..	Krishnayadeva-Mahārāya .. .. .	Śaka 1456, Sarva-dhārī, Āni, <i>su. di.</i> Uttiram, Monday.	Do. .. ..	Gift of ghee for a lamp.
371	Do. .. .. .	Do. ..	Krishnadeva-Mahārāya .. .. .	Śaka 1443, Vikrama.	Do. .. ..	Gift of ghee for a lamp by a lady of Marudarāsar-Paḍaividu.
372	Do. .. .. .	Do. ..	Virapratapa Krishnayadeva-Mahārāya ..	Śaka 1481, Śukla, Makara, <i>su. di.</i> 10, Sunday, Tiruvōṇam.	Do. .. ..	Gift of the hamlet Singayaravuttan-taṅgal near Kayilayam as a <i>kāṇiyākāṣi</i> , to a certain Tiruppaṇi Vāṣuvana-Uḍaiyar, by Tirumalai-Nayaka, son of Eṭṭappa-Nayaka, and others. The donee was evidently an officer in charge of the works connected with the temple.
373	On the south wall of the second <i>prākāra</i> of the same temple.	Do. ..	Achytayyadeva-Mahārāya, son of Virapratapa Narasa-Nayaka.	Śaka 1462, Vikṛiti, Makara, <i>su. di.</i> 13, Monday, Pōṣam.	Do. .. ..	Sale, by the trustees of the Devikapuram temple, of land at Suvarappūṇḍi to a temple of Uḍaiyavar-Sadaśivamārti built by Tirumalai-Nayaka, son of Sadaśiva-Nayaka of Marudarāsar-Paḍaividu, at Vaḍa-Kayilāyam which was the <i>tirumūkkāṇi</i> village of Tirumala-Uḍaiyar. <i>Māḍḍapattam</i> Kalattisūra-Nayaka and Bhikṣa-maṭṭham Iśana Sivachārya are mentioned among the trustees.
374	On the same wall .. .. .	Do. ..	Do. ..	Śaka 1454, Vikṛiti (wrong), Paṅḍuni, <i>su. di.</i> 11, Monday.	Do. .. ..	Registers that certain families of shepherds at Sēruppattu were dedicated to the temple as <i>tiruvilakku-kuḍi</i> , by Koṇḍama-Nayaka, after securing their services with the permission of Kalattisūra-Nayaka who was then governing the Paḍaiyittu-śirmai.
375	Do. .. .. .	Do. ..	Do. ..	Śaka 1452, Vikṛiti, Simha, <i>su. di.</i> 14, Sunday, Tiruvōṇam.	Do. .. ..	Registers that the trustees of the temple leased out some lands at Piramampakkam to Vīramabheśuraṇ Mallikarjuna-Ayyaṇ-maṭṭha at Sēmbiyamāṅgalam as <i>ulavu-kāṇiyākāṣi</i> , for maintaining the worship of the god Tirumala-uḍaiya-Nayinār at Vasantan-maṇḍapam.
376	Do. .. .. .	....	....	Śarvari, Māṣi, 14	Do. .. ..	Records that Mallappa-Nayaka and Sēvappa-Nayaka appointed certain shepherds to supply ghee for lamps to the same temple, in order to secure merit to king Achytadeva-Mahārāya.
377	Do. .. .. .	Vijayanagara ..	Virapratapa Achytayyadeva-Mahārāya ..	Śaka 1452, Vikṛiti, [Simha], <i>su. di.</i> 11, Friday, Anuḷam.	Do. .. ..	Gift of land by the residents of Mamapambakkam for the maintenance of [worship in] the Vasantan-maṇḍapa of god Tirumala-Uḍaiyar, for the merit of <i>śodmi</i> Tirumalai-Nayaka, Iṇṇedī Tirumalai-Nayaka and Kalattisūra-Nayaka.
378	Do. .. .. .	Do. ..	Sadaśivarāya .. .. .	Śaka 1[4]71, Saumya.	Do. .. ..	Damaged. The king receives <i>śaluva</i> titles. Seems to record the supply of ghee for lamps to the same temple.
379	Do. .. .. .	Do. ..	Achytayyadeva-Mahārāya .. .. .	Śaka 1457	Do. .. ..	Gift of ghee by certain shepherds.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
380	On the west wall of the same <i>prakāra</i> ..	Vijayanagara ..	Virapratapa A[chyut]ayyadeva-Maharaya ..	Śaka 1456, Havi-lambi (wrong).	Tamil ..	Gift of ghee for lamps.
381	On the same wall .. .. .	....	....	Subhakṛit, Māṣi, 17.	Do. ..	Gift of ghee for lamps by Nayinappa-Nayaka, agent of Adaippam Mallappa-Nayaka, for the merit of his master.
382	On the north wall of the same <i>prakāra</i> ..	Vijayanagara ..	Virapratapa Achyutayyadeva-Maharaya ..	Śaka 1458, Manmatha, Mina, <i>su. di.</i> 10, Friday, Tiruvonam.	Do. ..	Damaged and fragmentary.
383	On the same wall .. .. .	Do. ..	Virapratapa [Achyutayyadeva-Maharaya] ..	Śaka 1464, Subhakṛit.	Do. ..	Damaged. Gift of money (P) for maintaining the festival Uttirat-tirunaḷ in the same temple by Nayinappa-Nayaka, agent of Adaippam Mallappa-Nayaka for the merit of Sevappa-Nayaka.
384	Do. .. .. .	Do. ..	Virapratapa Achyutayyadeva-Maharaya ..	Śaka 1466, Jaya, Kaṇṇi, <i>su. di.</i> 10, Monday.	Do. ..	Gift of money for conducting a festival in the temple by certain residents of Sembiyamaṅgalam.
385	Do. .. .. .	Do. ..	Achyutayyadeva-Mahārāya .. ..	Śaka 1464, Virodhi (wrong).	Do. ..	Gift of ghee for a lamp.
386	Do. .. .. .	Do. ..	Achyutadeva-Mahārāya .. ..	Śaka 1464, Nandana.	Do. ..	Records that Koṇḍama-Nayaka of Sēruppattu granted land at Kuṇṇandūr as <i>uḷavukāṇi</i> and arranged 10 <i>paṇam</i> to be paid annually to the temple.
387	Do. .. .. .	Do. ..	Sadaśivadeva-Mahārāya .. ..	Śaka 1470, Saumya (wrong), Rishabha, <i>su. di.</i> full-moon, Monday, Tiruvonam.	Do. ..	Damaged. Gift of some temple land as <i>kāṇiyākāṇi</i> to a private individual.
388	Do. .. .. .	Do. ..	Venkaṭadeva-Mahārāya, son of Tirumalai-deva-Mahārāya.	Śaka 156[2], Śukla, Tai, 21st day, Monday, Pūṣam.	Do. ..	Registers that a certain Nayinappa-Nayaka, son of Kṛishṇappa-Nayaka, improved a certain land by constructing a tank near it and by digging wells. He made it cultivable and presented the same to the temple.
389	On the east wall of the Natarāja shrine in the same temple.	Do. ..	Kṛishṇayyadeva-Mahārāya .. ..	Śaka 148[6], Śrīmukha, Karkātaka, <i>su. di.</i> 10, Friday, Utti-ram.	Do. ..	Gift of the village Sembiyamaṅgalam as a <i>uḷavu-kāṇiyākāṇi</i> to Namaśśivaya-Nayaka, son of Mallappa-Nayaka of Marudaraśār-Padaividu. He was to pay 10 <i>paṇam</i> and 10 <i>kalams</i> of paddy in the first year but in the fifth year, 50 <i>paṇam</i> and 50 <i>kalams</i> of paddy had to be paid. The trustees included Viśveśvaracharya of Bhiksha-maṭha.
390	On the same wall .. .. .	....	....	Śaka 1487, Vibhava (mistake for Bhava), Jyeshṭha, <i>su. di.</i> 12, Saturday, Viśakha.	Do. ..	Damaged. Seems to record a gift to a Brahmana by the manager of the temple ( <i>kōyil-kōḷvi</i> ) Viśveśvara-Sivacharya and Tirumalai-Nayaka. Refers to Vira-Naraśiṅgarāya.



B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
391	On the west wall of the kitchen in the same temple.	Vijayanagara ..	Sadaśivadeva-Mahārāya .. .. .	Śaka 1468, Parābhava, Vri'schika, Friday, Tiruvonam.	Tamil .. ..	Gift of ghee to the temple by Śarappa-Nayaka for the merit of Krishṇa[ppa]-Nayaka.
392	On the same wall .. .. .	Do. ..	Achyutadeva-Mahārāya .. .. .	Śaka 146[8], Vikṛiti. ....	Do .. ..	Damaged
393	On the second <i>gōpura</i> of the same temple, right of entrance.	....	....	....	Grantha ..	One Sanskrit verse in praise of Viśvadevaśārya. He is stated to have been the foremost devotee of Śrīgirisvara (i.e. the god on the sacred hill).
394	In the same place .. .. .	Vijayanagara ..	Achyutadeva-Mahārāya .. .. .	Śaka 146[1], Virōdhi.	Tamil ..	Damaged. Seems to record a gift by Mallappa-Nayaka, one of the <i>aḍai</i> ppam-servants of the king.
395	Do. .. .. .	Śāluva ..	Immaḍi Narasiṅha-Temmayadeva-Mahārāya.	Śaka 1426, Rak-takehi, Kaṇṇi, <i>ba. di. 1</i> , Wednesday, Aśvati (= Wed. 25th September, 1504).	Do. ..	Gift of land in the village of Sembiyamaṅgalaṃ together with money and houses to a private individual who worshipped in the temples of both the god and the goddess, by Tirumalai-Nayaka, agent of Narasa-Nayaka. Mentions Ettappa-Nayaka, the father of the donor.
396	Do. .. .. .	Do. ..	Immaḍi Narasiṅharāya-Mahārāya, son of Śāluva-Narasimharāya-Mahārāya.	Śaka 1426, Rak-takehi, Kum-bha, <i>ba. di. 14</i> , Sunday, Tiruvonam, Śivarātri.	Do. ..	Gift of the village Maṇalakkam <i>alias</i> Somaśipuram south of Seyyaru in Kaolchūr-naḍu, a sub-division of Palakunra-kōttam in Murugamaṅgala-paruru, by Samarasuṅṅava-Dikshita, to the temples of the god and the goddess, for oblations. The village was originally granted to him for <i>agni-hōtra</i> (i.e. keeping the sacred fire) by Tirumalai-Nayaka.
397	Do. .. .. .	....	....	Kali 4990, Śaka 1811, Virōdhi and A.D. 1889, November 27.	Do. ..	Abhinavapūrnapiṛya Śrinivāsa Rao Saheb, Jaghirdar of Arni, piously performed the <i>aṣṭabandhana-kumbhābhiśēka</i> of Kenakagirisvara, on this day.
398	On the same <i>gōpura</i> , left of entrance ..	Tanjore Maṅraṭha.	Taḷajarājā Sāheb, [son of] Mahārāja Sāheb Saraphaji.	Kahaya Phālguna, <i>ba. di. 10</i> , Monday.	Maṅraṭhi ..	Consecration of the image of the goddess which perhaps had become shaky on its pedestal.
399	In the same place .. .. .	Vijayanagara ..	Śrīraṅgadeva-Mahārāya (i.e. Raṅga II)	Śaka 1490, Iśvara, Kum-bha, 28, <i>ba. di. Sunday</i> , dvitīya, Hasta. ....	Tamil ..	Damaged. Registers a gift made to the temple for the merit of Agastya-Nayaka of Velur. Mentions also Bonnu-Nayaka of Velur.
400	Do. .. .. .	....	....	....	Grantha ..	Records that Iśanaśiva-Yōgindra the head of the Gōlaka-maṭha obeyed the command of Śiva (i.e. died P).
401	Do. .. .. .	....	....	Śaka 1401, Viḷambi, Mithuna, <i>su. di. 7</i> , Monday, Uṭṭirattadi, Subbayoga and Garaja-karapa.	Tamil ..	Registers that a number of maid-servants ( <i>dōvaḍimai</i> ) were provided for the temples of Tirumalai-Nayinār and Periya-Naohohiyar, by Ettappa-Nayaka, for the merit of Iśvara-Nayaka.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
402	In the same place .. .. .	Sāluva ..	Naraśiṅgarāya-Uḍaiyar .. .. .	Śaka 140[1], Viḷambi, Mithuna, <i>sw.</i> di. 7, Monday, Uttirattādi, Subhayōga, [Garaḷa]- karaṇa.	Tamil .. ..	Unfinished.
403	On the first <i>gōpura</i> of the same temple ..	Vijayanagara..	Sadaśivadeva-Mahārāya .. .. .	Śaka 1493, Kahaya (wrong).	Do. .. ..	Damaged and unfinished. Seems to register a gift for the merit of Kṛṣṇappa-Nayaka and Pa-Bomma-Nayaka and Nalla-Bomma-Nayaka of Velur.
404	On the same <i>gōpura</i> .. .. .	....	....	Vijaya .. ..	Do. .. ..	Records the levy of taxes on looms for the merit of Liṅgama-Nayaka, while Ekāmbura-Nayaka, son of Kameyappa-Nayaka, was governing.
405	On the east wall of the Gaṇeśa temple at the fresh-water tank in the same village.	....	....	....	Do. .. ..	Records that the temple and the tank were the gift of one of the merchants ( <i>nagarattār</i> ) of the Vaiśya ( <i>i.e.</i> Vaiśya)-Vaiṣṇava sect.
406	On the <i>gōpura</i> of the Kanakagiriśvara temple on the hill in the same village.	....	....	Kali 1990, Śaka 1811, Virodhi and A.D. 1889, November 27.	Do. .. ..	Copy of No. 397 above.
407	On the south base of the central shrine in the Purandareśvara temple at Marudadu.	Chōla .. ..	Built in .. .. .	20th year ..	Do. .. ..	Begins with the historical introduction of Rajendra-Chōla I ( <i>tirumangai valara etc.</i> ). Gift of 90 sheep for a lamp to the temple of Peruntirukkōyil-udaiya-Mahadeva of Marudadu <i>alias</i> Vikkiramasoḷanallūr in Marudadu-nadu, a sub-division of Veṅkuṇṇa-kōttam in Jayanṅgaśōḷa-maṇḍalam. Registers also a sale of land for digging a tank.
408	On the west base of the same shrine ..	Do. .. ..	Kulottuṅga-Chōladeva (I), 'who abolished the tolls and who ruled the country dispelling darkness.'	32nd .. ..	Do. .. ..	Built in. Gift of land by purchase from the residents of Marudadu, for offerings to the temple of Umākanda .. .. . Avaiṇimulududai-Nayaka.
409	On the same base .. .. .	Do. .. ..	Ra[jakēsariva]rman ( <i>i.e.</i> , Rajaraja I) ..	4th .. ..	Do. .. ..	Built in in the middle. Gift of sheep for a lamp to the temple of [Peruntiru]kkōyil at Marudadu in Marudadu-nadu, a sub-division of Veṅkuṇṇa-kōttam.
410	On the north base of the same shrine ..	....	Sakalalōkaśakravartin Rajanārāyaṇa Sambavarāyar.	14th .. ..	Do. .. ..	Sale of a channel by the residents of Marudadu <i>alias</i> Vikkiramasoḷanallūr to the residents of Kōttai-ūr in Vadaṇṇar-nadu, a sub-division of Veṅkuṇṇa-kōttam in Jayanṅgaśōḷa-maṇḍalam.
411	On the same base .. .. .	Chōla .. ..	Rajarajakēsarivarman ( <i>i.e.</i> Rajaraja I) ..	8th .. ..	Do. .. ..	Gift of land for a lamp by the residents of Marudadu, to the temple of Peruntirukkōyil-Āḷvār for the merit of a private individual of Maṅgaṇṇar-Patturai who fell in order that Marudadu (a village in Marudadu-nadu of Veṅkuṇṇa-kōttam) may not be destroyed ( <i>aliyḍmai-yarṇu</i> ).

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
412	On the same base .. .. .	Chōla .. ..	Rajarajakesarivarman, 'who destroyed the ships at Śalai,' (i.e. Rajaraja I).	12th year ..	Tamil .. ..	Gift of 70 sheep for a lamp to the same temple by <i>Seṅgar alias Uttamanthi</i> Rājārāja-Aṇakka- [p]a[ḷ]ḷavaraiyaṇ.
413	Do. .. .. .	Vijayanagara ..	Vira-Narasiṅgadeva-Maharāya, [son of] Saḷuva Narasiṅgadeva-Maharāya.	Śaka 1429, Kēḥaya, Paṅguni 2, Miṇa, <i>su. di.</i> 6, Attam, Sunday.	Do. .. .	Unfinished. Contains only the introductory passage and the date.
414	Do. .. .. .	....	....	....	Do. ..	Gift of the village of Vāḍikkuppam, a hamlet of Marudadu, for providing worship in the temple of Peruntirukkoyiludaiya-Tumbirāṇar, by Timmarāja, agent of Jagatāpi Errayadeva-Chōlamaharāja, for the merit of Erramarāja—(i.e. perhaps his master Errayadeva-Chōlamaharāja).
415	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Vijayanagara ..	Achyutadeva-Maharāya .. .. .	Vijaya, Tai, 1, Sunday, <i>su. di.</i> 12, Saṅkrama-puṇyakāla	Do. .. ..	Gift of the two villages Anṇilēri and Vāḍikkuppam for the merit of the king's accountant ( <i>rāyar-karanikaṁ</i> ) Pīḷaiporuṭṭā-Pīḷḷai, during the management of Tittaṇ—a clerk ( <i>śalaiyēḷuttu</i> ) of the temple (P).
416	On a slab lying in the same temple ..	- ....	...	....	Do. .. ..	Anṇilēri is stated to be the <i>sarvaṁḍṇya</i> gift of the temple of Peruntirukkoyil-Uḍaiyar.
417	On a slab lying near the big irrigation tank in the same village.	Gaṅga-Pallava	Ko-Vijaya-Nripatungavarman .. ..	12th year ..	Do. ..	Registers that a certain Koṅṇaraiyar Niṇṇa-Peruman constructed a bank of stones ( <i>kaliṇṇu</i> ) for the tank of Marudadu and had the head of the irrigation channel renovated.
418	On the south wall of the central shrine in the Virattāṇḍēvara temple at Valuvur.	Chōla .. ..	Parakēsarivarman <i>alias</i> Tribhuvanaśakravartin Rājārājadeva (II).	11th ..	Do. .. .	Partly damaged. Gift of money for lamps to the temple of Virattāṇam-Uḍaiyar at Valugūr, a <i>brahmadēya</i> in Tiruvēlundar-nādu which was a district of Jayanṅṇḍēśōla-valanādu. Quotes the 6th year of <i>Periyadevar</i> Vikrama-Chōlādeva.
419	On the south base of the same shrine ..	Do. .. ..	Rājārājadeva (II) .. .. .	14 + 1st year, Tula, <i>ba. di.</i> 10, Tuesday, Aiyiḷyam (= Tues day, 27th September 1160).	Do. .. ..	Registers a gift of money for two lamps and two lampstands, one of which was given by a native of Sīrārkaḍu in Arkāṭṭu-kurram of Pāṇḍyakulāṇi-valanādu, for the merit of Kundavvai.
420	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Do. .. ..	Parakēsarivarman <i>alias</i> Tribhuvanaśakravartin Virarājendradeva (i.e. Kulōttuṅga III).	3rd year ..	Do. .. ..	Built in in the middle. Gift of land by purchase, for offerings to the image of Vāḍavūr-Nayan[ar] set up in the temple of Tiruvirattāṇam-Uḍaiyar by a native of Mūlaṅguḍi in Vēḷa-nādu, a sub-division of Kulōttuṅḍēśōla-valanādu. Records also gift of money for other articles required for worship.
421	On the same wall .. .. .	Do. .. ..	Tribhuvanaśakravartin Rājadhīrājadeva (II).	5th year, Karakaṭaka, <i>su. di.</i> 13, Saturday.	Do. .. ..	Built in in the middle. Gift of money by the same individual for getting the <i>Tiruvēṇḍēvai</i> recited before (the image of) Vāḍavūr-Nayanar in the temple on Mārgaḷi-Tiruvādirai festival and for also maintaining the festival of Pēṅguṇi.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
422	On the same wall .. .. .	Vijayanagara ..	Vira-Bokkapa-Uḍaiyar .. .. .	Śaka 1324, Chitrabhanu.	Tamil .. ..	Records that certain lands ( <i>paṇṇu</i> ) which had been submerged and lying waste for some years on account of floods in the Cauvery, were brought under cultivation, being granted favourable concessions in the payment of assessment. The lands belonged to Valuvūr in Tiruvallundūr-nāḍu, a sub-division of Eḷamūrī-paṇṇu.
423	Do. .. .. .	Chōḷa .. ..	Parakeśarivarman <i>alias</i> Tribhuvanachakravartin Tribhuvanvīradēva, 'who being pleased to take Madurai (Madura), Ilam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors.'	88rd year ..	Do. .. ..	Built in at the end. Gift of money by a Brahmapa lady to the shrine of Tiruchohattimayram-Uḍaiyar consecrated by her in the 29th year of the king in the temp'e of Tira-Virattāṇam-Uḍaiyar at Valuvūr a <i>brahmadēya</i> in Tiruvallundūr-nāḍu, a sub-division of Jayagondasōḷa-vaḷanaḍu.
424	On the west wall of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Pratāpadeva[raya-Maharaya] .. ..	Śaka [1356], Pramadin, Mithuna, ... 5, Śadayam.	Do. .. ..	Built in at the end. Seems to refer to certain additions made to the temple from the year Sobhakrit when, apparently, a tank and an irrigation channel were constructed.
425	On the same wall .. .. .	Chōḷa .. ..	Tribhuvanachakravartin Rajendra-Chōḷadeva (III)	2nd year, Dhanu, <i>su. di. 4</i> , Monday, [Tiruvō]-pam.	Do. .. ..	Built in in the middle. Gift of money for a lamp. Begins with the historical introduction <i>pāmaruēiya tirumadaṇḍai</i> etc. The money was received by the temple authorities and a land assigned for the amount.
426	On the north wall of the same <i>maṇḍapa</i> ..	Pāṇḍya ..	Jaṭavarman Tribhuvanachakravartin Sondara-Pāṇḍyadeva.	5th year, Makara, <i>su. di. Wed-</i> nesday, Sōdi.	Do. .. ..	Registers that a tenant of the temple having absconded without paying his dues, the amount was recovered from the man who stood surety for him, by selling his land.
427	On the same wall .. .. .	Chōḷa .. ..	Parakeśarivarman <i>alias</i> Tribhuvanachakravartin Kulōttuṅga-Chōḷadeva (III).	2nd year, Rishabha, <i>su. di. 5</i> , Thursday, Tiruvōpam.	Do. .. ..	Gift of money for a lamp to the same temple by a native of Mōḍapakkam in Surattūr-nāḍu, a sub-division of Puliyūr-kōṭṭam <i>alias</i> Kulōttuṅgasōḷa-vaḷanaḍu, in Jayagondasōḷa-maṇḍalam.
428	Do. .. .. .	Do. .. ..	Rajakeśarivarman <i>alias</i> Tribhuvanachakravartin Rajadhirajadeva (II).	12th year, Simha, <i>su. di. 8</i> , Thursday, Uroṣaṇi.	Do. .. ..	Gift of money for purchasing a land to maintain a lamp in the temple of Tiruvirattāṇam-Uḍaiyar at Valuvūr, by a native of Tiyāṅguḍi in Tiruvārūr-kōṭṭam, a sub-division of Geyamaṇikka-vaḷanaḍu. The land was situated at Kirāṅguḍi a hamlet of Virarājendra-ohaturvēdimāṅgalem which was a <i>brahmadēya</i> in Tiruvallundūr-nāḍu. Mentions the 16th year of Rajaraja (II).
429	On the north verandah of the first <i>prad-</i> <i>akṣa</i> of the same temple.	Do. .. ..	Rajakeśarivarman <i>alias</i> Tribhuvanachakravartin Virarājendradeva ( <i>i.e.</i> Kulōttuṅga-Chōḷa III).	5th year ..	Do. .. ..	Registers the construction of the shrine of the goddess in the north-west corner of the north verandah by Ekavāchakan Ulagukanvīḍutta-Perumal <i>alias</i> Vanakōvaraiyar, chief of Tundā-nāḍu in Madiḡon-dasōḷa-vaḷanaḍu. Also records a gift of money in the 8th year of the king for purchasing land and maintaining worship in the same shrine.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
430	On either side of the entrance into the main <i>gōpura</i> of the same temple.	..	....	Subhanu ..	Tamil .. ..	Records the construction of the <i>gōpura</i> and the <i>prākāra</i> wall by Alagapperumal-Pillai, son of Gaṅgeyar Gaṇapatiṇayinar-Pillai of Nallavar in Irūṅgolappāṇḍi-nādu.
431	On the four sides of the same <i>gōpura</i>	..	....	..	Do. .. ..	Records the gift of Bhikṣaṣaṇamūrti, the main <i>gōpura</i> , the <i>prākāra</i> wall and the street, by the same Alagapperumal-Pillai.
432	On a slab set up in a grove in the same village.	..	....	Durmukha ..	Do. .. ..	Gift of land ( <i>mukkalvaṭṭam</i> , <i>nattam</i> and <i>tiḍal</i> ) in Vajavarāyakuppam, by the residents of that village including Tamba-Pillai.
433	On the south wall of the central shrine in the Kahiravaneśvara temple at Tiruppalatturai.	Chōḷa	[Vikrama-Chōḷadeva] .. ..	10th year ..	Do. .. ..	Much damaged. Gift of jewels to the temple of Mahadeva at [Tiruppa]lāitturai.
434	On the west wall of the same shrine	Do	Rajakesarivarman <i>alias</i> Tribhuvanaśakravartin Kulottuṅga-Chōḷadeva (I).	43rd ..	Do. .. ..	Registers that the <i>dēvadāna</i> village Tiruchchirrambalanallūr of the temple of Mahadeva at Tiruppalatturai in Nallūr-nādu, a sub-division of Nittavinōda-vaṇanādu, was granted the remission of <i>antarāyapāṭṭam</i> and other taxes at the request of Madurantakuppavarainattu-Muvēndavēlay.
435	On a slab built into the west floor of the first <i>prākāra</i> of the same temple.	..	....	Kilaka ..	Do. .. ..	Gift of land by the cultivating classes to the temple of Palavaṇanāthasayāmin for conducting the festival in the month of Āṣi.
436	On a slab fixed into the floor of the north verandah of the same <i>prākāra</i> .	..	....	Vikrama ..	Do. .. ..	Interrupted by the base of a pillar. Seems to record a gift of land by an agent of Vira-Narasīṅgarāya-Nayaka.
437	On the west verandah of the same <i>prākāra</i> .	Chōḷa	Tribhuvanaśakravartin Rajarājadeva (III).	28th year ..	Do. .. ..	Gift of land by purchase in Tiruchchirrambalanallūr and Rajagambhiranallūr, to the shrine of Tirujānāśambandhīśvaram-Uḍaiyar which was consecrated by a certain Nilagaṅgaraiyan, in the east verandah of the temple of Tiruppalatturai-Uḍaiyar.
438	On the second <i>gōpura</i> of the same temple, right of entrance.	Do.	Parakesarivarman <i>alias</i> Tribhuvanaśakravartin Kulottuṅga-Chōḷadeva (III), 'who [having taken] Madurai (Madura) was pleased to take [the crowned head of the Paṇḍya]	16th ..	Do. .. ..	Much damaged and unfinished.
439	In the same place	Do.	Tribhuvanaśakravartin Kulottuṅga-Chōḷadeva (III).	4th ..	Do. .. ..	Gift of gold for jewels to the shrines of Periyadevar and Nachobiyar, consecrated in the temple by Periyadevanambi of Pennagaḍam who held proprietary right in the <i>dēvadāna</i> villages of Tiruchchirrambalanallūr and Rajagambhiranallūr.
440	On the east wall of the first <i>prākāra</i> of the same temple.	Do.	Parakesarivarman <i>alias</i> [Tribhuvana]-śakravartin Rajarājadeva (II).	12th year and 264th day.	Do. .. ..	Damaged and unfinished. Begins with the introduction <i>jayamādam nā muruṇiya</i> etc. Seems to record the gift of land ( <i>kāval-kāṭṭu</i> ) in the grove called Kuñjiran <i>alias</i> Bhuvanamuḍuḍaiyal, under the new name Rajagambhiranallūr for worship, etc. in the temple and for maintaining a flower garden. Reference is also made to the 'Revenue Survey' ( <i>aḷavu</i> ) of the 16th year of Śūṅgandavirtadeva (s.e. Kulottuṅga I) and to his 40th year.



B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On the north wall of the same <i>prakāra</i> ..	Chōla ..	Tribhuvanaachakravartin Kulōttunga-Chōladeva (III), 'who was pleased to take Madurai (Madura) and the crowned head of the Pandya.'	12th year and 93rd day.	Tamil ..	Registers that the distribution and assignment of lands in the village of Kuladipunāyakapura were, by the corporate consent of the Śāliya-merchants, permanently engraved on the walls of the temple.
442	On two detached stones fixed into the same wall.	....	....	....	Do. ..	Gift of land ( <i>tirunāmatukkāṇi</i> ) in the village of Vēmbikkudi which was a <i>dēvādāna</i> of the temple of Trinohohōr[u]tturai-Udaiyar, by a certain Kāvēri-vallavan.
443	On the south base of the central shrine in the Kōlundisvara temple at Kōttur.	Chōla ..	Tribhuvanaachakravartin Rajarajadeva (III?).	17th year ..	Do. ..	Incomplete; stone missing at the right end. Gift of money for a lamp to the temple of Mōlasthanam-Udaiyar at Kōttur in Nēgmali-nādu, a sub-division of Rajendrasōla-vaṇanādu, by a certain Marudīppirān of Śellūr in Parandaiyūr-nādu, a sub-division of Rajaraja-vaṇanādu.
444	On the same base .. .. .	Do. ..	Tribhuvanaachakravartin Rajadhirajadeva (II).	Lost ..	Do. ..	Much damaged. Gift of money (?) for a lamp.
445	Do. .. .. .	Do. ..	Tribhuvanaachakravartin Kulōttunga-Chōladeva (III).	2nd year ..	Do. ..	Much damaged. Gift of money for a lamp by Sekkilaṇ Palaravayan Kaluppalārāyar of Kuṇṇattūr in Kuṇṇattūr-nādu, a sub-division of Kulōttungaśōla-vaṇanādu.
446	On the north base of the same shrine ..	Do. ..	Do. do.	8rd ,,	Do. ..	Much damaged. Gift of money for a lamp by the <i>mathapoti</i> Tirumāligaiappiṇṇaṇṇar, a native of Tiruturaiṇṇandi in Vandaiyēṇṇār-kūṇṇam, a sub-division of Rajendrasōla-vaṇanādu.
447	On the same base .. .. .	Do. ..	[Tribhuvanaachakravartin Raja]rajadeva (III).	10th ,,	Do. ..	Much damaged and incomplete. Gift by a certain Villavarājar.
448	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Do. ..	[Tribhuvana]chakravartin Rajarajadeva (III).	18th ,,	Do. ..	Built in at the beginning. Seems to record grant of land to the shrine of Tiruṇṇāga[mper]ra-Aṇḍaiya-Pillaiyār which was set up in the temple of [Kōl]undāṇḍar.
449	On the same wall .. .. .	Do. ..	Tribhuvanaachakravartin Rajadhirajadeva (II), 'who was pleased to take Madhurai (Madura) and Iṇam (Ceylon).'	13th year, Karkāṇṇa, su. di. 6, Tuesday, Anīṇam.	Do. ..	Gift of money for a lamp to the temple of Kōlundāṇḍar at Kōttur by a native of Sūṇṇāṇḍi, a village in Ayūr-kūṇṇam which was a sub-division of Nittavinōda-vaṇanādu.
450	Do. .. .. .	Do. ..	Tribhuvanaachakravartin Rajarajadeva (III).	8 + 1st year	Do. ..	Gift of money by the trustees to the shrine of Tiruṇṇāmperra-Pillaiyār set up in the temple of Kōlundāṇḍar, by a certain Nāgamaṇḍalamudaiyān Ambalaṇṇōyikōṇḍān. Also records a gift of land to the same shrine by a Brāhmaṇa lady.
451	Do. .. .. .	Do. ..	Rajakesarivarman <i>alias</i> Tribhuvanaachakravartin Rajadhirajadeva (II), 'who was pleased to take Madhurai (Madura) and Iṇam (Ceylon).'	13th year, Karkāṇṇa, su. di. 7, Saturday, Śōdi (= Sat. 26th July 1175).	Do. ..	Unfinished. Mentions the temple of Mōlasthanam-Udaiyar <i>alias</i> Kōlundāṇḍar.
452	Do. .. .. .	Do. ..	Tribhuvanaachakravartin Rajadhi[rajadeva] (II), 'who was pleased to take Madhurai (Madura) and Iṇam (Ceylon).'	13th year ..	Do. ..	Gift of money for a lamp by Rajendrasingappalavarayan of Kiliyūr-nādu, a sub-division of Pandikulaṇṇi-vaṇanādu

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King	Date.	Language and alphabet.	Remarks.
458	On the same wall .. .. .	Chōla .. ..	Tribhuvannachakravartin Rajadhirajadeva (II), 'who was pleased to take Madurai (Madura) and Ilam (Ceylon)'.	1[+] <sup>th</sup> year ..	Tamil .. ..	Unfinished. Supplies only the name of the king and his regnal year.
454	On the north base of the same <i>mandapa</i> ..	Do. .. ..	Tribhuvannachakravartin Virarajendra Chōladeva (i.e. Kulottunga-Chōla III).	3rd year, Tula, <i>do. di. 9</i> , Sunday, Āyilēyam.	Do. .. ..	Registers that a water-trough in the temple was to be filled with water in the morning every day and that for this purpose a grant of money was made by a merchant living in the quarter Dharapichintamani-perunderuvu at Gaṅgaikondasolapuram, to a certain <i>ugachohan</i> of Kōṭṭar.
455	On a pillar of the same <i>mandapa</i> .. ..	Do. .. ..	Kulottunga-Chōladeva (III), 'who took [Madurai (Madura)] and was pleased to take the crowned head of the Pāṇḍya.'	1[+] <sup>th</sup> year ..	Do. .. ..	Mutilated and incomplete. Refers to the worshippers in the temple of Vaikundattaiyar at Kōṭṭar.
456	On another pillar of the same <i>mandapa</i> ..	Do. .. ..	Tribhuvannachakravartin Kulottunga-Chōladeva (I).	27th ..	Do. .. ..	Damaged. Seems to record a grant of paddy to the temple of Padi-Vinnagar-Ālvan at Kōṭṭar in Nēnmali-nāḍu; a sub-division of Arumolideva-vaḷanaḍu, by Sivandiram who was a native of Tappirkonṭam.
457	On detached slab built into the <i>unin gōpura</i> of the same temple.	Do. .. ..	Rajakesarivarman <i>alias</i> Chakravartin Kulottunga-Chōladeva (I).	26th .. ..	Do. .. ..	Stones missing at the end. Begins with the historical introduction <i>pugal-mādu</i> etc. of Kulottunga I.
458	Do. do.	Do. .. ..	[Raja]kesarivarman <i>alias</i> Rajarajadeva (I) ..	[2]1st .. ..	Do. .. ..	Fragment. Mentions Nēnmali-nāḍu, a sub-division of Arumolideva-vaḷanaḍu.
459	Do. do.	Do. .. ..	Tribhuvannachakravartin Kulottunga-Chōladeva (I).	60th year, [Ādi] 3, Saturday, Pañchami, Śādayam.	Do. .. ..	Fragment. Mentions Nēnmali-nāḍu, a sub-division of Rajendraśōla-vaḷanaḍu.
460	Do. do.	Do. .. ..	Do. do.	41st year ..	Do. .. ..	Do. do.
461	Do. do.	Do. .. ..	Parakesarivarman .. .. .	10th .. ..	Do. .. ..	Fragment. Mentions Nēnmali-nāḍu.
462	On a slab set up in a field in the same village.	....	....	Vriha ..	Do. .. ..	Gift of land to the temple of Kōḷandīvaraśvamin for the merit of the Mahārāja-Sāheb (evidently the Mahārāja king of Tanjore).
463	On a slab set up in a second field in the same village.	....	....	Subhakarit ..	Do. .. ..	Gift of land to the same temple during the rule of Dalavay Anandarayar Sāheb.
464	On a third slab set up in a grove in the same village.	....	....	....	Do. .. ..	Gift of a grove of <i>iḷupai</i> -trees to the same temple for the purpose of providing the sacred bath to the image.
465	On the fourth slab set up in another grove of the same village.	....	....	Siddharthi ..	Do. .. ..	Gift of 10 <i>vēḷis</i> of land by Raghunatha-Nayaka (of Tanjore?).
466	On the north wall of the <i>mandapa</i> in front of the central shrine of the Marundīvara temple at Tirutturaiṇḍi.	Chōla .. ..	Tribhuvannachakravartin Rajarajadeva (III)	11th year, Rishabhā, <i>do. di. 14</i> , Saturday, Kārttigai.	Do. .. ..	Registers the grant of a land and a tank called Murakkēṇḍuḷam by the residents of the <i>dēvādāna</i> village Sattamaṅḡalam and those living in the <i>Pallichchandam</i> portion of the same village. The land was to be utilised as a flower garden for the god at Tirutturaiṇḍi in Vapḍālaivelūr-kōṭṭam, a sub-division of Rajendraśōla-vaḷanaḍu. Mentions also the temple of Kulottungaśōlavarman-Uḍaiyar at Sattamaṅḡalam.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
467	On the same wall .. .. .	Chōla .. ..	Tribhuvanaachakravartin Rajarajadeva (III)	1[2]th year, Tula, <i>su. di. 7</i> , Monday, Uttiradam (= Monday, 18th October 1227).	Tamil .. ..	Registers that a tank for the temple of Tirutturai-pandi-Udaiyar was dug at Solappanarutinalur which was a hamlet of Suttavalli-chaturvedimaṅgalam a <i>brahmadēya</i> in Puraṅgarambai-naḍu, which was a sub-division of Rajendraśōla-valaṇaḍu, by a merchant of Kulottungaśōla-pattana. The same merchant also granted land for a <i>mandapa</i> . Mentions the members of the village assembly who were doing executive work in the village, for that year.
468	Do. .. .. .	Do. .. ..	Do. .... do.	28th year ..	Do. .. ..	Gift of money for two lamps.
469	Do. .. .. .	Do. ....	Do. .... do.	20th year and 178th day.	Do. .. ..	Gift of money for a lamp by the accountant of Kulottungaśōla-chaturvedimaṅgalam, a village in Puraṅgarambai-naḍu.
470	Do. .. .. .	Chōla .. ..	Tribhuvanaachakravartin Rajarajadeva (III)	26th year ..	Do. .. ..	Gift of money for a lamp by a lady of Iraiyamaṅgalam for the merit of her sons.
471	Do. .. .. .	Do. .. ..	Do. .... do.	2nd " ..	Do. .. ..	Partly damaged. Registers that a <i>guhui</i> was constructed for a Śaiva teacher called Tiruchchi-rambalamudaiya-Mudaliyar at Tirutturai-pandi and land granted for feeding strangers that might visit the <i>guhui</i> . The teacher is stated to have died in the 24th year of Periyadevar.
472	Do. .. .. .	Do. .. ..	Do. .... do.	16 + 1st "	Do. .. ..	Gift of land for offerings to the temple of Tirutturai-Nayappar, by the members of the assembly who were doing 'the year's work' ( <i>samvatsara-grāmakārya</i> ) of that village.
473	Do. .. .. .	Do. .. ..	Do. .... do.	16 + 1st year, Bishalha, <i>sa. di. 5</i> , Saturday, Uttiradam and 316th day.	Do. .. ..	Gift of land for offerings by the <i>mahājanas</i> of Koppamaṅgalam, a hamlet of Suttavalli-chaturvedimaṅgalam in Puraṅgarambai-naḍu which was a sub-division of Rajendraśōla-valaṇaḍu.
474	On the north base of the same <i>mandapa</i> ..	Do. .. ..	Tribhuvanaachakravartin Chōladeva (III).	Rajendra-10th year ..	Do. .. ..	Gift of land by a native of Viranarayana-chaturvedimaṅgalam a <i>tanīyār</i> in Vadaḡarai-Viṇḍarāju-bhayaṇkara-valaṇaḍu, to an image of Śiva (?) which he had set up in the north verandah of the first <i>prākāra</i> of the temple.
475	On the south wall of the same <i>mandapa</i> ..	Do. .. ..	Tribhuvanaachakravartin Rajarajadeva (III)	6 + 1st year, Karkataka, <i>su. di. 3</i> , Monday, Ayilēyam.	Do. .. ..	Sale of land at Solappanarutinalur a hamlet of Suttavalli-chaturvedimaṅgalam, by the members of the <i>samvatsara-grāmakārya</i> of that village, for digging a sacred tank for the temple of Tirutturai-pandi-Udaiyar.
476	On the same wall .. .. .	Do. .. ..	Tribhuvanaachakravartin Kōṇḍaṇ (Rajaraja III P.).	Kōṇḍiṇṇai-18th year and 157th day.	Do. .. ..	Registers that certain <i>dēvadāna</i> lands were made tax-free, in the village of Sattamaṅgalam in Vadaḡarai-veḷur-kūram. The royal secretary ( <i>tirumandira-śalai</i> ) was Rajendiraśinga-Nuvendaveḷaṇ.

B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
477	On the same wall .. .. .	Chōla ..	Tribhuvanachakravartin Rajarājadeva (III).	11th year ..	Tamil ..	Gift of land by purchase at Pośalaṅguḍi in Arvala-kōrṅgam, a sub-division of Rājendraśōla-vaḷanaḍu for building a <i>maṣṭa</i> at Selva-Tiruvārūr, by a Śaiva devotee of Tiruttoraipōṇḍi called Palarāvayap.
478	Do. .. .. .	Do. ..	Do. do.	18th .. ..	Do. ..	Gift of land at Uttamaśōlapuram to the temple of Tiruttoraipōṇḍi-udaiya-Nāyaṅgar, by a certain Vantonda-Mudaliyār.
479	On the west wall of the same <i>maṇḍapa</i> ..	Do. ..	Do. do.	19th .. ..	Do. ..	Gift of land at Ariyanagūr in Puraṅgarambai-naḍu to the same temple, by a native of Kuṅṅalūr in Iḍaiyār-naḍu, a sub-division of Rājendraśōla-vaḷanaḍu.
480	On the same wall .. .. .	Do. ..	Do. do.	[3]0th year, Kanni, su. di. 5, Sunday, Uttirattādi 29 + 1st year ..	Do. ..	Gift of money for providing one rice offering (every day), in the same temple.
481	On the north wall of the Gaṇeśa shrine in the same temple.	Do. ..	Do. do.	2nd year Dhanu, sa. di. 11, Monday, Aṇṇam.	Do. ..	Unfinished. Gift of money for lamps and rice offerings.
482	On the same wall .. .. .	Do. ..	Do. do.	3rd year ..	Do. ..	Gift of money for a lamp.
483	Do. .. .. .	Do. ..	Tribhuvanachakravartin Rājendra-Chōla-deva (III).	Do. ..	Do. ..	Gift of money for maintaining the festival Ādip-puram in the shrine of the goddess.
484	On the south wall of the Mahaganapati shrine in the same temple.	Do. ..	Do. do.	Do. ..	Do. ..	Damaged. Gift of land for maintaining a coconut garden laid out in the third <i>prākāra</i> of the temple.
485	On the north and west bases of the Navagraha shrine in the same temple.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōlādeva, 'who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya.'	18th year, Vriśobika, su. di. 15, Saturday, Rōṣani.	Do. ..	Gift of land by the residents of Sattamahalaṁ.
486	On the main <i>gōpura</i> of the same temple, right of entrance.	Pāṇḍya ..	Jatavarman Tribhuvanachakravartin, Orivallabhadeva.	22 + 1st year	Do. ..	Registers that certain fees which were being collected from the temple were granted to the same temple for maintaining a special service called Valvadi-kāṭṭipay-sāṇḍi.
487	On the same <i>gōpura</i> .. .. .	Vijayanagara ..	Virapratāpa Devarāya-Maharaya ..	Śaka 1892. Vikṛiti, Simha, su. di. 13, Saubhāgya-yōga, Phura-day, Magha.	Do. ..	Records that Paḷḷigonda-Perumaḷ Pratāpadevarāya-Majavārāyar remitted all taxes on the lands owned by the temple. The several items of taxation are specified.
488	On the bronze pot <i>pañḍamukhaḍḍya</i> preserved in the same temple.	....	....	....	Do. ..	Records the gift of this pot-drum ( <i>kuḍa-vila</i> ) by the chief artisan ( <i>taṭṭār</i> ) Mallāṇḍar alias Sōlakōṇar.
489	On the east wall of the <i>maṇḍapa</i> in front of the central shrine in the Siddharatneśvara temple at Uttattur.	Chōla ..	Tribhuvanachakravartin Tribhuvanavi [adeva] (i.e. Kulōttuṅga III).	40th year	Do. ..	Registers a compact drawn up by the <i>śrutiṁḍa</i> of Uttattur, assembled in the <i>maṇḍapa</i> of the temple called Uttamaśōlaṅ, for the community of Iḍaiyāi classes who consisted of 98 sub-sects.

B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
467	On the same wall .. .. .	Chola .. ..	Tribhuvanaachakravartin Rajarajadeva (III)	12th year, Tula, su. di. 7, Monday, Uttiradam (= Monday, 18th October 1227).	Tamil .. ..	Registers that a tank for the temple of Tirutturai-pundi-Udaiyar was dug at Solappanarutinallur which was a hamlet of Suttavalli-chaturvedinangalam a <i>brahmadēya</i> in Puraṅgarambai-nāḍu, which was a sub-division of Rājendraśōḷa-vaḷanāḍu, by a merchant of Kulottuṅgaśōḷa-pattana. The same merchant also granted land for a <i>maṇḍapa</i> . Mentions the members of the village assembly who were doing executive work in the village, for that year.
468	Do. .. .. .	Do. .. ..	Do. .... do.	28th year ..	Do. .. ..	Gift of money for two lamps.
469	Do. .. .. .	Do. ....	Do. ....	20th year and 178th day.	Do. .. ..	Gift of money for a lamp by the accountant of Kulottuṅgaśōḷa-chaturvedinangalam, a village in Puraṅgarambai-nāḍu.
470	Do. .. .. .	Chola .. ..	Tribhuvanaachakravartin Rajarajadeva (III)	26th year ..	Do. .. ..	Gift of money for a lamp by a lady of Irasiyamaṅgalam for the merit of her sons.
471	Do. .. .. .	Do. .. ..	Do. .... do.	2nd .. ..	Do. .. ..	Partly damaged. Registers that a <i>guhāi</i> was constructed for a Saiva teacher called Tiruochchirambalamudaiya-śrūdaiyār at Tirutturai-pundi and land granted for feeding strangers that might visit the <i>guhāi</i> . The teacher is stated to have died in the 24th year of Periyadevar.
472	Do. .. .. .	Do. .. ..	Do. .... do.	16 + 1st ..	Do. .. ..	Gift of land for offerings to the temple of Tirutturai-Nayanaṅgar, by the members of the assembly who were doing 'the year's work ( <i>samvatsara-grāmakārya</i> ) of that village'.
473	Do. .. .. .	Do. .. ..	Do. .... do.	16 + 1st year, Rishabha, su. di. 5, Saturday, Uttiradam and 316th day.	Do. .. ..	Gift of land for offerings by the <i>mahājanas</i> of Koyyamaṅgalam, a hamlet of Suttavalli-chaturvedinangalam in Puraṅgarambai-nāḍu which was a sub-division of Rājendraśōḷa-vaḷanāḍu.
474	On the north base of the same <i>maṇḍapa</i> ..	Do. .. ..	Tribhuvanaachakravartin Rājendra-Choladeva (III).	10th year ..	Do. .. ..	Gift of land by a native of Viranarayana-chaturvedinangalam a <i>taṇṇiūr</i> in Vaḍagurai-Virūṇarāja-bhayaṅkara-vaḷanāḍu, to an image of Śiva (?) which he had set up in the north verandah of the first <i>prākāra</i> of the temple.
475	On the south wall of the same <i>maṇḍapa</i> ..	Do. .. ..	Tribhuvanaachakravartin Rājaraḷadeva (III)	6 + 1st year, Karhataka, su. di. 3, Monday, Aytileyam.	Do. .. ..	Sale of land at Solappanarutinallur a hamlet of Suttamalli-chaturvedinangalam, by the members of the <i>samvatsara-grāmakārya</i> of that village, for digging a sacred tank for the temple of Tirutturai-pundi-Udaiyar.
476	On the same wall .. .. .	Do. .. ..	Tribhuvanaachakravartin Kōṇṇarāja III P.	18th year and 157th day.	Do. .. ..	Registers that certain <i>dēvadānu</i> lands were made tax-free, in the village of Sattamaṅgalam in Vaṇḍalai-veḷūr-kūṇṇam. The royal secretary ( <i>tirumandira-śalai</i> ) was Rājendiraśinga-Muvēndaveḷaṅṇ.



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No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
490	On the south wall of the same <i>maṇḍapa</i> ..	Chōla ..	Tribhuvanachakravartin Kulōttunga-Chōla-deva, 'who was pleased to take Madurai (Madura) and the crowned head of the Pāṇḍya.'	21st year ..	Tamil ..	Gift of land to the <i>Śrīpaddantāṅgi</i> -servants of the temple. This land was originally the property of a Brahmana who had stolen the jewels of the goddess and was compelled in consequence to give up the land as a <i>dēvadāna</i> to the temple.
491	On the same wall .. .. .	Do. ..	Tribhuvanachakravartin Vikrama-Chōla-deva.	11th ..	Do. ..	Gift of land to the temple of Tuṅgamamuniyaṇḍar of Uṇṇattūr, a village in Vaḍagarai Tribhuvanamuḷadai-vaḷanaḍu, by three residents of Karuvīdai-maṇ[gaḷam], a <i>dēvadāna</i> village of Tiruvālanduṇai-udaiye-Muhadeva at Śirupaluvūr.
492	On the south wall of the first <i>prākāra</i> of the same temple.	Do. ..	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Rajadhi [rajadeva] (II).	Lost ..	Do. ..	Unfinished. Gift of land to the temple of Tuṅgamamuni-Nayapaṇ at Uṇṇattūr in Uṇṇattūr-naḍu, a sub-division of Rajaraja-vaḷanaḍu.
493	On the same wall .. .. .	Do. ..	Tribhuvanachakravartin Rajarajadeva (II).	16 + 1st year, Kanni, <i>su. di. 5.</i> ..	Do. ..	Sale of land by a certain Brahmadhiraya-Muttaraiyaṇ to one of his dependants ( <i>aḍiyār</i> ) named Śrutimaṇ Sōraṇ Sōḍaṇ <i>alias</i> Ilaṅkēśaradevaṇ.
494	Do. .. .. .	Do. ..	[Tribhuvanachakra]vartin Rajadhirajadeva (II).	5th year, Mēsha, <i>su. di. 3</i> , Monday, Tiruvō-ṇam.	Do. ..	Incomplete. Gift of lands and houses by a Brahmana lady, to the temple at Tiruttōṇṇattūr in Uṇṇattūr-naḍu.
495	Do. .. .. .	Do. ..	Tribhuvanachakravartin (III).	18th year, Karkāṭaka, <i>sa. di. 1</i> , Sunday, Avittam.	Do. ..	Sale of land by Mallap Śiyan <i>alias</i> Brahmadhiraya-Muttaraiyaṇ to one of the <i>agambāḍiyār</i> of Nerkuḷam in Uṇṇattūr-naḍu, a sub-division of Vaḍagarai-Rajaraja-vaḷanaḍu.
496	Do. .. .. .	Do. ..	Do. do.	18th year, Śirbha, <i>su. di. 3</i> , Wednesday, Attam (= Wednesday, 10th August 1233).	Do. ..	Sale of land in Nerkuḷam by Śrutimaṇ Irāmaṇ Sōḷaṇ to Śrutimaṇ Sōraṇ Sōḍaṇ <i>alias</i> Ilaṅkēśaradevaṇ.
497	Do. .. .. .	Do. ..	[Tribhuvanachakravartin] Rajarajadeva (III).	[1]6 + 1st year, Mēsha, <i>sa. di. 11</i> , Wednesday, Śadayam (= Wednesday, 6th April 1233).	Do. ..	Incomplete. Sale of land by four residents of Ten-Padāvar to Śrutimaṇ Nāyaṇ Sōraṇ <i>alias</i> Irūṅgōḷaṇ of Nerkuḷam.
498	Do. .. .. .	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva (III).	5th year, Mīṇa, <i>su. di. 13</i> , Monday, Uttiraḍam.	Do. ..	Sale of land by Śrutimaṇ Madiyaṇḍaṇ <i>alias</i> Sōraṇ Irūṅgōḷaṇ of Nerkuḷam to Śrutimaṇ Devaṇ Pōril-migamaṇ <i>alias</i> Irūṅgōḷaṇ of Muṭṭam <i>alias</i> Naḍari-Pugaḷallār, the western hamlet of Tiruvellārai.
499	On the west wall of the same <i>prākāra</i> ..	Chōla ..	Tribhuvanachakravartin Rajarajadeva (III).	[1]6 + 1st year, Karkāṭaka, <i>su. di. 3</i> , Wednesday, Pūram.	Do. ..	Sale of land by Mallap Śiyan <i>alias</i> Brahmadhiraya-Muttaraiyaṇ chief of Uṇṇattūr-naḍu to one of his <i>agambāḍiyār</i> , <i>viz.</i> , Śrutimaṇ Nāyaṇ Sōraṇ <i>alias</i> Irūṅgōḷaṇ who was a resident of Nerkuḷam.
500	On the same wall .. .. .	Do. ..	Do. do.	[1]5 + 1st year, Mithuṇa, <i>su. di. 11</i> , Monday, Śōdi.	Do. ..	Sale of land at Vaḍa-Padāvar by Śrutimaṇ Uṇṇ Nambi <i>alias</i> Viramēdavi Peraiyaṇ and Mallap Manavaḷaṇ <i>alias</i> Koṇḍaraiyaṇ, to the same individual.

B.—Stone inscriptions copied in 1912---cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
501	On the same wall .. .. .	Chōla .. ..	Tirubhuvanachakravartin Rajarajadeva (III).	16 + 1st year, Karkataka, <i>su. di. 3</i> , Wednesday, Paṇḍya (= Wednesday, 21st July 1282).	Tamil .. ..	Sale of land at Vaḍa-Paḍavūr by Mallan Śiṣya <i>alias</i> Brahmadhiraya Mattaraiyan to the same individual.
502	On the north wall of the same <i>prākāra</i> ..	Do. .. ..	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarajadeva (II).	[4]th year ..	Do. .. ..	Much damaged and incomplete. Seems to record a gift of land by purchase, for maintaining the festival called <i>Uṛṣanittirunāl</i> (in the temple), conducted by Śrītiṁṇaṁ Muvayirattoruvan Jananathan <i>alias</i> Edirilēṣṇanāḍaivan.
503	On the same wall .. .. .	Do. .. ..	Tribhuvanachakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madurai (Madura) and the crowned head of the Paṇḍya.'	16th year, Makara, <i>su. di. 7</i> , Friday, Revati.	Do. .. ..	Incomplete. Records an exchange of land given to a dancing girl of the temple of Togumāmaṇi-Nayanaṁ at Uṛṣattur, for the maintenance of a shrine for Umai-Īṣvaramuḍaiya-Nayanaṁ which she had constructed in one of the <i>dēvādāna</i> villages.
504	On the south base of the Akhilanḍēsvari shrine in the same temple.	....	....	...	Do. .. ..	Records the consecration of the image of the goddess, the construction of the shrine and <i>prākāra</i> wall by Umaiyaḷ <i>alias</i> Śivakamasundari-Maṇikkam, one of the dancing girls of the temple of Togumāmaṇi-Nayanaṁ.
505	On the same base .. .. .	Chōla .. ..	Tribhuvanachakravartin Virarajendra-Chōladeva, 'who was pleased to take Madurai (Madura)' ( <i>i.e.</i> Kulōttuṅga-Chōla III).	Lost .. ..	Do. .. ..	Incomplete. Seems to record a gift to a Śiva-Brahmaṇa attached to the goddess' shrine.
506	On the south wall of the Aṇḍavar shrine in the same temple.	Do. .. ..	Tribhuvanachakravartin Kulōttuṅga-Chōladeva, 'who was pleased to take Madurai (Madura), Īṣam (Ceylon), Karuvār and the crowned head of the Paṇḍya.'	24th year, Meṣha, <i>su. di. 4</i> , Rōḍaṇi (= Friday, 29th March 1202).	Do. .. ..	Records a gift of land for maintaining worship of the images of Śaiva saints (Nayanaṁ) in the temple of Togumāmaṇi-Nayanaṁ at Uṛṣattur by a maid-servant ( <i>agamtāḍi-pṇṇḍuḍai</i> ) of the temple at Argaḷur, a village in Arur-kūṛam in Vaḍagarai-Rajaraja-vaṇaṇaḍu.
507	On the same wall .. .. .	Do. .. ..	Tribhuvanachakravartin Tribhuvanaviradeva ( <i>i.e.</i> Kulōttuṅga III)	26th year, Dhana, <i>su. di. 3</i> , Monday, Tiravōnam.	Do. .. ..	Seems to register a sale of land (f.
508	On the base of the same shrine .. ..	Paṇḍya .. ..	Juḷavarman <i>alias</i> Tribhuvanachakravartin Sundara-Paṇḍyadeva (I)	18th year, Tula, <i>su. di. 10</i> , Monday, Śudaiyan.	Grantha and Tamil.	Begins <i>Samasta-jagad</i> etc. Registers that the residents of Kuṇṇakkūṛa-naḍu, a sub-division of Uttuṅgaṭuṅga-vaṇaṇaḍu, assembled in the <i>maṇḍapa</i> called <i>Uttamaśōḷaṇ</i> within the temple of Togumāmaṇi-Nayanaṁ at Uṛṣattur and granted the two villages Īḍaimalai and Vēttuṇi to a certain Ayaṇ Kavikamaraṇ of Uṛṣattur.
509	On the west wall of the Yaga- <i>maṇḍapa</i> in the same temple.	Chōla .. ..	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chōladeva.	15th year ..	Tamil .. ..	Sale of a temple land for the benefit of a <i>maṣṭha</i> called <i>Kēraḍiṭaka-maḍam</i> . The money realised from the sale was utilised for a plate called <i>Kēraḍiṭaka-paṭṭam</i> .
510	On the same wall .. .. .	Do. .. ..	[Parakesarivarman] Vikrama-Chōladeva ..	14th , ..	Do. .. ..	Built in at the end. Gift of land by a resident of Adamaṅgalaṁ named Uttamaśōḷaṇ <i>alias</i> Virāṭarayan, for expenses of a festival held in the month of Sittirai.

## B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
511	On the same wall .. .. .	Chōla .. ..	Parakēsarivarman <i>alias</i> Tribhuvannachakravartin Vikrama-Chōlādēva.	13th year ..	Tamil .. ..	Sale of land to the temple by a Brahmana of the <i>brahmadūya</i> village Nambikurichohi <i>alias</i> Śrīkṣṇa-chaturvēdimaṅḡalam in Uṟṟattūr-naḍu which was a sub-division of Tribhuvannamūludūdai-vaḷanāḍu.
512	Do. .. .. .	Do. .. ..	Do. do.	Lost .. ..	Do. .. ..	Built in at the beginning. Registers that a Brahmana offended against the temple of Tugumāmani-Āṇḍar at Uṟṟattūr and was fined 20 <i>kāḍu</i> . His land at Śrīkṣṇa-chaturvēdimaṅḡalam was sold by the assembly of that village, for arrears of tax due on the land.
513	On the west base of the same <i>maṇḍapa</i> ..	Do. .. ..	Parakēsarivarman <i>alias</i> Raj[adhi]rajādēva (I), '[who destroyed] the ships at Sālai and took the crowned head of the [Pa]ṇḍya'	28th year ..	Do. .. ..	Incomplete. The title Parakēsarivarman is apparently a mistake for Rājakēsarivarman. Sale of land to the temple of Uṟṟattūr-Perumāṇaḍiḡal.
514	On the same base .. .. .	Do. .. ..	Rajarajādēva (I) .. .. .	24th .. ..	Do. .. ..	Incomplete.
515	Do. .. .. .	Do. .. ..	Parakēsarivarman Rajendra-Chōla (I) ..	3rd .. ..	Do. .. ..	Incomplete and damaged. Seems to refer to the death of a certain Śrīnīman Nakkap Chaudirap <i>alias</i> Rājamaḷa Muttaraiyan on the occasion when, in a fight with Satyaśrīya, he was ordered by the king to pierce the (enemy's) elephant. A gift was made on his behalf to the temple of Mahādēva at Uṟṟattūr.
516	Do. .. .. .	Do. .. ..	Rajakēsarivarman <i>alias</i> Uḍaiyar-Śrī-Rajadhirajādēva], 'who took the head of Virapāṇḍya and destroyed the ships at Kanda-lar-sālai.'	Lost .. ..	Do. .. ..	Stones missing at the end. Records the gift of a lamp to the temple of Mahādēva at Uṟṟattūr, for the merit of a lady residing at Tirapi.
517	On the second <i>gōpura</i> of the same temple, right of entrance.	Do. .. ..	Parakēsarivarman <i>alias</i> Tribhuvannachakravartin Rājārājādēva (II).	18th year ..	Do. .. ..	Gift of four cows for a lamp to the temple by Tiru-venkādudaiyāṇ <i>alias</i> [Abhi]māṇaḍu Kōṟṟakku-ḍaikōṇ, a resident of Viśālur.
518	On the same <i>gōpura</i> .. .. .	Do. .. ..	Kulōttuṅga-Chōlādēva (III) .. .. .	7th .. ..	Do. .. ..	Gift of cows for a lamp.
519	Do. .. .. .	Hoysala ..	Nīśāṅka-Pratāpachakravartin Vīra-Sōmō-śvarādēva.	27th .. ..	Grantha and Tamil.	Gift of paddy by the king to the temple of Tugumāmani-Nayanār at Uṟṟattūr, a village in Uṟṟattūr-naḍu which was a sub-division of Rājārāja-vaḷanāḍu, for the merit of his grandson Viśvarathādēva.
520	Do. .. .. .	Vijayanagara ..	Vīra-Devarāja-Mahārāja .. .. .	Śaka 1843, Śarvarin.	Tamil .. ..	Unfinished. Mentions Appamālainathar, son of the <i>mahāpradhāni</i> Śilupayarsār.
521	Do. .. .. .	Chōla .. ..	Tribhuvannachakravartin Kulōttuṅga-Chōlādēva, 'who was pleased to take Madurai (Madura) and the crowned head of the Paṇḍya.'	21st year, Kumbha, Śa. di. 10, Thursday, Viśakhā.	Do. .. ..	Registers that the <i>nāḍu</i> and <i>nagara</i> of Uṟṟattūr-naḍu assembled in the <i>Uttamaśōla</i> -[ <i>maṇḍapa</i> ] within the temple of Tugumāmani-Nayanār and granted (?) the village Veṅṇuṇippādi in Kūḷavalluvappādi-naḍu converting it into the mercantile town called Tayilu-Nallapuram, for the merit of Kulōttuṅga-śōla-Vaṇakōvaraiyar.
522	On the same <i>gōpura</i> , left of entrance ..	Do. .. ..	Tribhuvannachakravartin Virarājendra-Chōlādēva (i.e. Kulōttuṅga-Chōla III).	5th year ..	Do. .. ..	Gift of gold jewels by a dancing girl of the temple.
523	In the same place .. .. .	Do. .. ..	Rajakēsarivarman <i>alias</i> Tribhuvannachakravartin Kulōttuṅga-Chōlādēva (II)	8th .. ..	Do. .. ..	Begins with the introduction <i>pūmaṇṇu padumam</i> etc. Gift of land to the image of Kṣhetrapala-līlīyār at Vaḍaśerinattam by a certain Anukkanambi.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
524	In the same place .. .. .	Vijaynagara ..	Virapratāpa Achyutayyadeva-Mahārāya ..	Śaka 1463, Śarvarin, Kappi, su. di. 10, Friday, Poṣam. 83rd year and 315th day.	Tamil ..	The king has Śaṅkha birudae. Gift of money by a feudatory of the king for maintaining the car festival in the temple of Tuṅyamāmaṇi-Nayinār at Uṅgattūr.
525	On the main gōpura, right of entrance ..	....	Tribhuvanaśakravartin Kōṅgeriṇṇaikondāṇ	315th day.	Do. ..	Registers the order of the king to collect <i>śṛam</i> and <i>varisai</i> from the residents of Uṅgattūr-naḍu.
526	In the same place .. .. .	....	....	27th year ..	Do. ..	Records an order of king Vatsarāya stating that the village Tirani was given as a <i>kāṇi</i> to the <i>śriyas</i> (i.e. Brahmins?) of that village.
527	On the same gōpura, left of entrance ..	Hoyasā ..	Sārvabhaumaśakravartin Vira-Rāmanathadeva.	17th ..	Do. ..	Fixes the rate of tax on cattle levied in all the 8 sub-divisions which formed the district of Uṅgattūr-naḍu; but remits the same on the cattle belonging to the temple of Togumāmaṇi-Nayinār.
528	In the same place .. .. .	....	....	Saunhya ..	Do. ..	In modern characters. Seems to record the settlement of a dispute, which arose on the death of the temple accountant, by paying some money to the man who set up his claim for that place.
529	Do. .. .. .	....	....	Ananda ..	Do. ..	In modern characters. Registers the gift of the door and of the paved floor by Erama-Peddi-Nayaka, son of Naranappa-Nayaka.
530	On the south wall of the Chōḷasvara temple in the same village, right of entrance.	Chōḷa ..	Parakṣasariṇvarman <i>alias</i> Tribhuvanaśakravartin Rājārājadeva (II) (Kōṅgeriṇṇaikondāṇ).	4th year and 226th day.	Do. ..	Gift of the village Uḷattambaḍi in Kaṇakkiliyūr-naḍu as a <i>dāvādāna</i> to the temple of Kulōttuṅgaśōḷa-lāvaramuḍaiyār of Uṅgattūr. The secretary ( <i>śirumanḍira-śalai</i> ) who wrote the grant was Rājāsraya-Pallavaraiyan.
531	On the same wall, left of entrance ..	Do. ..	Rājāsariṇvarman <i>alias</i> Tribhuvanaśakravartin Kulōttuṅga-Chōḷadeva (II).	18th year and 124th day.	Do. ..	Begins with the introduction <i>pāmaṇṇu-padumam</i> etc. Records that the temple was constructed by a certain Vagavichohadina-nāḍaiyāṇ, the younger brother of Brahmāśarāya Muttaraiyār, and that the income from the village Śiravalaiyūr in Kaṇakkiliyūr naḍu was assigned to it.
532	On the east wall of the Nirvāṇar shrine in the Rāṅganātha-Perumāḷ temple at Tirunirmalai.	Do. ..	Tribhuvanaśakra[vartin Rāja]rāja[dēva] (III).	Lost ..	Do. ..	Damaged. Gift of money ( <i>paḷam kōṇu</i> ) for a lamp.
533	On the same wall .. .. .	Do. ..	Tribhuvanaśakravartin Rājārājadeva (III).	7th year, Tula, [2] 8, <i>ba. di.</i> [2], Kaṭṭigai. Sunday (=Sunday 23 Oct. 1222).	Do. ..	Gift of money for a lamp to the temple of Tirunirmalai-Emberuman, [at Tirunirmalai] in Surattūr-naḍu of Poliyūr-kōṭṭam, a sub-division of Jayagoudasōḷa maṇḍalam, by Kaikaiyariyāṇ Tiruvagattisuramuḍaiyāṇ of Maḷayaṁbakkam in Maṅgaḍanaḍu of the same division.
534	Do. .. .. .	Do. ..	Do. do.	16th year and 40th day.	Do. ..	Gift of land for maintaining a service called Tiruvāḷiparappināṇ- <i>śāndi</i> , in the temple of Tirunirmalai-Emberuman by a certain Madurāntaka Pottappichohaiyāṇ Gaṇḍagōpalaṇ.



B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
535	On the same wall .. .. .	Chōla .. ..	Tribhuvanachakravartin Rājarajadēva (III)	6th year, Mīṇa, Monday, Uro-sapi.	Tamil .. ..	Gift of two lamps to the same temple by Tiruch-chār-Kkannappan Abayampukkāṇ Nilagaṅgaraiyaṇ Kaḍakkāṇ Sōḷaṅgaḍēvaṇ.
536	On the east and north walls of the same shrine.	....	Tribhuvannachakravartin Vijaya-Gaṇḍa-gopāladēva.	16th year ..	Do. . . .	Gift of 1460 <i>kūḷi</i> of land at Kovur in Māṇḍaḍu-nāḍu to the same temple, by a certain Tirunalluḷāṇ Tironaṭṭaperumāṇ Tyāṅameṅaṇ of Maduraiyāyil in Perūr-nāḍu, a sub-division of Puliyar-kōṭṭam <i>alias</i> Kulōttuṅgaśōḷa-vaḷanāḍu in Jayaṅgaṇḍaśōḷa-maṇḍalam.
537	On the north wall of the same shrine ..	Pāṇḍya .. ..	Jaṭavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadēva (III ?).	17th year, Mīṇa, <i>su. di. 5</i> , Wednesday, Tiruvōṇaṇ.	Do. .. ..	Gift of 6 <i>vēḷis</i> of land and of taxes collected from the <i>purukkalai-kūḍimakkal</i> living near the temple, by a certain Arupagirippēramāḷ <i>alias</i> Nilagaṅgaraiyaṇ.
538	On the same wall .. .. .	Do. .. ..	Jaṭavarman <i>alias</i> Sundara-Pāṇḍyadēva ..	11th year ..	Do. .. ..	Unfinished.
539	On the west and south walls of the same shrine.	Chōla .. ..	Kulōttuṅga-Chōḷadēva (III) .. .. .	30th ,, ..	Do. .. ..	Gift of money for a lamp. One of the tiers below this bears writing which is also continued on a corresponding tier of the south wall. This latter begins abruptly with the description of the land granted.
540	On the south wall of the same shrine ..	Do. .. ..	Tribhuvannachakravartin Virarājendra-Chōḷadēva ( <i>i.e.</i> Kulōttuṅga-Chōḷa III)	12th year, Mēsha, <i>su. di. 13</i> , Monday, Pūṇar-pūṣam.	Do. .. ..	Gift of money ( <i>mūḍai</i> ) for a lamp to the temple of Tirunirmalai-Emberumāṇ, by a native of Pulipakam <i>alias</i> Śilachintāmsē-ohatuvēdimāṇḍalam, in Amūr-kōṭṭam.
541	On the same wall .. .. .	Do. .. ..	Do. do.	Lost .. ..	Do. .. ..	Gift of money for a lamp.
542	Do. .. .. .	Do. .. ..	Do. do.	4th year, Makara, <i>su. di. 10</i> , Monday, Avittam.	Do. . . .	Gift of a lamp to Nirvappan of Tirunirmalai by an oil-monger of Pavirundamali-nagaram ( <i>i.e.</i> Poonamallee).
543	Do. .. .. .	Do. .. ..	Tribhuvanachakravartin Rājarajadēva (III)	[6]th year ..	Do. .. ..	Gift of money for a lamp.
544	Do. .. .. .	Do. .. ..	Do. do.	16th year, Dhanu, <i>su. di. 5</i> , Sunday, Avittam (=Sunday 30 Nov. 1231).	Do. .. ..	Do.
545	Do. .. .. .	Do. .. ..	[Tribhuvanachakravartin] Virarājendra-Chōḷadēva ( <i>i.e.</i> Kulōttuṅga-Chōḷa III).	4th year, Mīṇa, <i>su. di. 12</i> , Sunday, Magam.	Do. .. ..	Damaged. Gift of 2 lamps to the shrine of Nirvappan, of Tirunirmalai.
546	Do. .. .. .	Do. .. ..	Do. do.	34th year, Mēsha, <i>su. di. 5</i> , Wednesday, Mṛiga-śreha.	Do. .. ..	Damaged. Gift of money for a lamp by a certain Kaliyugameyyan <i>alias</i> Nandipannan, one of the <i>agantadi-mudalis</i> of Nāyanār Sōḷaṅgaḍēva, to the temple of Nirvappa-Pperumāḷ at Tirunirmalai in Śurattūr-nāḍu, a sub-division of Puliyar-kōṭṭam <i>alias</i> Kulōttuṅgaśōḷa-vaḷanāḍu in Jayaṅgaṇḍaśōḷa-maṇḍalam.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
547	On the same wall .. .. .	....	Tribhuvanachakravartin Vijaya-Gaṇḍa-gopāladēva.	24th year, Vriśchika, <i>sa. di. 5</i> , Wednesday, Pūṣam (=Wednesday 1 Nov. 1273).	Tamil ..	Damaged. Gift of money for a lamp. Mentions Val[amori]ndāṇ Paṇḍhanadivāṇṇ.
548	Do. .. .. .	Chola ..	Tribhuvanachakravartin [Virarājendra-Chō]lādēva (i.e. Kulottunga-Chōla III).	[10]th year, Makara, <i>su. di. 5</i> , Monday, Tiruvōṣam.	Do. ..	Damaged. Gift of a lamp by a native of Nelmali in Paḍuvār-naḍu, a district of Āmar-kōṭṭam, to the same temple.
549	Do. .. .. .	Do. ..	Tribhuvanachakravartin Rajarājādēva (III)	Dhanu, <i>su. di. 5</i> , Sunday, Avittam.	Do. ..	The regnal year is lost. Gift of money for a lamp by Irappaḍaivēṇṇ, one of the <i>agamiḍiyār</i> of prince ( <i>piḷaiyār</i> ) Solagaṅgādēva.
550	Do. .. .. .	Do. ..	Do. do.	14th year, Rishabha, <i>su. di. 10</i> , Wednesday, Attam.	Do. ..	Gift of money for a lamp by Paṭṭalādēvaṇ-Pallikondāṇ, a native of Perunguṇal-Vaṭṭambakkam.
551	Do. .. .. .	Do. ..	Tribhuvanachakravartin Virarājendra-Chōlādēva (i.e. Kulottunga-Chōla III).	2d year, Simha, <i>su. di. 2</i> , Friday, Attam.	Do. ..	Gift of 32 cows for a lamp.
552	Do. .. .. .	Do. ..	Do. do.	6th year, Tula 23, <i>su. di. 13</i> , Wednesday, Revati.	Do. ..	Damaged. Gift of one Gaṇḍagōḍiṇ-guḍu-māḍai for a lamp, by a native of Nandapakkam.
553	Do. .. .. .	....	....	....	Do. ..	A portion of the historical introduction of Vikrama-Chōla commencing with <i>pūṇḍlai-miḍaiṇdu</i> etc., is preserved.
554	On the north wall of the Chakravarti-Tirumagan shrine in the same temple.	Pāṇḍya	Tribhuvanachakravartin Sundara-Pāṇḍyādēva.	1[6]th year ..	Do.	Provides for services and festivals in the temple of Pammanakka-Nayanar, by a merchant of Pammal.
555	On the west wall of the same shrine ..	....	Mājavarmān Tribhuvanachakravartin, Ku[la*]śekharaḍēva I.	37th year, Karkātaka, <i>su. di. 5</i> , Wednesday, Uttiram.	Do. ..	Gift of the village Vudakkuputtiṇ surnamed Kumari-gopālanallor to the temple of Pammanakka-Nayanar at Pammal in Surattar-naḍu, a district of Puliyūr-kōṭṭam <i>alias</i> Kulottungaśōla-vaḷanaḍu which was a sub-division of Jayaṅgōḍaśōla-maṇḍalam, by Paṇḍhanadivāṇṇ Tiruvēgamban <i>alias</i> Nilagaṅgan, in order to celebrate a festival on the day of the asterism <i>Hasta</i> of the month Paṅguni, in which he was born. The village was purchased from the residents of Perumbakkam <i>alias</i> Rajarajanallor in Kalpay-naḍu of the same division.
556	On the south wall .. .. .	Chola ..	Tribhuvanachakravartin Virarājendra-Chōlādēva (i.e. Kulottunga-Chōla III).	34th year, Rishabha, <i>su. di. 8</i> , Wednesday, Pūṣapūṣam.	Do.	Incomplete. Gift for another festival in the same temple by [Paṇḍhanadi]vāṇṇ Nallanayan <i>alias</i> Solagaṅgādēvaṇ.
557	Do. .. .. .	Do. ..	Do. ..	[3]rd year, Karkātaka, <i>su. di. 10</i> , Rōṣani.	Do. ..	Stones out of order. Gift of land to the temple of Pammanakka-Nayanar by Paṇḍhanadivāṇṇ Nilagaṅgaraiyan Nallanayan <i>alias</i> Solagaṅgādēvaṇ at Anakkaraichcheri <i>alias</i> Solagaṅgādēvanallor.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
558	On the south wall .. .. .	Chōla .. ..	Tribhuvanaśhakravartin Virarājendra-Chōlādēva (i.e. Kulōttunga III).	34th year, Rishabha, <i>su. di.</i> 3, Wednesday, Pūnar-pūṣam.	Tamil .. ..	Unfinished.
559	On two detached slabs fixed into the main <i>gōpura</i> of the same temple, left of entrance.	....	....	....	Do. .. ..	Fragments. Record apparently a gift of land in Tanniyalettūr, by Pañchanadivāsa Nilagaṅgaraiyan to a Śiva temple at Paḷippaḍai-Agaram. Mentions the terms <i>pāḍi-kōval</i> and <i>ūr-kōval</i> .
560	On the west wall of the Nṛsiṃhasvamin shrine in the Ranganatha-Perumā temple on the hill, in the same village.	Chōla .. ..	Tribhuvanaśhakravartin Virarājendra-Chōlādēva (i.e. Kulōttunga III).	3rd year, Śiṃha, <i>su. di.</i> 10, Monday, Avittam.	Do. .. ..	Gift of one <i>Gaṇḍagōpāḷaṅ-māḍai</i> for a lamp to the temple of Śingapperamal at Tirunirmalai, by an oil-monger named Ayiravappan Ajkoṇḍavilli alias Tirukkaṇchinambidaṣan of Pāviraṇḍamallinagaram.
561	On the south wall of the same shrine ..	Do. .. ..	Tribhuvanaśhakravartin Rājaraḍēva (III)	23rd year, Mithuṇa, <i>sa. di.</i> 10, Sunday, Aśvati.	Do. .. ..	Damaged. Gift of one <i>Gaṇḍagōpāḷaṅ-pudu-māḍai</i> for a lamp to the same temple by a native of Peruṅgaṇai Vaṭṭambakkam.
562	Do. .. ..	Do. .. ..	Do. .. ..	19th year, Mēṣa, <i>su. di.</i> 12, Monday, Tiruvōṣam	Do. .. ..	Damaged. Seems to record a gift of one <i>Gaṇḍagōpāḷaṅ-māḍai</i> for a lamp.
563	Do. .. ..	Do. .. ..	Tribhuvanaśhakravartin Rāja[rāja]dēva (III).	14th year, Rishabha, <i>su. di.</i> 10, Thursday, [Attam].	Do. .. ..	Gift of money for a lamp by a native of Peruṅgaṇai Vaṭṭambakkam.
564	On the north wall of the <i>yāgādā</i> in the same temple.	[Vijayanagara]	Vira-Veṅkaṭarāya .. .. .	Śārvari (= A.D. 1600-01).	Do. .. ..	Much damaged. Mentions that while Tatachārya was managing ( <i>pārupaṭya</i> ), some grants were made in favour of the temple of A. agiyāṅga at Tirunirmalai.
565	On the south wall of the same <i>yāgādā</i> ..	....	....	Do.	Do. .. ..	Damaged. Mentions Tatachārya.
566	On the plinths of two <i>śaligīṭhas</i> recently excavated in the courtyard of the shore temple at Maḍalivaram.	Pallava .. ..	Rājashūba (II) Atyantakama .. ..	....	Pallava-Grantha	Damaged. Registers four Sanskrit verses in praise of the king.
567	On a tier of the south wall of the central shrine in the Srinivasa-Perumā temple at Tirumala.	....	....	Śaka 1453, Khara, Mīṇa, <i>su. di.</i> 5, Thursday, Aśvati.	Tam' .. ..	Gift of money (3,000 <i>paṇam</i> ) for offerings, to the temple of Tiruvēṅgaḍam-Uḍaiyaṇ. Refers also to an earlier grant by Kṛishṇarāya-Maharāya.
568	On 150 plates of copper preserved in the Tāḷḷapakamvāri-kōṭṭu within the first circuit of the same temple.	....	....	....	Telugu ..	Register songs of various <i>Rāgas</i> and <i>Tāḷas</i> composed in praise of Veṅkaṭāḍa, by a member of the Tāḷḷapakam family.

B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
569	On the east wall of the second <i>prākāra</i> in the Virabhadra temple at Lepakshi.	....	....	Śaka 1459, Hemajambhi, Phalgun, <i>sa.</i> di. 2, Thursday (= Thursday, 21, Feb. A.D. 1538).	Sanskrit and Kanarese.	Damaged. Records a gift to the shrines of Pāpavi-nāśadēva, Raghunāthadēva and Virōśvaradēva, by the <i>mahājānas</i> of Nagaragere alias Kṛishṇarāja samudra-agrahaṇa, a village in Roda-nādu which was a sub-division of Penugonda-rājya. The gift consisted of a <i>talaparigi</i> -channel below the tank of Nagaragere and of a tank called Golisetikunte in Adubarahalli village. Mentions Virabhadra the brother of Penugonda Virappaṇṇa who was the son of Nandi-Lakiseṭi of Lepakshi.
570	Do. do.	Vijayanagara ..	Virapratāpa Achyutadēva-Mahārāja ..	Śaka 1456, Jyāy, Vaiśākha, <i>su.</i> di. 16.	Do.	Gift of tolls collected by the merchants at the market held every Sunday in the hamlet of Virōśvara-dēvarapura belonging to Lepakshi, of tolls raised in Haru-nādu and Hosura-nādu and of other income, for oblations to be offered in the three shrines mentioned above. The grant was made at the instance of Virapa-Nayaka, brother of Virappaṇṇa of Penugonda.
571	Do. do.	Do. ..	Virapratāpa Vira-Achyutadēva-Mahārāja ..	Śaka 1459, Hemajambhi, Jyesthā, <i>sa.</i> di. 10, Monday.	Do.	Records a sale of land to the same three shrines by the <i>mahājānas</i> of the <i>Sarvamānya-agrahaṇa</i> village Kuñchasaṃudra alias Pratāpadēvarāyapura which was given to them as a free gift by Pratāpa-dēva-Mahārāja when he made the great gifts named <i>kāmadhēnu</i> , <i>kuṭaparikṣha</i> and <i>vīśvaśakra</i> in the presence of the god Virūpakṣa on the banks of the Tungabhadra river. Lepaksha is stated to have been a village in Sadali-vēṇṭe which belonged to Roda-nādu a sub-division of Penugonda-rājya.
572	Do. do.	Do.	Virapratāpa [A]chyutadēva-Mahārāja ..	Śaka 1459, Hemajambhi, Kartika, <i>su.</i> di. 12, Monday (Uthānadva-dati).	Do.	Much damaged. Seems to refer to the grant of two villages to the temple of Virōśvara, made by the king in the presence of Viṭṭhaladēva on the banks of the Tungabhadra river.
573	Do. do.	...	....	....	Do.	A preface to the inscriptions on the east wall which record gifts made to the shrines of Virabhadra, Pāpavi-nāśadēva and Rāma at Lepakshi. It is stated that these were engraved by Basavapa-Sōmayājīn of Chātākūra and Timinapa of Gōraṇṭla who was the <i>śivādāra</i> (clerk) of Virappaṇṇa, under orders from Virappaṇṇa.
574	Do. do.	Vijayanagara ..	Virapratāpa [A]chyutadēva-Mahārāja ..	Śaka 1456, Vijaya, Kartika, <i>su.</i> di. 12, Monday (Uthānadva-dati).	Do.	Incomplete. The Sanskrit portion at the beginning registers the grant of three villages named Hampa-nāṭṭi, Kañḥahallihalli and Timagondanahalli to the shrine of Virabhadra at Lepakshi. The villages were all surnamed Venkātadrisasamudra after prince Kumāra-Venkātādri.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
575	On the east wall of the second <i>prākāra</i> in the Vir- dra temple.	Vijayanagara..	Vira-Achyutarāya .. .. .	Śaka 1455, Manmatha.	Sanskrit and Kannarese.	Much damaged. Seems to register the gift of a village by the king for the worship of Virabhadra of Lepakshi.
576	Do. do.	Do. ..	Virapratāpa Achyutadēva-Mahārāya ..	Śaka 1459, Hemajumbi, Aśadha, <i>su. di.</i> 12, Monday.	Do.	Gift by purchase from Bhāṇḍāra Timmapa, of the village Nandioberva alias Virapakshapura, [near] Kāṛakalike in Burāḍakonte-rājya, to the god Vitēśa who had bestowed favours on Virapanna, by the chief Achyutarāya Mallapanna devotee of Mallikarjuna. The village was originally granted in Śaka 1389, Sarvajit, Pushya, <i>su. di.</i> 2, Monday, Mukara-Samkrānti, to Timmapa's grandfather Vitamara by Virapakshadēva-Mahārāya son of Praṇḍhapratāpa-Dēvamahārāya.
577	Do. do.	Do. ..	Virapratāpa Vira-Achyutadēva-Mahārāya..	Śaka 1459, Hemajumbi, Āśvīja, <i>su. di.</i> 5, Monday (= Monday 24 Sep. A.D. 1537).	Do.	Registers the gift of lands at Kulanūra-agrāhāra, which were purchased by Virapanna for the temple of Virabhadra at Lepakshi.
578	On the rocky floor of the same <i>prākāra</i> ..	Do. ..	Virapratāpa Vira-A[chyu]tarāya-Mahārāya	Khara ..	Kannarese ..	Damaged. Gift of the village of Chaluvipḍla sur-named Komāra-Venkaṭādriyapura, to the temple of Papavināśanadēva at Lepaksha.
579	In the same place .. .. .	Do. ..	Achyuta .. .. .	Śaka 145[6], Khara.	Sanskrit (Kana- rese).	Much damaged. Gives the usual long genealogy commencing with the Moon.
580	On the north wall of the same <i>prākāra</i> ..	Do. ..	Do. .. .. .	....	Do.	The record begins with a Kannarese sentence and states that what follows is a copy of the copper-plate document of Virēśvaradēva. After the long <i>prafassi</i> which is identically the same as that of the Un-maffjeri plates it is recorded that the king weighed himself against pearls at Kañchi in the Śaka year 1455, Nandana and that he made the gift called <i>Kaṇṇaṇamāra</i> in Śaka 145[6], Vijaya.
581	On the east wall, right of entrance into the <i>śivara</i> temple at Old Lepakshi near the same village.	....	....	Śaka 160[8], Durmāti, Vai- śākha, <i>su. di.</i> 3, Monday, solar calipae, (= Monday 9 May A.D. 1581).	Telugu ..	Gift of tolls by the merchants of all countries headed by Prithviśeṭṭi Rayana-Bhaskara, to the temple of Śanta-Namjunḍēśvara at Lepakshi.
582	On the same wall, left of entrance ..	....	Hajaratn Sulatann Abdula Hasānu Alaragi- [ru]Pannāba ( <i>i.e.</i> , Hazarat Sultan Abdul Hasan Alamghyr Padshah) .. ..	Śaka 160[2], Baudri, Vai- śākha, <i>su. di.</i> 3, Monday.	Do. ..	Gift of fields and gardens to the temple of Śanta-Namjunḍēśvara, by the Reddis and Karnams of Old Lepakshi, for the merit of the king.
583	On the <i>śulabāṇḍa</i> rock near the <i>Peḍḍa-cheruvu</i> tank in the same village.	Vijayanagara	Virapratāpa Sadāśiva-[Mahārāya] .. ..	Śaka 1471, Kṛitika, Bhādrapada, <i>su. di.</i> 1.	Kannarese ..	Damaged and unfinished. Records a gift (not speci-fied) for the merit of the <i>mahāmaṇḍalēśvara</i> Rāmārāja-Viṭṭhaladēva.
584	On a pillar in the compound of the Sub-Collector's office at Penukonda.	....	....	Śaka 1389 ..	Do. ..	A portion of the pillar on the right side has been apparently cut off. Seems to record the gift of this lamp-pillar. Mentions [Penuko]ṇḍa.



B.—Stone inscriptions copied in 1912—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
585	On a stone set up in front of the Āṇjaneya temple Chauluru.	....	....	Śaka 1471, Saumya, Nija-Vaiśākha, ba. di. 8, Friday (= Friday 17 May A.D. 1649).	Kanarese	Registers that a certain [Ja] kkaṣaṣa son of Kappa-Nāya[ka] of the Haragu-moḍaḍi (i.e., Mudaliyara of Parigi) family, constructed a <i>maṇḍapa</i> in front of the temple of Hanumanadēva at Chaulura and made some grants to it.
586	On a second stone set up near the same temple.	Vijayanagara	Virapratāpa Sadāśivadēva-Mahārāya	Śaka 1478, Naja, Śvija, su. di. 2.	Telugu	Damaged. Seems to record a gift to the <i>mahājana</i> s of Chauluru by a number of <i>Vipraśiṇḍina</i> who belonged to various <i>śākhā</i> s and <i>śāstras</i> .
587	On a stone set up in a field below the tank-bund at Hindupur.	Hoḷamba (Pallava)	Dillipayya Irivanolaṃba	....	Kanarese	Gift of land to a certain Duggasēṭṭi a member of the Paṣupṭi-Bōva (community P), by the 300 great men of Kaḡuru.
588	On a stone set up near the Āṇjaneya temple below the same tank-bund,	Western Gaṅga	Erugaṅga Permaṇaḍi	Śaka 775	No.	Broken at the bottom. Seems to refer to the Hoḷamba who ruled the country extending up to Kañchi.
589	On a stone set up near the Āṇjaneya temple at Bichaganipalle.	....	....	Phaya	No.	Registers the exemption of fishing (P) taxes granted to the Besta-bōva (i.e. <i>fishermen</i> ) community of Uṭakūra by Mammaḍi-Raḍḍi, the agent of Padi-rājaya, and the <i>gaṇḍa</i> and <i>śālāḍa</i> s of Uṭakūra.
590	On a stone set up in front of the Chaud-ōṣvari temple at Kotnuru.	Vijayanagara	Virapratāpa [Vi]ra-Sadāśiva-Mahārāya	Sadharana	No.	Much damaged. Seems to register a gift to the temple of Chaudōṣvari, for the merit of Paḷaya, Kṛishṇa-ma-Nāya[ka].
591	On a stone set up in a field near the ruined Išvara temple at Kirikera.	....	....	....	No.	In archaic characters. Registers that four <i>gāṇḍa</i> s mentioned by name, undertook to protect certain privileges (P) pertaining to Erakūra in the presence of Birayya.
592	On a stone lying near the Išvara temple in the bed of the tank at Manepalle.	Hoḷamba (Pallava)	Ayyapaḍēva	....	No.	Registers that Chōrayya, son of Śīparumaṣya and other <i>gāṇḍa</i> s of Erakūra obtained certain privileges (P).
593	On a stone set up near the Išvara temple at Gollagunta.	....	....	....	No.	Records the death of two individuals (father and son) of Kottanuru when that village was besieged ( <i>ūraḷa</i> ) by enemies. The figures on the stone were caused to be made by Dhanapati-Aḥāri.
594	On the south wall of the Śiva Devala No. 2. at Polonnaruwa.	Chōla	[Parakōsariva]man <i>alias</i> Adhirājendradēva	3rd year	Tamil	Gift of money for a lamp to the temple of Vāḡavaṇ-mādevi-śīrumuḍaiyar at Jananāthamaṇḡala; see also page 9, paragraph 8 of the <i>Annual Report</i> on Epigraphy for 1909-10.
595	On the south wall of the same temple	No.	[Rajendra-Chōla I]	Lost	No.	Fragmentary and damaged. Begins with the introduction <i>śīrumaṇṇi vaḷara</i> , etc., of Rajendra-Chōla I, and refers to a shrine of Paḷlikonḍar within the temple of [Vāḡavaṇma]devi-śīrumuḍaiya; see the same page and paragraph.
596	On the moulding of the same temple	No.	[Parakō]sarivarnan <i>alias</i> Adhirājendra- [dēva].	....	No.	Incomplete. Seems to record the gift of a lamp-stand.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
597	On four pillars of the Śiva Devale No. 5 adjoining (P) the same temple.	....	....	....	Tamil .. ..	Mentions the name Mogaṇṛudaiyaṇ Tiruppāvāṇa-davaṇ (5); Kariakam, daughter of Mokaṇi-Naḍai-vāṇ (6); Tillaikkaraṣu Tyagachintamani Māvenda-vaḷaiṇ (7); Naḷṛudaiyaṇ Paṇobanediyaṇ (8). These individuals were evidently the donors of the pillars on which their names appear; see page 9, paragraph 8, of the <i>Annual Report on Epigraphy</i> for 1909-10.
598	On a slab in the pavement of Waṭadage in the same village.	Chōla .. ..	[Rajendra-Chōla I] .. .. .	Lost .. ..	Do. .. ..	Fragment. Contains portions of the historical introduction with which the records of Rajendra-Chōla I. begin.
599	On the flight of steps in the balustrade at Waṭadage.	....	....	....	Do. .. ..	Fragment. Seems to record the gift of cows for supplying ghee to maintain a lamp and also the gift of a lamp-stand.
600	On a slab near Daḷadamaligawa, in the same village.	Singhalese ..	Saṅgabōdhivarman <i>alias</i> Vijayabahuḍeva.	....	Grantha and Tamil.	Records that the shrine of Daḷadayaṇṇerumballī at Pulinaṇi <i>alias</i> Vijayaśarajapara was to be under the protection of the Velaikkāra forces; see below, Part II, paragraph 27.
601	On a pillar preserved in the Archaeological Survey premises in the same village.	Do. .	Gajabahuḍeva Laṅkēvara .. .. .	....	Tamil .. ..	Registers that under orders of the king this stone was planted by Vijayaśenaviruttar of Laṅka, as the eastern boundary of the field granted to (P) a certain Abhimānaramaṇ of Kijivai.
602	On a pillar in a jungle near Gal Oya in the same village.	....	....	....	Do. .. ..	One of the written faces of the pillar states that this (pillar) was the gift of Adhikaraṇa Sa[ma]ṇaṇ <i>alias</i> Maṇṇukaṇi-tira-Velaikkāraṇ.
603	On one of the steps to Vihāre No. 1 at Pankuliya, Anuradhapura.	....	....	....	Grantha .. ..	....
604	On a pillar of the same Vihāre .. ..	....	....	....	Tamil .. ..	Registers that this was the charity ( <i>piṭṭhāḥai</i> ) of Kēsaṇi-araṇi. It is followed by the usual impreca-tion.
605	On the Dagaba platform, in the same Vihāre.	....	....	....	Grantha .. ..	[Signature of] Śanta[ma]ṇti.
606	On a slab at Ruwanveli Seya in the same village.	....	....	....	Tamil .. ..	Records that this (shrine?) was named "Jaga-dobbagaṇḍaṇ-Perumballī."
607	On a slab preserved in the Archaeological Survey premises in the same village.	Singhalese ..	Śiri-Saṅga[bōdi]maṇaya .. .. .	5th year ..	Do. .. ..	Records that 80 <i>Ilakkāṣu</i> were received on interest by the residents of Kumaraṇapattu-Peruṇ, from Śekkilaṇṇēṭṭi Saṅgaṇ and that a lamp and a [rice] offering were provided for.
608	Do. do.	Do. ..	Do. .. .. .	7th .. ..	Do. .. ..	Do. do. ; but the donor in this case was Śekkilaṇ Ṣeṇṇai.
609	On another slab in the same premises ..	Do. ..	Senavarman .. .. .	....	Tamil and Grantha (prose and verse).	Much damaged. Seems to record the construction of a Buddhist temple called Maḷkōḍaippallī, the funds being provided by the Tamils of the four districts ( <i>naḍu</i> ). Maḷkōḍai was perhaps a chief in the service of the king

B.—Stone inscriptions copied in 1912—*cont.*

o	Place of inscription.	Dynasty	King.	Date	Language and alphabet.	Remarks.
610	On a pillar of the Moragahawela (vihara) at Kanadara Korale.	Singhalese ..	Jebahudēva (i.e., Jāyabāhu) .. ..	28th year ..	Tamil .. ..	Gift of one <i>ēḷi</i> of land to the temple of Buddha at Padalaya, by a certain Ulakkalakkittān.
611	On a rock near Kanadara-wa, in the same village.	Do. ..	Chakravartin Parā[kra]mabāhudēva ..	Lost .. ..	Do. .. ..	Much damaged. Mentions king Śīri-Saṅgabodhi.
612	On a slab in Saṅgīli-Kanadara-wa, in the same village.	Chōḷa .. ..	Rajendradēva .. .. .	Doubtful ..	Do. .. ..	Much damaged. Mentions the general ( <i>ēṇḍapati</i> ) Jayamurinsāḍaiyar.
613	On a slab at Padaviya, in Kunchuttu Korale.	....	....	....	Do. .. ..	Seriously damaged.
614	On a pillar at Paliyan-Kulama, in Uddiyankulama Korale.	....	....	....	Do. .. ..	Seriously damaged. The name Buddhādēva appears on one of the faces.
615	On a pillar slab at Etakada, in Kalpe Korale.	....	....	28th year ..	Do. .. ..	Registers the gift of three <i>ēḷis</i> of land at Kallaiyil Teliyalperu and of twenty cows for a lamp, to the temple of Uttamaśōḷa Iśvaramudaiya-Madēva, by a certain Araṅgaṅ Iramēṣan.
616	On a slab preserved in the Museum at Colombo.	....	....	....	Do. .. ..	Mutilated. Refers to the temple of Rajaraja-Iśvaramudaiya-Mahādēva at Mandōṭṭam <i>alias</i> Rajarajapuram in Mūmudiśōḷa maṇḍalam and a gift of land to the same by a native of Śirukūraṇallūr in Vāḷar-nāḍu, a sub-division of Kshatriyaśikhamani-vāḷar-nāḍu, which was a province in Chōḷa-maṇḍalam.
617	On another slab in the same place ..	....	....	....	Tamil (verse) ..	In modern characters. Refers to a description of the women of Kalamba (i.e. Colombo) when they saw the lord of Siṅgaṅgar.
618	On a pillar in the same place .. ..	Chōḷa .. ..	[Rajendra-Chōḷa I] .. .. .	Lost .. ..	Tamil .. ..	Mutilated. The historical introduction beginning with <i>irumanni-vāḷara</i> , etc. is incomplete. Seems to register gift of money for a lamp to the temple of Tiruvirāmiśvaramudaiya-Mahādēva at Matōṭṭam <i>alias</i> Rajarajapuram, by a native of Śirukūḷattar who was one of the officers ( <i>perundanattu-paṇima-gaṇ</i> ) of Rajendra-Chōḷa I.
619	On a stone at Ataragalla in Eriyawa ..	Do. .. ..	Do. .. .. .	[4]th year ..	Do. .. ..	Seriously damaged.
620	On a stone at Billur .. .. .	Western Gaṅga.	Satyavākya - Koṅṅuṇivarmma - Dharmma-maharājadhiraḷa Permaṇḍi.	Śaka 809 and 18th year.	Kannarese ..	Corresponds to Mr. Rice's No. 2 in his forthcoming volume on "Coorg inscriptions". Gift of Bīḷar twelve (villages) to Sarvaṇḍideva by the king, for the benefit of the Jaina temple of Satyavākya-Jinalaya at Pennegaḍaṅga.
621	On a stone at Kotur .. .. .	Do. .. ..	Do. .. .. .	....	Do. .. ..	Do. do. No. 3 Records that the king raised a son of Kreyaṅga-Uṇṇuḍa of Jadala, to the rank ( <i>paṭṭa</i> ) of Permaḍi and conferred certain privileges on him.
622	On a stone at Peggur .. .. .	Do. .. ..	Rāchamalla Permaṇḍi .. .. .	Śaka 899, Iśvara	Do. .. ..	Do. do. No. 4. Refers to Rukhṣa ruling Beddore-gaṇa and to the gift of the villages Pergaḍūr and Poṣavāḍaga to Anantavīryayya a pupil of Goṇṣeṇa-Paṇḍita-Bhaṭṭaraka who was the pupil of Vīrasēnasiddhantaḍeva a resident of Belgoḷa.

B.--Stone inscriptions copied in 1912--cont.

No.	Place and inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
623	On a stone set up in the Central School at Mercara.	....	....	Śaka 9[22], Śarvāri.	Kanarese ..	Corresponds to Mr. Rice' No. 5. Damaged. Refers to a private person who dug a channel from the tank Kupindēri and mentions the villages Bōkanahalli in Mullar-nāḍa, Gorahalli and Kōḍalera.
624	On a stone in the Mahalingēśvara temple at Palur.	....	....	....	Grantha and Tamil.	Do. do. No. 8. Registers a settlement made in the temple of Mahadēva at Palayūr by Bōdharūpa-Bhagavar pupil of Avidyāmṛityu-Bhaṭṭaraka who belonged to the school ( <i>parśhad</i> ) of Śrīpurushōttama. It consisted in the Śrī-Vaiṣṇavar of the eighteen countries, the Valaḍi-jiyar of the eighteen countries, the Brahmanas of the eighteen districts and others being requested to protect the temple (P) and regulate its accounts.
625	On a stone near the Bhagadēśvara temple at Bhagamandala.	....	....	....	Do.	Do. do. No. 9. Records a similar settlement made by the same Bōdharūpa-Bhagavar in Bhagadāsrama while the district was being governed by Kunniyarasa of Mēlpundi. The details of expense are registered.
626	On a stone at Anjanagiri .. ..	....	....	Śaka 1466, Krodhi.	Kanarese ..	Do. do. No. 10. Registers that Śāntikīrtidēva a contemporary of Abbinava-Charakīrtipanditadēva of Belagūja built of stone the wooden <i>basadi</i> which had been constructed on the top of the Ahjanagiri hill for the saints Śāntitīrthēśvara and Anantanātha.
627	On a stone at Niduta .. ..	....	....	Śaka 120 [1] Bahudhanya.	Do. ..	Do. do. No. 32. Damaged. The object of the grant is not clear.
628	On a stone at Nandigunda .. ..	Kōṅgaḷva ..	Mahamaṇḍalēśvara Vira-Chōḷa-Kōṅgaḷva-dēva.	Maṇmatha ..	Do. ..	Do. do. No. 33. Fixes the tolls either collected or remitted, in the district of Mullu-nāḍ seventy.
629	On a stone west of the Parāvanātha-basti at Mullur.	....	....	Śaka 986, Krodhi.	Do. ..	Do. do. No. 34. Mentions the death of Guṇasēna-Panditadēva.
630	On a second stone at the same place ..	Kōṅgaḷva ..	Rajendra-Kōṅgaḷva .. ..	Śaka 980, Viḷambi.	Do. ..	Do. do. No. 35. Gift of land by the king in different villages, to a <i>basadi</i> built by his father.
631	On a stone near the Chandraṇātha basti in the same village.	....	...	Śaka 1313, Pramōḍata ( <i>i.e.</i> Pramōḍa.)	Do. ..	Do. do. No. 39. Damaged. Refers to the renovation of this <i>basadi</i> by the teacher Bahubalidēva. The temple had perhaps originally been built by Rajadhiraja-ōṅgaḷva. In the body of the inscription mention is made of the Vijayanagara king Harihara (II).
632	On a <i>śiragal</i> in Virarāja-gauḍa's threshing floor, in the same village	....	Hariharadēva-Chōḷadēva .. ..	Durmukhi ..	Do. ..	Do. do. No. 45. Refers to the death of a hero on the occasion when Mullurā-kōṭe was besieged by the inhabitants of some specified districts.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
633	On a stone at Malambī .. ..	Chola .. ..	Rajakesarivarma Permanaḍi [i.e. Rajarāja I].	....	Kannaree ..	Corresponds to Mr. Rice's No. 46. Registers that Mēnija having displayed heroism in the battle of Panāsoge, the king ordered his general Pañchavaṇ-Mārāya, to raise the hero to the rank of Kehatriya-sikhāmaṇi-Koṅgaḷvaṇ and to present him the village Mālavvi.
634	On a second stone in the same village ..	....	....	Dhatri .. ..	Do. ..	Do. do. No. 47. Fixes 12 <i>vardhas</i> as the <i>kandāya</i> payable by Raḥṣa-Gauḍa of Malambī, by the chief Venkaṭadri-Nayaka Kṛishṇappa-Nayaka.
635	On a stone at Hosahallī .. ..	Koṅgaḷva ..	Rajendra-Prithuvi-Koṅgaḷva .. ..	Śaka 993, Sadharapa.	Do. ..	Do. do. No. 49. Gift of land to the temple of Siddhēśvaradēva at Hosavallī, by the king and also of 40 <i>gadyāṇas</i> by a merchant for (repairing?) a tank.
636	On a stone at Yadur .. ..	....	...	Śaka 10[1]7, Yuva.	Do. ..	Do. do. No. 57. Registers that Duddharasa, son of Hiṭṭeyarasa, and Jumjaladēvi acquired the whole kingdom by his prowess, performed many charitable deeds and died. His brother Jūjarasa caused this stone to be set up.



## C.—Stone inscriptions copied in 1913.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.	
1	On the <i>gōpura</i> of the Vṛddhachaleśvara temple at Venganur, right of entrance.	Vijayanagara ..	Venkaṭapatideva-Maharāya (II) .. ..	Śaka 1545, Rudhīroḍgarin, Vaiyāṣi 3, Rishabha <i>su.</i> 12, Attam, Thursday (= Thursday, 1st May A.D. 1528)	Tamil .. ..	Records that a Redḍi of the Paṇṭakula race, consecrated the shrines of Paṭamalai-nathasvami and Periyammal-Nāsohoi at Vṛddhachalam <i>alias</i> Venganur, presented images, constructed <i>maṇḍapas</i> and <i>gōpuras</i> and also made provision for worship and oblations. Mentions Śeṇji in Vaṅgar-nāḍu which was a sub-division of Karikalakannavalunadu in Maḡada-maṇḍalam.	
2	On the same <i>gōpura</i> .. .. .	Do. ..	Śrīraṅgaḍeṣa-Maharāya .. ..	Śaka 1591, Saumya, Sittirai 18, Maṣami, Śaḍayam, Thursday (= Thursday, 16th April A.D. 1669).	Do. ..	Gift of land and certain specified fees to the same temple by the different communities living at Venganur, for the merit of one of the Redḍis of the same family.	
3	On the south wall of the central shrine in the Kailāsanathasvamin temple at Arumbayur.	Chōla ..	Tribhuvanachakravartin (III).	Rajarajadeva	16th year ..	Do. ..	Gift of land to the temple of Vaḍakavilayamudaiya-Nayanar at Arumbār, by a certain Mūlaiyan Vāḡarayan.
4	On the south base of the same shrine ..	Do. ..	Do.	do.	16th ..	Do. ..	Damaged. Seems to record a grant of land to a private individual by a certain Vāḡakōvaraiyan.
5	On the west wall of the same shrine ..	Do. ..	Do.	do.	14th ..	Do. ..	Registers that all the <i>dēvadāna</i> lands of this temple and those of Tirukkalatti-udaiya-Nayanar, Durga, Piḍari and Ayyan situated in this village and at Rajarajanallur and Kiraippaḍi, were made tax-free by the chief Vāḡakōvaraiyan.
6	On the north base of the same shrine ..	Do. ..	Do.	do.	28th ..	Do. ..	The community of priests living in the districts of Vembar-nāḍu, Perambalur-nāḍu and Mūlai-nāḍu granted the taxes due to them from the <i>dēvadāna</i> villages, for repairs in the temples of Vaḍakavilayamudaiya-Nayanar and Kulottunga-Viṇṇagar-Emberaman at Arumbār.
7	On the same base .. .. .	Do. ..	Do.	do.	23rd ..	Do. ..	Specifies the extent of the <i>dēvadāna</i> lands below (the tanks) Sīrṇeri and Periyēri at Arumbār, as fixed by Tondaimaṇ Perumalpillai <i>alias</i> Śeḍirāyadevan. Mentions the measuring rod <i>Maḡadāṣuṇ</i> .
8	On the south wall of the central shrine in the Maḡanagōpālasvamin temple at Perambalur.	....	Tribhuvanachakravartin kōṇḍaṇ.	Kōṇṣriṇmai-	9th ..	Do. ..	States that the residents of Vembar-nāḍu were ordered to collect <i>vāram</i> from the <i>vāraparṇu</i> -villages and <i>kaḍamai</i> from the <i>kaḍamaiparṇu</i> -villages. The amount realised by this arrangement was to be spent in making friendly terms with and meeting the expenses of, the followers of Sundara-Paṇḍyaḍeṣa.
9	On the same wall .. .. .	..	....	....	10th ..	Do. ..	Registers an order to the inhabitants of Melkottur-nāḍu in Vembar-nāḍu stating that the village Noohchiyam which was once a tax-free village of the temple of Gōpālakuttar-Viṇṇagar-Emberaman at Perumbalur, was assessed at some later period but was again made tax-free, by Kaḍalaḍaitta-Perumal <i>alias</i> Sundara-Paṇḍya-Viḷapparaiyar, a native of Ilankuḍi in Paṇḍi-maṇḍalam.

C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the south base of the same shrine ..	....	....	Vyaya .. ..	Tamil .. ..	Remission of <i>jōḍi</i> on the village of Nochehiyam by an agent of Krishnappa Nāyaka and the residents of Vēnbar-sīrmai. The village is stated to have been owned by the temple of Perumāḷ Gōpālākūṭṭar at Perumbalūr since the time of Dharmaputra ! Mentions Śarappa-Nāyaka in whose time a small amount of <i>jōḍi</i> used to be collected from that village.
11	On the north wall of the same shrine ..	Pāṇḍya ..	Perumāḷ Sundara-Pāṇḍiyadēva .. ..	17 + 1st year..	Do. .. ..	Damaged. Registers that the residents of Perumbalūr made a gift of land for celebrating a special festival in the temple on the day of Bharani which was the asterism under which, evidently, the queen Tēṇṇavaimūḍumudaiyāl was born.
12	On the same wall .. .. .	....	....	18th ..	Do. .. ..	Gift of land for maintaining the festival of Akkan-tirunāl which happened on Bharani, in the same temple. The document is signed by Sundara-Pāṇḍya Viḷappariyaṇ. Evidently this gift is connected with what has been recorded in No. 11, above.
13	Do. .. .. .	Pāṇḍya ..	Sundara-Pāṇḍya, 'who conquered all countries.'	17 + 1st „ ..	Do. .. ..	Refers to the gift registered in No. 11, <i>viz.</i> of 12 <i>vāḍi</i> of land south of Perumbalūr, which had been lying waste for many years, by the residents of that village for conducting the festival of Bharani in honour of the birthday of the queen Tēṇṇavaimūḍumudaiyāl.
14	On the north and west bases of the same shrine.	....	....	Śaka 1432, Prabava (wrong by two years), Makara, Amāvāsyā, Parādam, solar eclipse.	Do. .. ..	Gift of land for offerings to the <i>naṅṅrahas</i> in the same temple by Timmiyappa-Nāyakkar Nūkkirūḍḍiyār agent of Tulukkapa-Nāyakkar of Eṇamūḍohi.
15	On the south wall of the central shrine in the Aparādhakāhamōḍvara temple at Aduturai.	Chōḷa .. ..	Kulōttunga-Chōḷadēva (I) .. ..	86th year ..	Do. .. ..	Built in, in the middle. Seems to record a gift of land to the temple of Tirukkuraṅḡḍuturai-ndaiya-Mahādēva.
16	On the south wall of the same shrine .	Do. .. ..	Vikrama-Chōḷadēva .. ..	12th „ ..	Do. .. ..	Gift of paddy for offerings and for oil to anoint the images every Saturday, in the temple of Tirukkuraṅḡḍuturai-Mahādēva at Irayāṇṇūḷjai, a <i>brahmadēva</i> in Tēṇṇarvūṭṭai Uḡaiṇ-kōṇṇam, a sub-division of Vādugurai Muḍiōḷa-vaḷanāḍu, by a native of Ambar in Ambar-nāḍu.
17	On the west wall of the same shrine ..	Do. .. ..	Do. .. ..	Doubtful ..	Do. .. ..	Damaged. Gift of paddy for offerings to the temple of Tirukkuraṅḡḍuturai-Nāyūṇar at Irayāṇṇūḷjai.
18	On the north wall of the same shrine ..	....	....	....	Tamil (verse) ..	Gift of land by a certain Ayyāṇar of Kuḷamar, to the god at Tirukkuraṅḡḍuturai.

U.—Stone inscriptions copied in 1913—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
19	On the north base of the same shrine ..	Chola ..	Tribhuvanachakravartin Ra[ja]dhirajadeva (II).	6th year, Tula, 15, Visakha, Monday.	Tamil ..	Gift of cows for a lamp to the temple of Mahadeva at Iraiyappanai Tirukkuraṅgaḍuturai, a <i>brahmadāya</i> in Ugaḷur-kūrṇam, which was a sub-division of Maḍigoṇḍaśōla-vaḷanaḍu.
20	On the same base .. .. .	Do. ..	Tribhuvanachakravartin Rajadhira[ja] deva (II).	6th year ..	Do. ..	Gift of money for providing betel-leaves and nuts (during the <i>paḷḷiyarai-śandi</i> ) in the shrine of the goddess, by a certain Kamadevaveḷaṅ of Aṅkaḷar in Aṅṇur-kūrṇam which was a sub-division of Mulaḍu <i>alias</i> Jananātha-vaḷanaḍu.
21	Do. .. .. .	....	Tribhuvanachakravartin Kōneriṇmaikondaṅ.	4th ,, ..	Do. ..	Gift of land for offerings. The document is signed by Villavarajaṅ.
22	On the north and west walls of the same shrine.	Chola ..	Parakōsarivarman <i>alias</i> Tribhuvannachakravartin Rajarajadeva (II).	8th ,, ..	Do. ..	Gift of money on which interest was paid in paddy and provision was made for offerings.
23	On the north and west bases of the same shrine.	Do. ..	Rājakōsarivarman <i>alias</i> Tribhuvanachakravartin Kulōttuṅga-Chōladēva (II).	4th ,, ..	Do. ..	Damaged. Begins with the introduction <i>pāmōvu vaḷar</i> , etc. Gift of land.
24	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Pāṇḍya ..	Kōṇermōḷkonḍaṅ Tribhuvanachakravartin Parākrama-Pāṇḍyadeva.	2nd year .. Vriśchika, <i>sa. di.</i> 3, Friday, Pūṇarpoṣam.	Do. ..	Gift of the village Parākramapāṇḍyanallūr in Kīḷ-kūrṇa, a sub-division of Veṇba-naḍu, to the temple of Kūrṇamporuttaraiya-Nāyaṅar at Iraiyappanai Tirukkuraṅgaḍuturai, a <i>brahmadāya</i> in Ugaḷur-kūrṇam which was a sub-division of Vaḍugarai Rājasiṁha-vaḷanaḍu, for celebrating a festival on the asterism Parāḍam ( <i>i.e.</i> Kūrvāśāḍha) in the month of Puraṭṭa[śi], which coincided with the birth day of the king.
25	On the same wall .. .. .	Vijayanagara ..	Vira-Bukkarāya, son of Vira-Harihara ..	Śaka 1327, Parthiva, Kunni, <i>sa. di.</i> Wednesday, Uttirāṭṭadi.	Do. ..	Assignment of certain taxes in some specified districts of Rājasiṁha-vaḷanaḍu, to the same temple, for offerings and worship.
26	Do. .. .. .	Do. ..	Virapratapaṇḍya Dēvarāya-Maharāya (II), 'the king (who instituted) the elephant hunt'.	Śaka 1361, [Siddharthin], Makara, <i>sa. di.</i> Monday, Śōḍi, Sivarātri.	Do. ..	Damaged. Gift of a village (?) in Uttuṅgaṭuṅga-vaḷanaḍu to the temple of Kūrṇamporuttaraiya-Nāyaṅar at Tirukkuraṅgaḍuturai, a village in Ugaḷur-kūrṇam of Viṭṭa-paṇṇu in Vaḍugarai-Rājasiṁha-vaḷanaḍu, by a certain Dēvara-Nāyaka, for the merit of Laḷḷakanna-Dēvāyakkā—Uḍaiyar 'Lord of the Southern Ocean.'
27	On the south base of the same <i>maṇḍapa</i>	Do. ..	Mullikarjannāya, son of Virapratapa Dēvarāya-Maharāya.	Śaka 1381, Vikrama, Kar- kāṭaka, <i>sa. di.</i> 9, Monday, Pōṣam.	Do. ..	Registers that the residents of Veṇba-naḍu remitted certain taxes in favour of the temple, in the village of Kaḷaiṇiśāl of Kīḷ-kūrṇa (in Veṇba-naḍu) for maintaining worship and constructing a <i>gōpura</i> .

C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
28	On the same base .. .. .	....	....	Śobhakpit ..	Tamil .. ..	Seems to record that the residents of the eighteen divisions ( <i>parru</i> ) met together under the presidency of Ekāmbaranāthar, son of Nayanar, and seeing that there was a deficiency in the total area of Ugaḷar-parru in Viṭṭapparru-śīrmai, they rectified it and had the alteration engraved on the temple at Kurangaḍuturai.
29	Do. .. .. .	Pandya ..	Maṇuvarman Tribhuvanachakravartin Kulasekharadeva (II).	19th year, Tula, su. di. 18, [Friday].	Do. .. ..	Stones missing (at the end). Seems to record the gift of the village Abhangarahuttarayanallūr for maintaining a special worship, in the temple, called <i>Abhangarādhuttarāyaṇ-saṇḍi</i> in the name of the king and also for celebrating a festival on his birth-day.
30	Do. .. .. .	Vijayanagara ..	Vi[rupratapa Devaraya-Maharaya] (II), son of Vira-Vijayaraya.	Śaka 135[1*], Saumya, Makara, su. di. Friday, Pūrattadi.	Do. .. ..	Stones missing in the beginning. Gift of the village of Adisōdamangalam with all its income, for worship and repairs in the same temple, by the residents of Viṭṭapparru and the community of <i>saṇḍirimār</i> .
31	On the west w.l. of the same <i>maṇḍapa</i> ..	Pandya ..	Peruma] Śrivaladeva .. .. .	4th year ..	Do. .. ..	Gift of the village Talai] amangalam <i>alias</i> Āṭkondanallūr in Tenkarai-naḍu which was a sub-division of Magudai-maṇḍalam, for providing offerings in the shrine of the goddess called Eḷivarkulaliyar in the temple of Kurramporuttaruliya-Nayanar at Iraiyaṇṇōjai Tirakkuraṅgaḍuturai under orders of the king and Nayanar Ulaṅgaṅṭṭa-Vaṇakōvaraiyar.
32	On the north wall of the same <i>maṇḍapa</i> ..	Chōla .. ..	Tribhuvanachakravartin [Raja]rajadēva (III).	[3] 3rd ,, ..	Do. .. ..	Refers to the sale of the village Adisōdamangalam <i>alias</i> Sēmbiyāṇkaḷattūr by several parties, to the temple of Kurramporutta-Nayanar at Tirakkuraṅgaḍuturai. The 27th and 28th years of the king are also quoted.
33	On the east wall of the same <i>maṇḍapa</i> ..	Pandya ..	Peruma] Parakrama-Pandya-deva .. ..	2nd ,, ..	Do. .. ..	Registers that the <i>dēvādāna</i> village Kaṇaiyavay (or Kaṇaiyasaḷ) in Kil-kurru of Vēmar-naḍu was granted tax-free, in obedience to the orders of the king, by the residents of that <i>naḍu</i> .
34	On the east base of the same <i>maṇḍapa</i> ..	....	....	Saumya ..	Do. .. ..	Built in at the bottom. Seems to record an agreement, among themselves, by the <i>Valaṅgai</i> 98 classes, and the <i>ḷaṅgai</i> 98 classes of Valudalambattu- <i>uśaraḍi</i> as against the Brahmanas and the Vellāḷans, who held proprietary rights ( <i>kaṇi</i> ) over the lands of that district.
35	On the same base .. .. .	Pdya ..	Tribhuvanachakravartin Pandya-deva. Parakrama	4th year ..	Do. .. ..	Refers to some events connected with the temple which happened in the 4th year of Vikrama-Chōla and in the reign of Kulōttunga-Chōla (II) and states that the residents of various divisions met together at Ugaḷar and agreed to conduct the worship in the temple as had been done before, by their ancestors.

C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
36	On the second <i>gōpura</i> of the same temple, right of entrance.	....	....	Darunkhi ..	Tamil .. ..	Registers that the tenants ( <i>kudī</i> ) in 12 villages of Ugaḷar-Kuḡambarvāy-ārmāi had abandoned them owing perhaps to heavy taxation and consequently an agent of Viramaraśar, regulated the taxes at 6 <i>paṇam</i> for the first year and 10, from the following year on each <i>plough</i> of dry land and at 8 <i>paṇam</i> on every 100 <i>kūḷi</i> of wet land.
37	On the east wall of the <i>maṇḍapa</i> in front of the central shrine in the Kailāsanāthaśvamin temple at Kargudi.	....	....	Virōdhi ..	Do. .. ..	Kaśi-Bōjināyaka set up the image of Bhairava and provided for its worship.
38	On the south wall of the same <i>maṇḍapa</i> ..	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanaśhakravartin Vira-Pāṇḍyadeva.	22nd year, Vriśchika, <i>su. di.</i> 5, Monday, Uttirāḷānu.	Do. .. ..	Refers to Perumāḷ Kulaśōkharadeva and to Vijaya-layadeva. Gift of the village of Uṇṇakkara <i> alias</i> Aḷagiyakūttanallūr in Vaḍagarai Karikalasōḷa-valaṇadu, to the temple of Kaiyilasamuḍaiya-Nayanar at Tirukkarikudi <i>alias</i> Vikramaśōlapuram, by the residents of that district for the purpose of providing offerings during the festival called Sittirai-tirunaḷ.
39	On the same wall .. .. .	....	....	....	Do. .. ..	States that (the temple at) Tirukkarikudi came into existence on the day of the asterism Rēvati.
40	Do. .. .. .	Hoysaḷa ..	Sarvabhaumaśhakravartin Vira-Ramana-thadeva.	11th year, Mīṇa, <i>su. di.</i> 3, Wednesday, Aśvati.	Do. .. ..	Registers the sale of the village Uṇṇandai <i>alias</i> Virasundaranallūr in Vaḍagarai Karikalasōḷa-valaṇadu, to the priests of the temple of Kaiyilasamuḍaiya-Nayanar at Tirukkarikudi <i>alias</i> Vikramaśōlapuram, by Śrīramaṇa Chakravarti, an agent of the chief minister Pakkadikkāra Somayya-Deṇṇayakkar.
41	Do. .. .. .	....	....	Śaka 154[1], Siddhārthin.	Do. .. ..	Gift of land (P) by a certain Immaḍi Rama-chandra-Nāyaka to the priests of the same temple.
42	On the north wall of the central shrine in the Tiruveḷḷāśvara temple at Nanjai Edaiyar.	Chōḷa .. ..	Parakeśarivarman <i>alias</i> Rajendra-Chōḷadeva (I).	7th year ..	Do. .. ..	Damaged and fragmentary. Seems to record a grant of land to the temple of Śrī-Kailāsa <i> alias</i> Tiruveḷḷāyilāḍaiya-Parameśvara, by the assembly of Rajendrasimha-śaturvedimaṅgalam. Mentions Idaiyaru in Rajaśraya-valaṇadu.
43	On a stone lying to the south of the Kuṇṇiśvara temple at Kunnamalai.	Do. .. ..	Virarajendradeva ( <i>i.e.</i> , Kulōttuṅga-Chōḷa III).	24th ,,	Do. .. ..	Registers the name of a <i>gāmiṇḍa</i> ( <i>i.e.</i> gaṇḍan) who was one of the Veḷḷāḷas of Valipuram in Maḷai-nādu. Perhaps the stone was presented by him.
44	On the south wall of the <i>maṇḍapa</i> in front of the central shrine in the Sivapuriśvara temple at Sivayam.	Hoysaḷa ..	Sarvabhaumaśhakravartin Vira-Ramana-thadeva.	15th ,, ..	Do. .. ..	Fragment. Gift of land to the priests of the temple of Tirumaṇikkamalai-ḍaiya-Nayanar at Sivapadaśōkharapuram in Kuṇṇanagar-nādu, by the trustees and the merchants ( <i>nagarattār</i> ) of that village.
45	On the same wall .. .. .	Chōḷa .. ..	Tribhuvanaśhakravartin Rajendra-[Chōḷa]-deva (III).	7th year, Kaṇṇi, <i>su. di.</i> 10, .. .. . Puparpōḷam.	Do. .. ..	Damaged. Gift of land to a <i>maṭha</i> within the premises of the temple, by the merchant Navalūṇḍaiyāṅ Tiruchchirrambalanuḍaiyāṅ Uṅḡai-kopḍa-Pillai.



C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
46	On the same wall .. .. .	....	....	....	Tamil .. ..	The beginning is missing. Seems to record the lease of land to a merchant by the priests of the temple of Tirumakikkamalai-udaiya-Nayagar.
47	On the north wall of the kitchen in the same temple.	Chōla .. ..	Tribhuvanachakravartin Kulōttuṅga-Chōla-dēva (III).	19th year, Tula, la. di. 7, Tuesday, Pūnarpūsam.	Do. .. ..	A copy of an earlier inscription. Gift of two <i>kalaṅṅu</i> of gold ( <i>tulai-urai-temṭṭu</i> ) for providing betel-leaf and nuts, to the temple of Tiravalisvaramudaiya-Nayagar at Sivapadesekharapuram in Kūṛṇagar-naḍu, a sub-division of Rajagambhira-valanāḍu, by the merchant Navalurudaiyan Kalitadan Tiruohirrambalamudaiyan Kulōttuṅgaśōla Uṇḍaiyarayar.
48	On three pillars of the <i>maṇḍapa</i> in front of the same shrine.	....	....	...	Do. .. ..	Registers that the pillars were the gift of Mupparudaiyan Irupedikubēra chohamaiyachakravarti, a merchant of Solapandiapuram.
49	On the second <i>gōpura</i> of the same temple, left and right of entrance.	Chōla .. ..	Tribhuvanachakravartin Rajendra-Chōla-dēva (II).	4th year, Dhanu, su. di. 3, Thursday, Tiruvōṇam.	Do. .. ..	Damaged. Seems to record an enquiry into the affairs of the temple of Tirumakikkamalai-udaiya-Nayagar in Kozhukkai-naḍu, a sub-division of Rajagambhira-valanāḍu. The committee of enquiry included the great minister <i>Aliya-Sōmaya-Dandanayaka</i> , <i>Sōvaya-Dandanayaka</i> and <i>Sōmanatha-Viṭṭaya</i> who was a servant in the palace of <i>Sōmāśvaradeva</i> .
50	On the Śuṇḍakka-paṇai rock in the same village.	....	....	....	Do. .. ..	Registers the names Viramallan and Siyamittiran in archaic characters. In another place is engraved <i>ya-karaḍu</i> also in ancient alphabet. The rock has a row of five beds cut into it.
51	On the north wall of the central shrine in the Uttarapatiśvara temple at Tiruchengattangudi.	Vijayanagara	Vira-Virupanna-Uḍaiyar, son of Vira-Aiyarāya (Harihara II).	Śaka 1306, Raktakshi.	Do. .. ..	Unfinished. Seems to record a gift of land to the shrines of Gaṇapatiśvaramudaiyar-Nayagar (and) Uttarapati-Nayaka at Tiruchengattangudi in Marugul-naḍu which was a sub-division of Gōyamanikka-valanāḍu, by the chief Sōmaya-Danḍayakkar.
52	On the wall to the left of the <i>deṭṭapālu</i> images in front of the same shrine.	Do. ..	Vira-Bhōpatirāya-Uḍaiyar .. ..	Śaka 1382, Khara.	Do. .. ..	Gift of a lamp to the temple of Uttarapati-Nayaka at Tiruchengattangudi, by a native of Palaiyūr, <i>alias</i> Malaijāṇṇalam in Uṇṇakkattā-kōṭṭam, a district of Tondai-maṇḍalam.
53	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	....	....	Viśvavaṣu ..	Do. .. ..	Damaged. Registers a gift of land and houses to certain merchants connected with the treasury of Uttarapati-Nayakar, on their having presented a throne to the temple.
54	On the west wall of the same <i>maṇḍapa</i> ..	....	....	Plavaṅga ..	Do. .. ..	Damaged. Seems to provide for a festival in the same temple by the merchants of the Chōla country.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
55	On the west wall of the Gaṇapatiśvara shrine in the same temple.	Chola .. ..	Rajakēsarivarman <i>alias</i> Udaiyar 6st-Rajadhirajadeva (I).	32nd year ..	Tamil .. ..	Gift of land to the temple of Gaṇa[pa]ṭisuram-udaiya-Mahadeva at Tiruchcheṅgattāṅḍi by the assembly of the village Irukkapparam a <i>brahmadāya</i> in Marugal-nāḍu which was a sub-division of Kshatriyasikhamapi valanāḍu. The assembly is stated to have met together in the temple of Piramēśvaramudaiya-Mahadeva of their village.
56	On the same wall .. .. .	Do. .. ..	Rajakēsarivarman Rajarajadeva (I) ..	3rd .. ..	Do. .. ..	Gift of land for two lamps to the shrine of Śīrāḍadeva at Tiruchcheṅgattāṅḍi by a certain Vellāṇ Ulaṅai Sīrriyan <i>alias</i> Tappillā-Māvendaveḷāṇ.
57	Do. .. .. .	Do. .. ..	Rajarāja-Rajakēsarivarman <i>alias</i> Rajarajadeva (I).	19th .. ..	Do. .. ..	Gift of land for feeding the devotees attending the festival of Śīṭṭirai-Tiruvadīrai when the god Śīrāḍadeva of Tiruchcheṅgattāṅḍi in Marugal-nāḍu, a sub-division of Mumudisōḷa-valanāḍu, was taken in procession to the <i>maṇḍapa</i> of Śīruttōṇḍa-Nambi (in that temple).
58	Do. .. .. .	Do. .. ..	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Rajendra-Chōḷadeva (I).	3rd .. ..	Do. .. ..	Gift of land at Ikkāḍu <i>alias</i> Perumar to the temple of Gaṇapatiśvaram-Udaiyar of Tiruchcheṅgattāṅḍi, by a certain Tayuṅ Tiruchchirambalamudaiyan, for maintaining the same festival.
59	On the north wall of the same shrine ..	Do. .. ..	Rajarāja-Rajakēsarivarman <i>alias</i> Rajarajadeva (I).	19th .. ..	Do. .. ..	Gift of land for the festival ( <i>śivula</i> ) of Śīruttōṇḍa-Nambi who was a devotee of Śīrāḍadeva of Tiruchcheṅgattāṅḍi, by two residents of Marugal. Refers to the 'Revenue Survey' made in the 17th year of Rajarāja.
60	On the same wall .. .. .	Do. .. ..	Parakēsarivarman .. .. .	5th .. ..	Do. .. ..	Gift of land by purchase, to the temple of Paramēśvara at Tiruchcheṅgattāṅḍi by the assembly of Marugal, in order to provide for two lamps in that temple.
61	Do. .. .. .	Do. .. ..	[Rajadhirāja I] .. .. .	....	Do. .. ..	Fragment containing portions of the historical introduction beginning with <i>tiṅgaḷar taru</i> .
62	Do. .. .. .	Do. .. ..	Parakēsarivarman .. .. .	11th year ..	Do. .. ..	Sale of land for a lamp by the assembly of Marugal.
63	On the west base of the <i>maṇḍapa</i> in front of the same shrine.	Do. .. ..	Tribhuvanachakravartin Rajarajadeva (III)	3rd year, Karkataka, <i>su. di. 11</i> , Monday, Attam.	Do. .. ..	Built in, at the right end. Gift of land to the shrines of Uttarāpati-Nāyaka and Śīruttōṇḍadeva in the temple of Uttarāpati-Nāyaka by two residents of Maruṅḡar <i>alias</i> Rājanarayana-[ohatuvēdimahga-lam].
64	On the north wall of the same <i>maṇḍapa</i> ..	Do. .. ..	Tribhuvanachakravartin Chōḷadeva (III).	45th year ..	Do. .. ..	Gift of land for providing garlands of red lilies to the two shrines of Gaṇapatiśvaram-Udaiyar and Uttarāpati-Nāyaka by the residents of Tiruchcheṅgattāṅḍi a village in Marugal-nāḍu which was a sub-division of Cēyamānikka-valanāḍu.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
65	On the same wall .. .. .	Chōla .. ..	Parakēsarivaraman <i>alias</i> Tribhuvanachakravartin Kulottunga-Chōlādēva (III), 'who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya.'	[1]11th year and 175th day, Vriśohika, <i>ca. di.</i> 14, Friday, Anilam.	Tamil .. ..	Registers that a document connected with the temple of Tiruviramanandisvaram-Uḍaiyār at Tirukkaṇṇapuram a <i>brahmadēya</i> village of Marugul-naḍu in Geyamaṇṇikka-viḷṇaḍu, was engraved on the walls of the temple at Tiruchohengattāṅḍi, as the former was evidently not constructed of stone. The record refers to the 5th and 10th years of Periyadevar Kulottunga-Chōlādēva in whose time the Tirukkaṇṇapuram temple came into existence.
66	Do. .. .. .	Do. .. ..	Tribhuvanachakravartin Kulottunga-Chōlādēva (III), 'who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya.'	18th year and 330th day.	Do. .. ..	Gift of land by purchase, for laying out a road, to carry in procession Śīrāḷapillaiyār from the <i>mandapa</i> of Siṅṅittōṇḍādēvar at Tiruchohengattāṅḍi to the village of Tira-Marugal. Refers to the land survey made in the 18th year of Kulottunga-Chōlādēva, 'who abolished tolls.'
67	Do. .. .. .	Do. .. ..	Do. do.	Do.	Do. .. ..	Registers the remission of taxes in favour of the temple, 'for maintaining the worship of Śīrāḷapillaiyār. Refers also to the 11th year of Kulottunga-Chōlādēva, 'who abolished tolls.'
68	Do. .. .. .	...	....	....	Do. .. ..	Records that the grants registered in Nos. 66 and 67 were caused to be made by Savuṇṇachakravartin of Velichoheri, by the lady devotee Alliyāṅḍai-ammai and Aṇḍar Viḷaṇḍaiyār Śīrutopḍar.
69	On the north base of the same <i>mandapa</i> ..	Chōla .. ..	Tribhuvanachakravartin Rājārājādēva (III)	24th year, Simha, <i>ca. di.</i> 18, Saturday, Poṣam.	Do. .. ..	Gift of land by Arāsuruḍaiyār Tiruchchirrambala-muḍaiyār <i>alias</i> Tiruchchirrambala-Pallaveraiyār for providing offerings in the <i>mandapa</i> called Tirumuttuvāṇḍi, to the god Uttarāpati-Nāyaka on the occasion when he was to give salvation (to his devotees) during the festival of Sittirai-Baraṇi.
70	On the same base .. .. .	Do. .. ..	Parakēsarivaraman <i>alias</i> Tribhuvanachakravartin Kulottunga-Chōlādēva (III), 'who was pleased to take Madurai (Madura).'	10th year and 123rd day	Do. .. ..	Built in at the beginning. The king is called Tribhuvanachakravartin Kōṇṇirumaiḱōṇḍū. Seems to record the grant of landed property to a certain Rājendraśōḷa-Āchāriyār, who was perhaps the temple architect. The Royal Secretary ( <i>tirumandira-ḷai</i> ) was Rājendraśiṅga-Mavendavēḷāṇ.
71	Do. .. .. .	Do. .. ..	Tribhuvanachakravartin .. . . .	Lost .. ..	Do. .. ..	Unfinished. Seems to record a gift of land in the villages Tiruvēṭṭiḱattalai and Diṇḱachintāmaṇi chaturvēdināṅḱalam, for providing offerings on every day of Bharani to the god Uttarāpati-Nāyaka within the <i>mandapa</i> of Siṅṅittōṇḍa-Nāyāyār.
72	On the east, north and west walls of the Vātāpi-Gaṇapati shrine in the same temple.	Do. .. ..	Tribhuvanachakravartin Kulottunga-Chōlādēva (III), 'who was pleased to take Madurai (Madura), Ilam (Ceylon), Karuvēr and the crowned head of the Pāṇḍya.'	22nd year and 130th day.	Do. .. ..	Much damaged. Seems to register a number of lands acquired for constructing the third <i>prakāra</i> of the temple and a street round it. Reference is also frequently made to the reign of Kulottunga-Chōla I, 'who was pleased to abolish tolls' and to the temple of Vikrama-Chōlāsvara.

C.—Stone inscriptions copied in 1913—*cont.*

o.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
73	On the east wall of the same shrine ..	....	....	....	Tamil ..	This (wall?) is the gift of Vattavārsadaiyaṇ Raja-suriyappallavaraiyaṇ of Pudukuṇṇur
74	On the second <i>gōpura</i> of the same temple, right of entrance.	....	Paṭṭṇkattāri Kōnaridēva-Maharāja ..	Ananda ..	Do. ..	Gift of taxes to the temple of Uttarāpati-Nāyaka at the request of Maṇuvachakravartin, for maintaining certain festivals.
75	In the same place .. .. .	Vijayanagara ..	Viruppanṇa-Uḍaiyar, son of Vira-Ariyappa-Uḍaiyar (Harihara II).	Śaka 1306, Raktakṣhi, Kumbha, <i>śa. di.</i> 10, Sunday, Māla.	Do. ..	Much damaged. Seems to record a gift of land.
76	In the same place, left of entrance ..	Paṇḍya ..	Tribhuvanaśakravartin Paṇḍyadēva. Parākrama-	7th year ..	Do. ..	Gift of two <i>vēlis</i> of land at Maruṅgar for repairs in the temple of Uttarāpati-Nāyaka. Refers to the Śīraṇ-Śīruttonḍan-maḍam in the temple of Gaṇapatiśaramuḍaiya-Nāyaṇar.
77	In the same place .. .. .	Chōla ..	Parakeśarivarman <i>alias</i> Rajadhirajanarapati Rajendra-Chōla (III), 'who cut off the heads of two Paṇḍya kings.'	...	Grantha and Tamil.	Damaged. Supplies a long list of the Sanskrit <i>śīrudas</i> of the king. Seems to record a gift of land to the god Uttarāpati-Nāyaka in the temple of Gaṇapatiśvaram-Uḍaiyar, for the purpose of the Baraṇi-festival in the months of Śittirai and Aṇṇai.
78	Do. .. .. .	Vijayanagara ..	Vira-Viruppanṇa-Uḍaiyar .. .. .	Śaka 132[2], Pramādi, Mēsha, <i>śa. di.</i> 12, Friday, Uttirattādi.	Tamil ..	Damaged and unfinished. Seems to provide for certain festivals in the temple of Uttarāpati-Nāyaka.
79	Do. .. .. .	....	....	Śaka 1394, Nandana, Sīrha, <i>su. di.</i> Monday, At-tam.	Do. ..	Fragment. Seems to record a gift of land by purchase at Palār in Vadaḡal-Maruḡal-naḡu which was a sub-division of Geyumaṇikka-vaḡanaḡu, for offerings to the temple of Uttarāpati-Nāyaka, by a native of Nandīśvaram in Topḡai-maḡḡalam.
80	On the west wall of the <i>maḡḡapa</i> in front of the Chōlikaṇba shrine in the same temple.	Chōla ..	Rajadhirajadēva (II), 'who was pleased to take [Maḡu]rai (Maḡura) and Ilam (Ceylon).'	13th year, Sīrha, <i>śa. di.</i> 9, Wednesday.	Do. ..	Some stones are missing. Seems to record the sale of four women as <i>dēvaratṭiyār</i> to the temple of [Tiruvā]ḡaḡaduḡaiya-Nāyaṇar, for 700 <i>kāṇu</i> .
81	On the main <i>gōpura</i> of the same temple, right of entrance.	....	....	Prajāpati ..	Do. ..	Damaged. Seems to record the fees on looms <i>etc.</i> fixed by an agent of Vira-[Narasimh]garāya-Ayyaṇ.
82	On the same <i>gōpura</i> , left of entrance ..	Chōla ..	Rajakeśarivarman <i>alias</i> Tribhuvanaśakravartin Rajadhirajadēva (II).	Lost ..	Do. ..	Fragment. Begins with the introduction <i>kūḡal-śūḡḡaḡa</i> <i>etc.</i> Refers to a certain Kaḡuvāḡḡuḡaiyaṇ Arāiyāṇ Aṭḡonḡa-Nāyakaḡ who was perhaps the donor.
83	On a slab set up in the court-yard of the Śaṅkarāśvaramiṇ temple at Er.ḡukera .. .. .	Western Chalukya ..	Jagadēkamalla (II) .. .. .	Śaka 106[1], Siddharhi, Margaśīra, <i>su. di.</i> 5, Sunday, Uttarāyāṇa śaṅkranāṇa.	Kāṇa reṣa ..	Registers gifts of land and of taxes by a certain Kēṭanaverggaya who was the <i>maḡāpradhāna</i> and military officer of the [Chōla] chief Iruḡḡōla-Chōla, ruling at Goyḡavadi, to the temple of Śaṅkaradēva at Eraḡukereṣa a village in Śūliya-nūr Seventy which was a district of Śīr-naḡu.
84	On another slab in the same place ..	....	Rōḡadamalla Mallidēvarasa .. .. .	Śārvari ..	Do. ..	Records a gift of oil for lamps by the mercantile community of Eraḡukereṣa, to the same temple.

C.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
85	On another slab in the same place ..	....	[I]ruṅga-Chōla-Mahārāja .. ..	Śaka 1065, Dundubhi.	Kanarese ..	Registers the death of a certain Gaṅgapavergaḍe and his follower in a <i>dhaḍi</i> .
86	On a broken slab in the same place ..	....	....	....	Do ..	This is a <i>viragal</i> which states that [Vaidumba P] -Chōḍamapi captured the cows of the 98,000 (people?) of Bavinabidū.
87	On a slab set up near a well at Mula-kaledu.	....	....	Śaka 1574, Nandana.	Do. .	Mentions a Muḥammadan chief whose name is not clear and refers to Kundurpi-durga.
88	On a fallen pillar lying down in front of the Kaḷi-Amma temple in the same village.	....	....	Vīrodhi ..	Do. ..	Gift of land to a merchant of Mūlukaleḍu by an agent of [A]yyaparasaṃya.
89	On a pillar in the inner court-yard of the Mallikarjuna temple at Kambaduru.	..	Iruṅḡoladeva-Chōla-Mahārāja (II), ruling at Nidṅallu.	Śaka 1171, Kīlaka, Chaitra, <i>ḡa. di.</i> 13, Tuesday, Uttaraṃyapa-Vishu-saṃkramana.	Sanskrit and Kanarese.	Gift of land to the temple of Mallikarjunadeva at Kambadholu, after repairing it.
90	On the same pillar .. .. .	..	....	Sarvadhari, Magha, <i>ḡa. di.</i> [1]4, Monday.	Kanarese ..	Gift of land to the same temple by the crown prince, the son of Iruṅḡadeva ( <i>i.e.</i> Iruṅḡoladeva).
91	On another pillar in the same place ..	Noḷamba (Pallava).	Noḷambarāja-Mahendra Tribhuvanadhira ..	Śaka 805 ..	Do. ..	Mutilated. Records a gift of land and paddy by the <i>gāṃḡḡas</i> and <i>pāras</i> (Brahmans) of Beddagonda to a temple of the Sun (Adityagṛiba).
92	On the same pillar .. .. .	....	Iruṅḡoladeva .. .. .	....	Do. ..	Much mutilated. Mentions the repairs made to the temple of Mallikarjunadeva.
93	On the third pillar lying in the same place.	Noḷamba (Pallava).	Iṅṛiva-Noḷambadhira .. .. .	Śaka 8[8]7, Krodhana, Phalguṇa, Amāvāsyā, Sunday, solar eclipse.	Do. ..	Registers a gift of land for maintaining a tank, by prince Poḷalchōra, a grandson of the king and 'the lord of Kañchi'. The pillar was set up by Chavundayya of the Śrīvatsa- <i>gōtra</i> , the favourite minister of Poḷalchōra.
94	On a slab set up in the same place ..	Vijayanagara ..	Virapratāpa Sadāśivarāja-Mahārāja ..	Śaka 1478, Nala	Do. ..	Gift of 50 <i>varaḡas</i> (till now appropriated by the overseers of temple affairs) to the temple of Mallikarjunadeva at Kambhaduru, by Virupapa-Nayaka, for the merit of his father Tammapa-Nayaka.
95	On a pillar built into the floor, at the entrance into the same temple.	....	..	Lost .. ..	Do. ..	Seriously damaged. Seems to be a Vijayanagara record and registers the gift of the village Tenegalepura surnamed Mallapura, made for the merit of Achyutadeva-Mahārāja on the auspicious occasion of Maha-Viśakha.
96	On a pillar lying in the outer <i>prakāra</i> wall of the same temple.	Vijayanagara ..	Virapratāpa Kṛishṇarāja-Mahārāja ..	Śaka 1434, Āṅṛirasa, Kārttika, <i>su. di.</i> 12.	Do. ..	Gift of land by Rāyasta Kōḍamarasaṃ[y]a to the temple of Mallikarjunadeva at Kambhaduru, for the merit of the king. The land was situated below the tank of Kambhaduru in Kundurapiyastme which was the <i>jāḡḡir</i> of the chief.
97	On the same pillar .. .. .	Do. ..	Virapratāpa Kṛishṇadeva-Mahārāja ..	Śaka 1447, Parthiva.	Do. ..	Gift of the village Jalavati to the same temple by Rāyasta Ayyaparasaṃya 'in order that Rāyasta Kōḍamarasaṃya may dwell in heaven.'



C.—Stone inscriptions copied in 1913—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
98	On a pillar in a field to the east of the same temple.	Hojamba (Palava).	Nombādhiraja .. .. .	....	Kanarese ..	Registers that while the tank of Beddugoude was constructed, a temple for Mahādēva was also built and pinnales were placed over it (for the merit of) Singapōta, Ponnēra and Dharmamahādēvi.
99	On a slab set up in a field to the west of the same temple.	Vijayanagara ..	Virapratapa Achyutaraya-Maharaya ..	Śaka 1458, Durmukhi, Jyeshtha, 2a. di. 30, Sunday.	Do. ..	Records the villages and lands owned by the temple of Mallikarjunadēva at Kambhadūru in Kundurapiya-śime which was the field ( <i>ndyakatana</i> ) of Bayyapa-Nayaka.
100	On a slab set up in front of the Akkatah-gēru-guḍi in the same village.	Western Chalukya.	Doubtful .. .. .	Śaka 1108, Viśvavasa, Chaitra, Paurṇami, Monday, lunar eclipse.	Do. ..	Much damaged. Gift of land to the temple of Attē-[ra]dēva at Kuḷdarpi-durga.
101	On a boulder in a field in the same village.	....	....	Nāla .. ..	Do. ..	Registers a gift of land granted by Timmapa-Nayaka of Kundrupe, to a certain Virayya of his own caste(?).

## D.—List of photographs taken during 1912-13.

Number (continued from the last report).	Locality.	Description.	Size of negatives.
182	Tiravorriyūr ..	Ēkapāda Trimūrti (Ēkapādasiva), behind the Natarāja shrine, Ādhipuriśvara temple.	Half plate.
183	Do. ..	Chandēśvara, in the same temple .. ..	Do.
184	Do. ..	Sahasra- <i>linga</i> , do. .. ..	Do.
185	Do. ..	Image of Śaṅkarāchārya, do. .. ..	Do.
186	Do. ..	Stone Nāga with <i>linga</i> , do. .. ..	Do.
187	Do. ..	Subrahmanya on the peacock vehicle, do. ..	Do.
188	Do. ..	Gauḷiśvara with Śaṅkarāchārya (Gauḷiśaṅkar), in a shrine do.	Full plate.
189	Do. ..	Bronze images of Kalyāṇasundara and Pārvatī do. ..	Do.
190	Do. ..	Dvārapālaka image in front of the central shrine do.	Do.
191	Do. ..	Dakṣiṇāmūrti, do. .. ..	Do.
192	Do. ..	A lion pillar, do. .. ..	Quarter plate.
193	Tiruveḷavāyil ..	Group of Jyēsthā and her attendants, in the village. .	Half plate.
194	Paramēśvara- maṅgalam.	Broken image of Picchāṇḍār (Bhikṣāṭanamūrti), in the Śiva temple.	Full plate.
195	Do.	Śaṇmukha (Skanda) on the peacock vehicle, in the same temple.	Do.
196	Do.	Dakṣiṇāmūrti; do. ..	Half plate.
197	Do.	Līṅgōdḥbhava. do. ..	Do.
198	Do.	Vishṇu and his two consorts, in a ruined Vishṇu temple.	Do.
199	Śivāṅkūdal ..	Group of bronze images of Gaṇēśa, Ambikā, Sōmās-kanda and Śivakāmi-Amman in the Śiva temple.	Full plate.
200	Do. ..	Group of Appar, Valliyammai, Chandraśēkhara, Dēvayānā and Chandēśvara images, in the same temple.	Do.
201	Do. ..	Sōmāskanda of group No. 199 .. ..	Half plate.
202	Kuraṅganimūṭ- tam.	Front view of the rock-cut temple . . .	Full plate.
203	Māvalivaram ..	Sculptures in the rock-cut temple of Ādivarāha-Perumāḷ--Śiva.	Do.
204	Do. ..	Do. do. Brahmā ..	Do.
205	Do. ..	Do. do. A (Pallava?)	Do.
206	Do. ..	king and his two queens. Do. do. Ādivarāha-Perumāḷ.	Do.
207	Do. ..	Outlines of an image of Mahishāsura cut in a rock near the Shore Temple.	Do.
208	Tirunīrmalai ..	Image of Bhairava, lying in the village .. ..	Half plate.
209	Tirumala ..	Copper statues of Kṛishṇarāya and his two queens, in the Śrinivāsa-Perumāḷ temple.	Full plate.
210	Do. ..	Copper statue of Venkātapatirāya in the same temple	Do.
211	Do. ..	Stone statues of another king and his queen . .	Do.
212	Do. ..	View of the central shrine .. ..	Do.
213	Do. ..	View of the second <i>gōpura</i> , the central shrine and the <i>dhvajastambha</i> .	Do.
214	Do. ..	View of a portion of the covered verandah (north) round the central shrine.	Half plate.
215	Do. ..	View of the pillars of the Tirumalarāya- <i>maṇḍapa</i> ..	Do.
216	Do. ..	Metallic ornamental lamp-stand (not used) .. ..	Do.
217	Do. ..	Metallic vase for burning incense and camphor ..	Do.
218	Do. ..	Copper statue of Lālā Khēmārām (Todar Mull) ..	Do.
219	Do. ..	Copper statue of his queen Pitā Bibi .. ..	Do.
220	Do. ..	View of the ruined <i>gōpura</i> at the foot of the hill ..	Full plate.
221	Tirupati (lower)	Front view of the main <i>gōpura</i> of the Gōvindarāja-Perumāḷ temple.	Do.
222	Do.	View of the Kalyāṇa- <i>maṇḍapa</i> in the same temple ..	Do.
223	Do.	Image of Tondamān Chakravarti in the same temple. .	Quarter plate
224	Do.	Sudarśana, near the Narasiṃhagunṭa tank, front view.	Full plate.

D.—List of photographs taken during 1912-13—*cont.*

Number (continued from the last report).	Locality.	Description.	Size of negatives
225	Tirupati (lower)	Sudarśana, near the Narasimhagūṇṭa tank, back view.	Full plate.
226	Do.	Image of Kṛishṇa (without feet) in the same place ..	Half plate.
227	Do.	Nāga (called Subrahmanya), do. ..	Do.
228	Do.	Image of a Vaiṣṇava worshipper in front of the same Nāga.	Do.
229	Do.	Image of a <i>dhārāpālaka</i> in the same place ..	Do.
230	Do.	Image of a goddess placed on the road to Tiruchchānūr.	Do.
231	Āriyambākkam	Kalyāṇavarada (Viṣṇu) and his two consorts	Full plate.
232	Tirutturai-pūṇḍi	Āṇaiyurittōṅ (a form of Śiva) in the temple of Marundiśvara.	Do.
233	Trichinopoly ..	Tāṇḍavamūrti (a form of Natarāja) in the upper rock-cut cave.	Do.
234	Ūttattūr ..	Metallic image of Natarāja in the Śiva temple ..	Do.
235	Do. ..	Pūja-utensils in the same temple ..	Do.
236	Do. ..	Metallic image of Pichchāṇḍār (Bhikṣātānamūrti) in the same temple.	Half plate.
237	Veṅgaṇūr ..	An ornamental pillared niche in the south wall of the central shrine, Śiva temple.	Full plate.
238	Do. ..	Do. in the north wall ..	Do.
239	Do. ..	View of a portion of the Periyānāyaki shrine in the same temple.	Do.
240	Do. ..	An artistic pillar of the same temple ..	Do.
241	Arumbāvūr ..	Image of Tāṇḍava-Gaṇapati in the Śiva temple ..	Half plate.
242	Do. ..	Do. Dakṣiṇāmūrti do. ..	Do.
243	Śivāyam ..	Front view of the main <i>gōpura</i> ..	Full plate.
244	Do. ..	<i>Sundakkā-pārai</i> rock near the same village ..	Do.
245	Do. ..	Jaina images on <i>Sundakkā-pārai</i> ..	Half plate.
246	Tiruchchen-gāṅgaṇḍi.	North-east view of the main <i>gōpura</i> , from the back ..	Full plate.
247	Do.	Details of the same <i>gōpura</i> ..	Do.
248	....	Copper seal of the Eastern Chālukya king Guṇaga-Vijayāditya III.	Half plate.
249	....	Three Western Chālukya copper-plates strung on a ring, with seal.	Do.

## E.—List of drawings prepared during 1912-13.

Number (continued from the last report).	Locality.	Description.
19	Tiruvorriyūr ..	Gauḷiśvara in the Ādhipuriśvara temple.
20	Do. ..	Ēkapāda-Trimūrti (Ēkapāda-Śiva) in the same temple.
21	Do. ..	Marble image of Gaṇeśa in the same temple.
22	Do. ..	Durgā, on the north wall of the central shrine, in the same temple.
23	Paramēśvara- maṅgalam.	A sculptured panel in the Śiva temple.
24	Neḍumaram ..	A slab with Jyēsthā and her attendants near the tank of the same village.
25	Kuraṅgaṇi- muṭṭam.	Sculptures on the back wall of the rock-cut temple.
26	Atti ..	A Chōla pillar.
27	Māvalivaram ..	A (Pallava ?) king and his two queens in the rock-cut temple of Ādivarāha-Perumāl.
28	Do. ..	Gaja-Lakshmi and her attendants on a wall of the same temple.
29	Do. ..	Durgā and her attendants do.
30	Do. ..	Broken part of an image (perhaps Śiva) near the Arjuna-Batha
31 (a)	Tirumala ..	Head of Pita Bibi, wife of Todar Mull.
(b)		Do. Mātā Mōhanadēvī, do.
(c)		Do. Lālā Khēmarām (Todar Mull ?).
32	Do. ..	Yōga-Narasimha in a shrine of the Śrinivāsa-Perumāl temple.
33	Tiruttuṟaipūṇḍi	Big metallic pot, called Pañcamukha-vādyā, with five faces.
34	Uṭṭattūr ..	Natarāja, in a shrine of the Aparādhakṣhamēśvara temple.
35	Do. ..	Ādhikāranandi in the same temple.
36	Do. ..	A Chōla pillar.
37	Veṅgaṇūr ..	A pillared niche in the north wall of the central shrine, in the Śiva temple.
38	Do. ..	A pillared niche in the north wall of the Periyānāyaki shrine, in the same temple.
39	Perambalūr ..	Gōpālākṣhṇa and his two consorts in a shrine of the Madanagōpāla-svāmin temple.
40	Āḍuturai ..	A highly sculptured pillar in the main gōpura of the Śiva temple.
41	Nañjai Eḍayār	Shanmukha (Śkanda) on the peacock vehicle and his two consorts in the Śiva temple.
42	Do. ..	Gaṇeśa in the same temple.
43	Śivāyam ..	Jaina image on the <i>Sundakkāpārai</i> rock.
44	Tiruchcheṇ- gāttānguḍi.	Natarāja in the verandah of the Uttarāpatīśvara temple.
45	Do. ..	Naramukha-Vināyaka in the same temple.

## PART II.

## GENERAL REMARKS

About four miles south of the Kulittalai Railway Station, in the Trichinopoly district, is *Sundakkāpārai*, a unique boulder nearly 30 feet high which bears on one of its sides a square entablature representing a Jaina Tirthamkara (?) and his attendants (Nos. 244 and 245 of Appendix D). It is conserved as a protected monument under orders of Government. On the rock, at its bottom, are found five of the

usual stone beds known as *Pāṇḍavar-*  
*Pañcha-Pāṇḍava beds.*

*padukkai* and close to these are three inscriptions in archaic Tamil characters (No. 50 of Appendix C) which disclose the names Śīyamittiraṇ (Sinhamitra) and Viramallaṇ. These appear to be either Buddhist or Jaina names and, if so, lend support to the theory that rocky resorts such as these were mostly sought by mendicants of those communities for purposes of penitence (Report for 1908-1909, p. 71, paragraph 9). About 10 yards further south, we have still another set of five beds which are, however, much exposed to sun and rain and are, in consequence, completely damaged.

2. At Kurāṅganimuttam in the North Arcot district, where a monkey (*kuṛaṅgu*), a squirrel (*aiṇḷ*) and a crow (*muttam*) are supposed to have worshipped Śiva and obtained salvation, is a rock-cut cave which resembles to a certain extent the caves at Māmaṇḍūr and Pallāvaram. The cave is quite in the centre of the village and measures 28' 4" × 14' × 8' 4". The verandah in front consists of four free octagonal pillars (arranged in two rows) and four half-pillars cut into the walls at either end of the verandah. The back side of the cave contains three cells with two *dvārapāla* images standing at the right and left sides of the entrance into each of them. At right angles to these on the side walls are cells or niches which enshrine no images at present, though within each, is a square hole which was probably intended to receive one. On one of the half pillars of the verandah is engraved No. 295 of Appendix B which is dated in the 25th year of the Rāshtrakūṭa king Kṛṣṇa III., and records a gift of land to the shrine of Kalmāḍaikāttālvār (i.e. the lord who resides in the stone cavity) at Pallāvapuram, the name of one of the hamlets still attached to Kurāṅganimuttam. Kōyyāmalar-śūḍi is the name of the god at Kurāṅganimuttam as sung in the hymns of the *Dēvāram*. Strangely enough the temple answering to

Cave temple at Kurāṅganimuttam.

this name in the village has only one inscription of the time of the Vijayanagara king Kṛṣṇarāya, which supplies the name Kōyyāmalar-śūḍuvār (No. 294 of Appendix B) to the god of that temple. Four other records of the later Chōla period from the same temple refer, only in general terms, to the god Kurāṅganimuttam-udaiyār. An old temple of the *Dēvāram* fame ought certainly to have been the repository of more ancient records, unless there is evidence to prove that these had been destroyed during subsequent repairs. No such evidence is forthcoming; and it may, therefore, be reasonably doubted if the Kōyyāmalar-śūḍi of *Dēvāram* has not to be identified with Kalmāḍaikāttālvār of the Rāshtrakūṭa record under reference, which is decidedly older of the two temples at Kurāṅganimuttam. But the names are different and there is also the possibility of the cave temple having been a Vaiṣṇava shrine. With the scanty information available on the point, it is difficult, at present, to reconcile the conflicting facts.

The origin of cave temples in Southern India is generally attributed to the Pallava kings of Conjeeveram of whom Mahēndravarmaṇ I. was the famous *Chaityakārin*, the temple builder. Pallāvapuram where the Kurāṅganimuttam cave is situated and to which the inhabitants of that village made a grant of land, was

Its Pallava origin.

absent, however, of Pallava records, added to the poor and almost prosaic sculptures preserved on the back walls of the cave, points to a later origin than the time of Mahēndravarmaṇ I. but prior, it may be, to the advent of the Rāshtrakūṭa invader Kṛṣṇa III.

3. It has been noted that during the year under review, 614 inscriptions were copied. Of these, 1 is Pallava, 5 belong to the Bāṇas, 7 to the Nōlambas, 7 to Western Gāṅgas, 12 to Gāṅga-Pallavas, 5 to Rāshtrakūṭas, 283 to the Chōlas, 19 to the Pāṇḍyas, 7 to the Western Chālukyas and their subordinates, 4 to Hoysalas,



103 to the kings of the Vijayanagara dynasties including Sāluvas, 1 to the Mahrāthā kings of Tanjore and 3 to Kōṅgāḷvas. The remaining 157, classed as miscellaneous, Distribution under different dynasties, of the cannot be brought under any particular inscriptions copied during the year. dynasty. The Tamil records from Ceylon (Nos. 594 to 619 of Appendix B) which

are not included in the total number 614 given above, contain among them a few Chōla and Singhalese inscriptions of much historical interest and are noticed in their proper places below.

4. Before attempting to give an account of the more important epigraphs, it must be stated that, as usual with stone inscriptions, a large number of the collection are either damaged seriously, fragmentary (in the case of records from temples which have been recently rebuilt), incomplete or unfinished. Some are written in quite modern characters and are utterly devoid of historical information. The subject matter of the majority of the well-preserved inscriptions is, a gift made to a temple either of land or of money, for maintaining daily worship, special festivals, lamps, flower gardens and repairs; for feeding Brāhmaṇas and providing jewels; or, it may be for supplying ghee of sheep and cows, to burn perpetual lamps in the temple. Lands were presented or, sometimes, sold to the temple by private persons and village communities. In the latter case, the sale amount was recovered from the temple treasury through the god Chandēśvara (the supposed manager of Śiva temples) and through temple trustees (*sthānatār*) (in the case of Vishṇu temples). All land-gifts, whether sold or presented (as in No. 58 of Appendix C), were made entirely tax-free, the parties selling them invariably agreeing to meet the *iṛai* due on such lands from their own pocket. Lands thus owned by the temple (*dēvadāna*) were in turn leased out to be permanently enjoyed as *kāni*, to select tenants or to the donors themselves (if cultivators), in consideration of a fixed amount of coin paid, or grain measured at the temple treasury, regularly, every year. Money gifts made to the temple were deposited with village assemblies and private individuals on permanent interest (*nilai-poliyūttu*) from which alone the temple had to meet the expenses specified by the donor. If the interest was not paid in any one year, the depositories agreed to pay it with the amount due for the following year together with a fine (*dandam*) fixed for the default period by the officer (*dharmāsan* or *dharmāsanabhatta*) who was one of the members of the temple establishment. A curious condition was that the man who came to collect the arrears thus due was to be fed *twice* every day till, perhaps, the amount was fully paid up. Sheep and cows granted to a temple for maintaining lamps were received by the

Their subject-matter.

shepherds (*maṇṇādis*) and the prescribed measure or measures of ghee supplied without fail. The cattle were, it may be noted, considered 'never to die or never to grow old,' for the apparent reason that they multiplied and increased in number. A very small percentage of the inscriptions treat of subjects other than the gifts specified above. Sale or exchange of land among private parties, inquiries into temple management made by officers (*adhikārī*) appointed by the king with a view to collect the outstanding arrears of a temple, assignment of taxes by kings or of tolls by merchants for the benefit of a temple, dedication of hereditary servants (men or women), settlements of disputes, specification of caste or communal privileges, memorials to heroes who died either in cattle-raids or on battle fields and other public charities, such as the construction of a tank, the planting of a grove, the gift of a water-trough, etc., are also, sometimes, permanently recorded on stone.

5. Of the Śaiva places visited during the field-season (besides Kurāṅganimuṭṭam mentioned above, in paragraph 2) four have been referred to in the *Dēvāram* and one Vaishṇava place (*viz.* Tirunīrmalai) is sung in the *Nālāyiraprabandham*. These must, therefore, be expected to supply us with their early history from inscriptions. Āḍuturai, Kōṭṭūr and Tirunīrmalai, which contain only Chōla and Pāṇḍya records of a later date, may have undergone much change, since the time they were commemorated in the sacred hymns, either by way of additions or of alterations. Tiruvorriyūr and Tiruchchengāttāṅguḍi are intact, at least so far as their epigraphs are considered and preserve much of the tradition that has been handed down by posterity.

6. Of these two last-mentioned temples I have dealt with the former briefly in my previous report. It remains to add, from an examination of the inscriptions copied this year, that Chaturānana-Pandita, the pupil of Nirāñjana-guravar, who flourished about the 9th century A.D., substantially improved the temple. Under his direct supervision and with the patronage of king Rājendra-Chōla I. (A.D. 1012 to at least 1042), was built the now-existing central shrine (*vimāna*) of the temple (No. 126 of Appendix B). The following subordinate shrines are referred to in the inscriptions: (1) Pillai Subrahmanyar (Kumārasvāmidēva); (2) Tiruvattapirai-Pidāriyār; (3) Kārānai-Vitāṅkadēva; (4) Padampakkadēva; (5) Kshētrapālādēva; (6) Sūrya; (7) Arinjisvaramudaiyār; (8) Kampisvaramudaiyār; (9) Viḍelvidugisvara; (10) Durgaiyār and (11) Anukka-Pillaiyār. Of these, Nos. (2) and (10) are perhaps the same and may be identical with the present Vattapirai-Amman situated within the temple in the northern verandah round the central shrine. No. 4 is evidently identical with Gaulisvara; for, an inscription on that shrine states that this building for Padampakkadēva was constructed in the 5th year of Virarājendradēva I. (i.e., in A.D. 1067-68). Kārānai-Vitāṅka (No. 3), like Tanjai-Vitāṅka of the Tanjore records, may have been the name given to the chief deity of the temple. In this case, Kārānai would be an earlier name of Tiruvorriyūr, itself. Perhaps, the place was the home of the Śaiva sect of Lakulīśa-Pāsupatas and was believed by them to be as sacred as the Kārōḥana of the north where Lakulīśa, the founder of the sect, is supposed to have incarnated (*A.S.R.* for 1906-7, p. 180). For this reason also, the place may have been called Kārānai which is an apparent corruption of Kārōḥana (Kārvān) in the Bombay Presidency. Nos. 7, 8 and 9 were called after the kings of the Chōla and the Pallava dynasties. In the Tiruvorriyūr temple were residing Kāpālikas and Pāsupatas (sub-sects of Śaiva Puritans), persons who explained *Śiva-dharma* 'the Śaiva-creed,' and the *Sōma-Siddhānta*, men who recited the eulogy of the king and the glory of the god, women who danced and sang the hymns *Tiruvembāvai* and *Tiruppadiyam*.

Tiruvorriyūr.

officers who held, as deputies of the king, periodical enquiries into temple affairs and a host of other servants. Several charity institutions, such as Rājendraśōḷaṅ-maṭha and Kulōttuṅgaśōḷaṅ-maṭha, called apparently after the Chōla kings Rājendra-Chōla I. and Kulōttuṅga-Chōla I., were situated within the temple. The former was built by a certain Āriyammai, wife of Prabhākara-bhaṭṭa who came from Mērgalāpura in the Ārya-dēśa (perhaps, the northern country?) and dwelt at Tiruvorriyūr as a devotee of the temple. In the latter were fed fifty Śaiva devotees every day. Tirujñāna-sambandha-maḍam is mentioned in No. 238 of Appendix B and Nandikēśvara-maṭha in No. 239. In the time of the Vijayanagara king Harihara II, there was still another institution of this same kind named Aṅgarāyaṅ-maḍam. Further, the existence of open pavilions (*maṇḍapas*) such as Vakkānikkum-maṇḍapa, 'the hall where discussions were held' and Vyākaranadāna-vyākhyāna-maṇḍapa, 'the hall where Grammar was presented (to Pāṇini) and was commented upon' is eloquent testimony to the impetus that was being given to literary culture through the agency of this temple. In a later Chōla record we find that the god of the temple (i.e. Śiva) himself received the name Vyākaranadāna-Perumāḷ, consistently perhaps, with the tradition that the first 14 aphorisms of Pāṇini's Grammar were produced from the kettle-drum of Śiva. Names of other *maṇḍapas* such as Mannai-kōṇḍa-śōḷaṅ, Rājarājaṅ and Rājendraśōḷaṅ, clearly indicate the origin of these pavilions which were built under the patronage of the Chōla kings who bore those titles and proper names. The temple was very richly endowed and owned a large number of *dēvadāna* villages. A special man owned the hereditary right of watching the precincts of the temple (*tiruvellai-kāval*) (No. 100 of Appendix B). The items required for festive days generally comprised rice, vegetables, curds, ghee, plantain fruits, pepper, mustard, areca-nuts, betel leaves, unguents, camphor, red paint, scented dust, sandal, flower-garlands, oil, sesamum, etc. On all special occasions new cloths (*pariśattam*) were presented to the servants of the temple who, according to inscription No. 131 of Appendix B, numbered 139. Kings, ministers, military officers, merchants, peasants and Brāhmaṇas were alike its devotees and made valuable gifts. The Śaiva saint Sundara-mūrti-Nāyaṇār is stated, in the *Periyapurāṇam*, to have fallen in love with a female devotee who was residing in the Tiruvorriyūr temple (having come from

the north), and to have eventually married her with the connivance of the god himself. Its halcyon days must soon have been rudely disturbed as in the case of so many other human institutions; for, about the end of the thirteenth century A.D., the Mussalmans are stated to have occupied the surrounding country and to have robbed the temple of its treasures.

7. The village Tiruchchēngāttāngudi in the Tanjore district is intimately associated with Śiṛuttōṇḍa-Nāyaṇār, one of the 63 devotees of Śiva. The Tamil work *Periyapurāṇam* describes in detail the life history of this saint, and states that in his early days Śiṛuttōṇḍa-Nāyaṇār was a military officer (named Parañjōḍi), who fought a successful battle for his Kāḍava (Pallava) master at Vātāpi in the northern country and became later in life a devotee of the temple of Gaṇapatīchcharam at Tiruchchēngāttāngudi. He is

Tiruchchēngāttāngudi. believed to have offered the cooked flesh of his son Śīrāḷadēva to Śiva who came disguised as a follower of the Bhairava (Kāpālīka?) sect to test his devotee's constancy. Before the horrible repast, however, was to be partaken, Śiva restored the child to life and appeared in his divine glory to give salvation to Śiṛuttōṇḍa, his wife and the young Śīrāḷadēva.

With the supernatural elements eliminated, there is reason to believe that the incidents in the life of the saint as described in the *Periyapurāṇam*, largely admit of epigraphical verification. On the strength of the statements that Śiṛuttōṇḍa-Nāyaṇār met Tiruñāṇasambandar personally and took part in the capture of Vātāpi (i.e., Bādāmi in the Bombay Presidency), Mr. Venkayya has shown that the two devotees must have been contemporaries of the Pallava king Narasiṃhapōṭavarman I., who 'reduced to dust the city of Vātāpi' and flourished in the first half of the seventh century A.D. Epigraphical reference to Śiṛuttōṇḍa, known so far, occurs in an inscription of Rājendra-Chōla I. from the Rājārājēśvara temple at Tanjore (*South-Ind. Inscr.*, Vol. II, p. 172). This record registers the setting up of copper-images of Śiṛuttōṇḍa-Nambi, his wife Tiruvengāttu-Nāṅgai and their son Śīrāḷadēva. No. 65 of Appendix C, found on the west wall of the Gaṇapatīśvara shrine in the Uttarāpatīśvara temple at Tiruchchēngāttāngudi, is dated in the third year of an unspecified Rājākēsarivarman and records a grant of land for two perpetual lamps to Śīrāḷadēva. It is not possible to say who this Rājākēsarivarman may have been. The record has on palaeographical grounds, to be ascribed to the time of Rājārāja I., who, in his earlier records, invariably appears under the name Rājārāja-Rājākēsarivarman. Two other epigraphs from the same place (Nos. 57 and 59 of Appendix C), both dated in the 19th year of Rājārāja I., add further information about Śīrāḷa. The former registers a grant of land for feeding in the *mandapa* of Śiṛuttōṇḍa-Nambi, all the Śaiva devotees who gathered to witness the Sittirai-festival of Śīrāḷadēva. The latter provides for festivities in honour of Śiṛuttōṇḍa-Nambi who was rendering devotional services to the gods Mahādēva-Śīrāḷadēva and to Virabhadra. From these it becomes plain that, in the temple at Tiruchchēngāttāngudi, in the time of Rājārāja I., there was a shrine or *mandapa* dedicated to or called after the devotee Śiṛuttōṇḍa-Nambi and that Śīrāḷadēva was the name of the god Mahādēva in the chief shrine of the temple. The two shrines in the temple at Tiruchchēngāttāngudi are now called Uttarāpatīśvara and Gaṇapatīśvara. The *mandapa* of Śiṛuttōṇḍa, which must have been located inside the temple *prākāra*, is no longer pointed out,—the only modern structure answering to this name being situated outside the temple. Gaṇapatīśvara is a *linga*-shrine on which the early Chōla inscriptions of the temple, are engraved. Uttarāpatīśvara bears later Vijayanagara records and contains a metallic image of Bhairava, which possibly represents the Virabhadra-form of Śiva referred to in No. 59 quoted above. This figure Virabhadra is, perhaps, to be connected with the Kāpālīka form, in which Śiva appeared to Śiṛuttōṇḍa-Nāyaṇār, as stated in the *Periyapurāṇam*. Uttarāpatīśvara must also have been a later name coined from the fact recorded in the story, viz. that the Śiva (Bhairava) who manifested himself before Śiṛuttōṇḍa came from the northern country (*Uttarāpatha*). According to Nos. 71 and 76 of Appendix C, Uttarāpati-Nāyaka received worship in the shrine (*tirumāligai*) of Śiṛuttōṇḍa-Nāyaṇār. Consequently, we may have to suppose also that the present shrine of Uttarāpatīśvara is identical with the original Śiṛuttōṇḍa-Nāyaṇār-tirumāligai and that Śīrāḷadēva, as stated already, was the name of Gaṇapatīśvara after whom the young Śīrāḷa of the *Periyapurāṇam* story was, evidently, named. It is, however, difficult to explain how Tiruñāṇasambandar of the first half of the 7th century A.D. elected to call the place Gaṇapatīchcharam, while later records of the



10th and 11th centuries named it either Paramēśvara or Mahādēva-Śīrālādēva of Tiruchcheṅgāttāṅḍi. The name Uttarāpati-Nāyaka appears for the first time in No. 64 of Appendix C, which is dated in the 45th year of Tribhuvanachakravartin Kulōttuṅga-Chōla. In the absence of the characteristic titles Rājakesarivarman and Parakēsarivarman, this inscription will have to be referred either to Kulōttuṅga I. or Kulōttuṅga III. both of whom enjoyed long reigns. From palæography, however, we have to decide that the inscription refers to the 45th year of Kulōttuṅga III., though his latest date, from inscriptions examined so far, is 40. I have suggested in my last year's report (p. 67, paragraph 27) that Śakkilār, the author of the *Periyapurāṇam*, must have been a contemporary of Kulōttuṅga II. Anapāya. It is therefore right to expect the name Uttarāpati-Nāyaka which is based upon the story of the *Periyapurāṇam*, to occur for the first time in an inscription of Kulōttuṅga III. Consequently there is full reason to suppose that the present Uttarāpatisvara shrine at Tiruchcheṅgāttāṅḍi must have risen to prominence under that name in the latter part of the reign of Kulōttuṅga-Chōla III. i.e., about the beginning of the 13th century A.D. It may be noted incidentally that, in the temple at Tiruchcheṅgāttāṅḍi, there is also a minor shrine dedicated to Vātāpi-Gaṇapati. The epithet Vātāpi reminds one of the military expedition of Parañjōdi (later on called Śiruttōṇḍar) against Vātāpi, as related in the *Periyapurāṇam*.

#### THE PALLAVAS.

8. It has been doubted in some quarters whether or not the Shore Temple at Māvalivaram is a Pallava structure. In support of the latter it is pointed out that there is nothing in the architecture or in its inscriptions to show that it is distinctly Pallava. The few Tamil records from that temple published in *South-Indian Inscriptions* (Vol. I. pp. 63 to 69) were Chōla and referred to three different shrines in the temple, viz., Jalaśayana *alias* Kshatriyasimha-Pallavēśvara, Paḷligōṇḍaruliyaḍēva and Rājasimha-Pallavēśvara. Although, from the names Kshatriyasimha and Rājasimha given to two of the presiding deities, a reasonable doubt could have been entertained that the temple was of Pallava origin, still, no direct evidence was forthcoming till, but a few years ago, a Pallava-Grantha inscription was discovered on the plinths of the two high platforms unearthed by the Archæological department during their excavations in the second court-yard of the temple, on its western side. These high platforms may have been intended to be the usual *oli-piṭhas* adjoining the

The Shore Temple and its shrines.

flag-staffs in a temple, or, platforms for the flag-staffs themselves, provided there have been found in them holes to receive such pillars. The two missing flag-staffs together with the monolithic *dhvajastambha* in the sea, may also be taken to indicate the existence of the three different shrines referred to in inscriptions. At present, we have the huge *liṅga* of Śiva facing the sea which is certainly the Jalaśayana Kshatriyasimha-Pallavēśvara, one of the two Śiva shrines, and the sleeping figure (*paḷligōṇḍān*) of Viṣṇu, situated south-west of the above. The exact position of the remaining Śiva shrine cannot be located inasmuch as the *liṅga* itself is now missing. That this Shore Temple which enshrines both a Śiva and a Viṣṇu, must be identical with the historic Talaśayana of Kaḍalmallai described in the Vaishnava scripture *Nālāyiraprabandham*, is evident from the description which is given of it by Tirumaṅgaiyālvār in that poem, where he says that 'Kaḍalmallai Talaśayanam was the place at which the god holding the glorious disc (i.e. Viṣṇu) was living in the company of Śiva whose home is in burial grounds.' It may be observed that the Vaishnava name Talaśayana given in the *Nālāyiraprabandham* to the god Paḷligōṇḍaruliyaḍēva, was clearly with reference to the Śiva Kshatriyasimha-Pallavēśvara who is directly facing the sea and, being even washed by it, appears to have received the name Jalaśayana.

9. The Pallava-Grantha inscription under reference (No. 566 of Appendix B) consists of a single line running round the plinths and comprises five (or six) Sanskrit verses in the Vasantatilakā, Āryā and the Anuṣṭubh metres. Much of the stone is damaged and, consequently, the verses are not read completely. These seem to contain the eulogy of a Pallava king whose surnames and attributes were Atyantakāma, Aparājita, the sole monarch, the crest-jewel in the head of Śiva, Chandaśani (the formidable thunderbolt), (the hero whose prowess was) unbearable even by great kings, who pleased his subjects like the god of Love (incarnate), Apratima, Avanibhūṣaṇa, the spotless moon on earth, the chastiser of his

enemies, the jewel of his race and a hero of incomparable strength whom the kings

Another verse which is identically the same as verse 12 of the Kāñchīpuram inscription (*South-Ind. Inscr.* Vol. I. p. 13), invokes blessings upon Rājasimha, Rārajaya, Śrībhara, Chitrakārmuka and Ēkavīra, and expresses the desire that he may rule the earth long. A third verse speaks of him as Śrīkārmuka, Kālakāla, Abhirāma,

A Pallava inscription of Rājasimha.

Rāna-bhīma, Guṇālaya, Śrīvallabha, Atimāna and Rānavīra. All the verses are unanimous in referring to this king as the ruling sovereign and leave no doubt that he must be identical with Rājasimha Narasimhavarman II., the builder of the Kailāsanātha temple at Kāñchī. From the Vāyalūr and the Tiruppōrūr pillar-inscriptions, noticed in the Annual Report for 1908-09, Part II, paragraphs 16 and 17, it is clear that this king was the son of Paramēśvaravarman I. and bore the surname Kshatriyasimha, which, together with his proper name Rājasimha, must have been the origin of Kshatriyasimha-Pallavēśvara and Rājasimha-Pallavēśvara—the two Śiva shrines of the Shore Temple. Consequently, it may now be possible to say that the Shore Temple came into existence about the end of the 7th century A.D. in the time of Narasimhavarman II. Rājasimha, whose epigraphs are also found on the Dharmarāja-Ratha and some of the monolithic caves at Māvalivaram. In his paper on the Pallava inscriptions of the Seven Pagodas (*Ep. Ind.* Vol. X. pp. 1 to 14). Professor Hultzsch holds the opinion that the Atyantakāma whose name is engraved on the Dharmarāja-Ratha is Paramēśvaravarman I., the father of Rājasimha.

#### THE GAṅGA-PALLAVAS.

10. Three inscriptions of Kampavarman or Kōvijaya-Kampavarman come from Tiruvorriyūr, and are dated in the 7th and 9th years of his reign. The donors in two of them (Nos. 174 and 188 of Appendix B) belonged to the Chōla country and were evidently chiefs subordinate to the Gaṅga-Pallava rule. One of these bore the title Pallavadiyaraiyar (Pallavādhirāja) and the other was Viḍēlviḍugu Iṅgōvēlār, chief of Koḍumbālūr in Kō-nāḍu. The chiefs of Koḍumbālūr, we know, figure very largely in inscriptions as the powerful subordinates of the Chōla kings; but their connection with the Pallavas has been hitherto unknown. The epithet Viḍēl-

viḍugu is distinctly Pallava and was a distinguishing *viruda* of Tellārreinda Nandippōttaraiyar, the hero of the *Nandik-*

Nandippōttaraiyar the victor at Tellāru, must have preceded Kampavarman.

*kalambagam* and of Kō-vijaya-Nandivikramavarman. The exact period when Tellārreinda Nandippōttaraiyar flourished, is not yet known. We may, however, infer from No. 174 of Appendix B which mentions Viḍēlviḍugu Iṅgōvēlār and is dated in the reign of Kōvijaya-Kampavarman, that the Pallava who was victorious at Tellāru, must have preceded Kampavarman. The same inference is perhaps also to be drawn from a record of Nripatūṅavarman, from Tiruvorriyūr (No. 162 of Appendix B), in which the donor was Paliyapilli, one of the wives of Viḍēlviḍugu Pallavaraiyar of Umbala-nāḍu.

11. Kō-Vijaya-Nripatūṅavarman is also represented in the collection by three inscriptions which come from Marudāḍu, Paramēśvaramaṅgalam and Tiruvorriyūr, situated in the North Arcot and Chingleput districts. The tank at Marudāḍu was strengthened and its sluice renovated in the 12th year of Nripatūṅa's reign. In

Nripatūṅavarman.

his 16th year, a son of the chief Mannai-

kudi-maṅam-aḍakki Viḷuppēraraiyar, made a grant of gold to the temple of Śailēśvarattu-Mahādēva at Paramēśvaramaṅgalam. Here, the title *Mannai-kudi-maṅam-aḍakki*, prefixed to Viḷuppēraraiyar, apparently, refers to the battle at Mannai-kudi in which, we know that a Pāṇḍya king was defeated by Udayachandra, the general of Nandivarman Pallavamalla (*South-Ind. Inscr.* Vol. II. p. 364). Perhaps, one of the ancestors of Viḷuppēraraiyar had actually taken part in this battle and the title thenceforward became hereditary.

12. Six inscriptions of Kōvijaya - Aparājītavarman (also called Kōvijaya-Aparājita-Vikramappōttaraiyar and Kōvijaya-Aparājītavarmappōttaraiyar) come

from Tiruvorriyūr and are dated between the 4th and 12th years of his reign. His

His queen Mādēvi-Aḍigaḷ.

queen Mādēvi-Aḍigaḷ presented gold for maintaining a perpetual lamp in the



Vayiramēgan *alias* Vāṇakōvaraiyar perhaps,  
a son of Aparājita.

Perunangai and Sāmi-Akkan were both identical; and, from the way in which they are introduced in the record, it

Āmṛita-gaṇattār.

the money-gifts made to the temple and agreed to pay the accruing interest, re-

gularly, every year. Amrita-ganattār and Ganapperumakkal are terms not met with in the inscriptions examined so far. Perhaps, they have to be connected with Ālum-ganattār who were the direct managing members of a village, distinct from the general members of the village assembly (*Ep. Ind.*, Vol. XI, p. 224).

13. Some important records of this dynasty have been secured during the year from the suburbs of Puṅganūr (Chittoor district) and from Hindupūr and Kambadūru (Anantapur district). The latter was included in the Nalambavādi country which was the hereditary province of the Nalambas, but the former was in Puli-nādu, the estate proper of the Bānas, and partly, perhaps, also of the Vaidumbas. According to No. 321 of Appendix B, from Karshanapalle, Puli-nādu in the time of Rājadhiraṇja I. was a district of the Chōla province Jayaṅḡḡaḡḡaḡḡa-maḡḡalam. In one of the inscriptions from Būḡḡidepalle copied in 1906 (No. 571 of Appendix B), we

Invasion of Puli-nāḍu in the time of Mahendra. were informed that Puli-nāḍu was raided by a Nolamba in the reign of the Bāna king

Nolamba inscriptions (*Ep. Ind.* Vol. X. pp. 54 to 70) I have shown that this Nolamba must be Mahēndra who, in his records, receives the title 'the destroyer of the Mahābali race (*i.e.* the Bānas)'. Mahēndra was, in fact, the most powerful of the Nolambas and extended his conquests on all sides. In No. 91 of Appendix C, which comes from Kambadūru and is dated in Śaka 805 (= A. D. 883), he is called Tribhuvanadhīra 'the hero of the three worlds'. Mahēndra's invasion of Puli-nādu is confirmed by another record from Kalakattūr (No. 306 of Appendix B) which is not far from Palamnūr in the Chittoor district. Here, the invasion is referred to the time of Nolambadiyarasa who was ruling the Gaṅgaruśāsira district, as perhaps a subordinate of the Gaṅga king. Nolambadiyarasa is a corruption of the Sanskrit form Nolambādhirāja and may refer either to Polalchōra Nolambādhirāja, the father of Mahēndra, or to Mahēndra

himself, both of whom, were the subordinates of the Gaṅga kings, ruling, under their overlordship, the small district of Gaṅgaruṣāsira. The Kalakattūr record, further states that, under orders of Permāṇḍi (*i.e.* the Gaṅga king), Nolambādhiraṇa started upon a conquest of Talakāḍu which was then evidently in the hands of a rival

The causes that led to its invasion.

Gaṅga king and in the course of the campaign asked his chiefs Kāḍuvatti and Maḍuva to capture Puli-nāḍu. These, accordingly, took the town of Permāvi and burnt it. On hearing this, Vira-Chūlāmaṇi (*i.e.* the Bāṇa king Vijayādityan Vira-Chūlāmaṇi Prabhumēru of No. 542 of the epigraphical collection for 1906 from Puṅganūr) started with his army, dispersed the enemy's forces and stabbed several chiefs in a tumultuous conflict. On this occasion a hero fell and a *kāṇḍu* (memorial) gift was presented. The Puṅganūr inscription just quoted, apparently, also confirms the invasion into Puli-nāḍu by the Nolamba king when it states that in the time of Vira-Chūlāmaṇi, Kōyārrūr, *i.e.*, Laddigam near Puṅganūr (*vide* Report for 1906-07, Part II. p. 79) was attacked by a certain Kāḍuvatti Muttarasa, who, in all probability, is identical with Kāḍuvatti, one of the two chiefs of Nolambādhiraṇa that burnt Permāvi, as recorded in the Kalakattūr record. The conquest of Puli-nāḍu by the Nolamba king under orders of the Gaṅga, the capture of Kōyārrūr on that occasion and the evacuation of the district by its inhabitants are referred to again, in No. 318 of Appendix B, where, however, the subordinate Nolamba, who actually led the campaign, is not mentioned by name and the Gaṅga king is called Koṅguni-arasar.

A Nolamba 'who ruled as far as Kāñchī'—perhaps the same as Nolambādhiraṇa (Polalchōra).

In No. 588 of Appendix B, which is a mutilated Gaṅga record, the Nolamba subordinate of the king is stated to have 'ruled as far as Kāñchī (*i.e.* Conjeeveram)'. The record is dated, Śaka 775 (in words) (= A.D. 853) and leaves it, hence, doubtful whether this Nolamba who was ruling as far as Kāñchī was Mahēndra himself whose earliest record, we know, is dated in A.D. 878, or his father Nolambādhiraṇa Polalchōra. The possibility of the latter alternative is suggested by an undated inscription of Nombādhiraṇa (Nolambādhiraṇa) at Kambadūru (No. 98 of Appendix C) which refers to the construction of a tank at Beddugonde and to some early Nolamba (Pallava) names such as Siṅgaṇḍa, Ponnēra (*i.e.* Chāru-Ponnēra) and Dharmma-Mahādēvi. If, thus, the dominion of Nolambādhiraṇa Polalchōra was not strictly confined to the petty territorial division Gaṅgaruṣāsira in the Kōlār district, there is no reason why he should not have extended his sway as far as Kāñchī. This, however, requires further confirmation; for, as stated above the first Nolamba king, hitherto known to have actually extended his dominion on all sides, was Mahēndra I. The two other Nolamba kings represented in the collection are Ayyapadēva and Dilipayya Iṇḍira-Nolamba, the son and grandson, respectively, of Mahēndra. Their records come from Mānēpalli and Hindupūr which were within the Nolamba dominions.

14. A record from Karshanapalle belongs to the time of Vira-Mahēndra Nolambādhiraṇa (No. 325 of Appendix B). It gives a short genealogy of this king at the beginning and commences

the line with Dilipa Iṇḍira-Nolamba, the grandson of Mahēndra of the Dharmapuri inscriptions. Dilipa's son was Nanni-Nolamba, his son Polalchōra and the latter's son was Vira-Mahēndra Nolambādhiraṇa. It is also stated that this Vira-Mahēndra on returning from his conquest of Chōl-nāḍu entered Nolambavāḍi, encamped himself at Kōlāla (*i.e.* Kōlār) in the Gaṅgaruṣāsira district and conferred on a private individual the rank of an officer together with a village in Puli-nāḍu as a personal gift. Vira-Mahēndra, here mentioned as the conqueror of Chōl-nāḍu, was sixth in descent (*i.e.* was separated by about a century) from the famous Mahēndra I., who was the grandfather of Dilipayya. The record is not dated but may be referred to the middle or the end of the 10th century A.D., and the characters, too, do not militate against this supposition. The statement that Vira-Mahēndra had gone on a campaign against the Chōla country has, perhaps, to be accepted as a fact; and, if so, it would indicate that during the slack rule of the Chōla kings subsequent to the death of Parāntaka I. and the sweeping conquest of the Chōla country by the Rāshtrakūṭa king

Reference to Vira-Mahēndra's conquest of the Chōla country.

Kṛishṇa III, 'who took Kachehi (Kāñchī) and Tanjai (Tanjore) and planted a pillar of victory at Rāmēśvaram,' the Nolamba

descendants of the great Mahēndra I. took service under the Rāshtrakūtas and perhaps also helped the latter in their invasion of the Chōla country. Polalchōra II., the father of Vira-Mahēndra, also calls himself the lord of Kāñchi and makes a grant for the upkeep of the tank at Belpugunde in the Śaka year 887, Krōdhana, which corresponded to A.D. 965-66 (No. 93 of Appendix C). The genealogy supplied by this latter inscription from Kambadūru, also commences with Iriva-Nolamba (i.e., Dilipayya) but calls his eldest son Nanni-Nolamba (of the Karshnapalle record), as Chaladankakāra and perhaps also Pallava-Rāma. The date, A.D. 965-66 clearly falls into the time of Krishna III., and lends support to what has been suggested above. Future researches must establish the relation that existed between Vira-Mahēndra and the Rāshtrakūta king Krishna III. Chōl-nādu which is stated to have been invaded by him may not refer to Chōla proper, but only to the province Tondai-maṇḍalam, which formed the northern portion of the Chōla country and was completely overrun by Krishna.

### THE BĀNAS.

15. Having spoken of the Nolamba conquest of Puli-nādu, it is interesting to note what evidence we can derive in this connection from the Bāna records copied in that part of the country. Of the five Bāna inscriptions secured at Karashnapalle and Chalamāṅgala, four are fragmentary and practically supply no information. No. 332 of Appendix B is, a *viragal* which refers to the Puli-nād sixty province and to the reign of Sembiyan Mahāvali-Bānarasa. The first part of this latter name clearly indicates the Chōla supremacy at the period to which the record belongs, and is, as such, of no use for the present enquiry. It may, however, be noted that Sembiyan Māvalivānarāyaṇ was a title bestowed by the Chōla king Parāntaka I., on his Gaṅga feudatory Prithivipati II. Hastimalla, to whom he presented the Bāna kingdom in or before A.D. 915-16 (*Ep. Ind.*, Vol. XI., p. 238). No. 327 of Appendix B is an undated record of Mahāvali-Bānarasa who, from the body of the inscription, appears to have borne the name Vijayitta (i.e., Vijayāditya). He had occupied the district Gaṅgarusāsira when Ballaha came with a force to exact

tribute from Kāṇuvatti. The temporary occupation of Gaṅgarusāsira by the Bāna kings is established by a number of Bāna inscriptions in the Kōlār district, noticed by Mr. Rice in his *Epigraphia Carnatica* (Vol. X. Introduction, pp. v ff). Nowhere has it been explained under what circumstances Gaṅgarusāsira which was purely a sub-division of the Gaṅga country and was governed by the Nolamba potentates, came to be in the hands of the Bānas.

Bānavidyādhara, during whose reign Puli-nādu was raided by the Nolamba chief, has been identified by Mr. Venkayya with Vikramāditya I. of the Udayēndiram plates and Vijayitta, with his son Vijayāditya II. entitled Vira-Chūlāmaṇi Prabhumēru. Perhaps, the temporary occupation of Gaṅgarusāsira by the Bāna kings Bānavidyādhara Vikramāditya I. and his son Prabhumēru Vijayāditya II. was in the form of a protest or a counter-invasion. The occasion for the conquest of Puli-nādu was already stated to be a campaign against Talakāḍu under orders of the Gaṅga king. In the first place, it appears as if

The object of their occupation. Rājamalla, who must have been the ruling Gaṅga sovereign at the time, had been dispossessed of Talakāḍu by a collateral claimant to the Gaṅga throne and that, in the second place, the latter had a strong ally in the Bāna king. This was evidently also the reason why in attacking Talakāḍu which was directly to the south of Kōlār, the Gaṅga king ordered his Nolamba feudatory to capture Puli-nādu which was south-east of Kōlār, in order, perhaps, to divert the ally from rendering any substantial aid to the enemy. In spite of this precaution, the result appears to have been quite the contrary of what was expected and Gaṅgarusāsira was occupied by the Bānas. At this time, also Ballaha is stated to have marched on the Gaṅga to collect tribute. This Ballaha (Vallabha) was evidently the Rāshtrakūta king Gōvinda III., who is known to have interfered in the internal affairs of the Bānas and the Gaṅgas at the period under discussion.

### THE WESTERN GAṅGAS.

16. One record from Hindupūr, which is dated in Śaka 775 in the reign of Eragāṅga Permaṇadi, has already been referred to. Dr. Fleet's table of the Gaṅgas



given on p. 59 of *Ep. Ind.* Vol. VI., does not mention any king in the period to which the Hindupūr record belongs. Eragāṅga also, does not receive the *biruda*s of sovereignty usually assumed by the Gaṅga kings, except perhaps the affix *Permāṇaḍi*. It is therefore likely that he is to be considered as a hitherto unknown prince of the family who had not actually succeeded to the throne. Future researches must decide who this Eragāṅga was and what position he occupied in the Gaṅga genealogy. Koṅṅuni-arasa of the Mōdugulapalle record (No. 318 of Appendix B) in whose time Puli-nāḍu was attacked (paragraph 13 above) must be Satyavākya Rājamalla I. of the Gaṅga genealogy. It is stated in this

Eragāṅga Permāṇaḍi ruling in Śaka 775  
(= A.D. 853).

inscription that, during the conflict which ended in the capture of Kōyārūr, Gannarasa, brother of Dōsiyarasa, met with his death heroically. Pīḍuvīpati, a younger brother of Durvīṇṭa, is stated to be the ruling sovereign in No. 326 of Appendix B. He is evidently identical with Priduvayya of No. 337 and Prithivīpati of No. 334 both of which come from Karshanapalle. In the former, there is an apparent reference to a battle in which the Pāṇḍya was one of the contending parties. We are naturally led to infer that Priduvayya of this inscription is the same as Prithivīpati I. who sacrificed his life for the sake of his friend, the Gaṅga-Pallava king Aparājita, in the battle of Śrīpurambiyam near Kumbhakōṇam. That Pīḍuvīpati was the brother of Durvīṇṭa is a fact which is likely to be of much historical importance. Durvīṇṭa is an old Gaṅga name which was probably also used as a surname by later Gaṅga princes. Kaṇṇaradēva Prithivī-Gaṅgaraiyar, mentioned in a damaged record from Śōḷapuram (No. 345 of Appendix B), must be identical with Prithivīpati II. who was first the subordinate of the Chōḷa king Parāntaka I. and subsequently of the Rāshtrakūṭa Kṛṣṇa III.

#### THE RASHTRAKUTAS.

17. We know that in the latter part of Parāntaka's reign, Kaṇṇaradēva-Kṛṣṇa III. of the Rāshtrakūṭa dynasty invaded the Chōḷa dominions and, in consequence, assumed the grandiloquent title "the conqueror of Kachchi (Kāñchī) and Tañjai (Tañjāvūr)." No. 181 of Appendix B, which belongs to the 20th year of his reign, begins with a few prefatory Sanskrit verses and records a gift of gold by Chaturāṇana-Paṇḍita Bhaṭṭāra to the temple of Tiruvorriyūr in order to maintain a special worship on the day of Dhanishthā—the asterism under which he was born. This Chaturāṇana is stated to have been presiding over a *maṭha* at Ādhipurī (i.e., Tiruvorriyūr) by which it is evidently meant that he was the head of one of the charity-institutions located within that temple. *Maṭha-pati*, in later records, represents an important functionary who invariably appears on temple councils. The Sanskrit verses at the beginning of the inscription under reference supply an interesting account of Chaturāṇana-Paṇḍita. He was apparently of Kēraḷa origin and a favourite of the Rāshtrakūṭa king Vallabha (i.e., Kṛṣṇa III.). Having acquired in his younger days sufficient knowledge of all sciences, he is stated to have come to the Chōḷa country and to have become an intimate friend and subordinate of king Rājāditya. Though he was always near that king, he did not, however, die with him on the battle-field. Aggrieved that he had thus 'done a deed inconsistent with the nature of his caste, family, father and master', Chaturāṇana resigned the world, bathed in the waters of the Ganges, entered the order of *saṁnyāsins* at Ādhigrāma (i.e., Tiruvorriyūr) receiving initiation (*vrata*) at the hands of Nirañjanaguru and thereafter, becoming the chief of that *maṭha*, greatly improved the temple. This story in the life of Chaturāṇana, rightly interpreted, appears to be a reflection on the moral rectitude of the times and confirms our belief in the strategic attack on the life of Rājāditya supposed to have been made by the Rāshtrakūṭa king Kṛṣṇa III. with the dishonourable help given by Chaturāṇana-Paṇḍita—perhaps as his spy (?). The remorse for what he had done has, however, much in it to commend Chaturāṇana to the critics of his character. The statements that Chaturāṇana was a native of Kēraḷa and that he had eventually become the benefactor of the Tiruvorriyūr temple, account perhaps,

Chaturāṇana-Paṇḍita, originally a spy of the  
Vallabha king Kṛṣṇa III.

appears on temple councils. The Sanskrit verses at the beginning of the inscription under reference supply an interesting account of Chaturāṇana-Paṇḍita. He was apparently of Kēraḷa origin and a favourite of the Rāshtrakūṭa king Vallabha (i.e., Kṛṣṇa III.). Having acquired in his younger days sufficient knowledge of all sciences, he is stated to have come to the Chōḷa country and to have become an intimate friend and subordinate of king Rājāditya. Though he was always near that king, he did not, however, die with him on the battle-field.

His resignation of the world and initiation as  
a religious teacher.

Aggrieved that he had thus 'done a deed inconsistent with the nature of his caste, family, father and master', Chaturāṇana resigned the world, bathed in the waters

of the Ganges, entered the order of *saṁnyāsins* at Ādhigrāma (i.e., Tiruvorriyūr) receiving initiation (*vrata*) at the hands of Nirañjanaguru and thereafter, becoming the chief of that *maṭha*, greatly improved the temple. This story in the life of Chaturāṇana, rightly interpreted, appears to be a reflection on the moral rectitude of the times and confirms our belief in the strategic attack on the life of Rājāditya supposed to have been made by the Rāshtrakūṭa king Kṛṣṇa III. with the dishonourable help given by Chaturāṇana-Paṇḍita—perhaps as his spy (?). The remorse for what

Kṛṣṇa III. and the death of Rājāditya.

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his character. The statements that Chaturāṇana was a native of Kēraḷa and that he had eventually become the benefactor of the Tiruvorriyūr temple, account perhaps,

for the still-existing practice of a Kēraḷa (Malabar) Brahman worshipping in that temple and of Śaṁkarāchārya (also a native of Malabar) receiving special honours. It is not even impossible that the image, now worshipped as Śaṁkarāchārya, may be one of Chaturānana-Pāṇḍita himself.

Krishna III. must have brought a number of people with him into the Chōla country when he invaded it. This is distinctly referred to in his Karhād plates (*Ep. Ind.* Vol. IV. p. 281). No. 177 of Appendix B from Tiruvorriyūr mentions a merchant of Mānyakhēta (Mālkhēd, the capital of the Rāshtrakūṭas), who was attached to the royal camp and was much honoured by the king. This merchant, Naraśingayya, placed 30 *kaḷaṇṇu* of pure gold (*ūrkaṇchemmai-pon*) in the hands of the residents of Sērruppattu (i.e. the modern Chetpet near Madras) in order to maintain a perpetual lamp in the temple of Tiruvorriyūr. Krishna's mother is called Pūlaichchirāṇi in No. 179 of Appendix B, while the Karhād grant mentions her as Kundakādēvi, the daughter of the Haihaya king Yuvarāja. She also made a gift of money to the Tiruvorriyūr temple and deposited the amount on permanent interest (*nilai-poliyūttu*) of the usual 15 per cent., with the assembly of Kurattūr alias Parāntaka-chaturvēdimaṅgalam.

#### THE CHŌLAS.

18. The first Chōla conqueror who subdued the Gaṅga-Pallavas and occupied Tondai-maṇḍalam, was Rājakesarivarman Āditya I. His records are found in some of the ancient temples of that country. It is not possible to explain why Tiruvorriyūr, in which so many Gaṅga-Pallava epigraphs have been discovered, should not contain any record belonging to the reign of Rājakesarivarman. Perhaps, the northern corner of Tondaimaṇḍalam in which Tiruvorriyūr is situated, had not yet been completely brought under subjection by him, and it was, consequently, left to Āditya's son Madiraikonda Parakesarivarman to do this and also to extend his conquests as far north as Nellore, beyond the borders of Tondai, as will be shown in the sequel.

Āditya's conquest of Tondai completed by his son Parāntaka I. Eleven inscriptions at Tiruvorriyūr belong to the time of Madiraikonda Parakesarivarman (Parāntaka I.) and range between the 20th and 35th years of his reign. In one of these (No. 164 of Appendix B) his eldest son (*mūṭṭa-piḷḷai*) Kōḍaṇḍarāma appears as the donor, and in another (No. 170 of the same Appendix), the prince Arindigai-Perumāṇār. The former was already known to us (though not as the eldest son of Śōḷa-Perumāṇadigaḷ (Parāntaka I.), from two inscriptions (Nos. 318 and 347 of 1904) copied at Kudumiyāmalai. The statement, made in No. 230 of 1903, that the temple of Kōḍaṇḍarāmēśvara at Tondamanād (near Kālahasti), was also called Ādityēśvara, made Mr. Venkayya surmise (Report for 1904-5, page 50, para. 9) that Kōḍaṇḍarāma may have been a surname either of the eldest son Rājāditya, or of the second son Gaṇḍarāditya. The inscription under reference from Tiruvorriyūr, by naming Kōḍaṇḍarāmaṇ as the eldest son of Parāntaka, proves conclusively that he is identical with Rājāditya of the large Leyden plates. The subordinate shrine of Ariṇḷjīśvara, referred to already as being situated within the temple of Tiruvorriyūr, may have come into existence subsequent to the visit of prince Arindigai-Perumāṇār, as perhaps, a memorial of the royal advent. Nos. 160 and 236 of Appendix B refer to a military officer of Parāntaka who defeated Śīṭpuli, destroyed Nellūr and, on returning from there, made a grant to the temple of Mahādēva at Tiruvorriyūr. The former is dated in the 34th year of Madiraikonda Parakesarivarman (Parāntaka I.) and the latter in the 38th year of Chakravartin—one of the many recognised *birudas* of battle at Nellore was Śembiyaṇ Śōḷiyavaraiyaṇ of Śīrukulattūr. The importance of this event cannot be too highly estimated. Śīṭpuli, defeated by the Chōla general at Nellore, must have been an Eastern Chāḷukya king (who at this time was Chāḷukya-Bhīma II.) or one of the latter's powerful subordinates. Nellūr, where the battle was

His sons Kōḍaṇḍarāma and Arindigai-Perumāṇār.

An officer of Parāntaka defeats Śīṭpuli and destroys Nellūr (Nellore).

latter in the 38th year of Chakravartin—one of the many recognised *birudas* of battle at Nellore was Śembiyaṇ Śōḷiyavaraiyaṇ of Śīrukulattūr. The importance of this event cannot be too highly estimated. Śīṭpuli, defeated by the Chōla general at Nellore, must have been an Eastern Chāḷukya king (who at this time was Chāḷukya-Bhīma II.) or one of the latter's powerful subordinates. Nellūr, where the battle was



fought, could be no other than the modern town of Nellore on the east coast, returning from which southward, one would naturally pass Tiruvorriyūr. It may be noted that in this very place was also fought a battle in the 8th century A.D. by Udayachandra, a general of Nandivarman Pallavamalla (*South-Ind. Inscr.*, Vol. II. p. 364). From other inscriptions of Parāntaka I. copied during the year, we infer that he also bore the surnames Kuñjaramallaṇ (No. 167 of Appendix B), Śōlasīkhāmaṇi (No. 168) and Śūrasūlāmaṇi (No. 187). The fact that Parāntaka's political relations with the Chēras,

The Chēra Princess Iravi Nili.

as remarked in previous reports, were always friendly, is confirmed by No. 169

of Appendix B in which is recorded a gift to the Tiruvorriyūr temple made by Iravi Nili, daughter of Vijayarāga[va\*]dēva, 'king of the Chēras' (*Sēramāṇār*). This Vijayarāghavadēva can hardly be connected with the Kēraḷa king Vira-Rāghava-Chakravartin whose Kōṭṭayam plates have been assigned by Mr. Venkayya (*Ep. Ind.* Vol. IV. p. 293) to a period later than the 14th Century A.D.

19. The identification of Madiraikonda Rājakēsarivarman whose inscriptions, found mostly in Tondai-maṇḍalam, range from the 5th to the 17th year of his reign, has not yet been satisfactorily established. In my last report (p. 64, paragraph 17) I stated that, provisionally, he may be identified with Gaṇḍarāditya, the second son of Parāntaka I. on the supposition that Rājāditya, the eldest son, may have died without actually succeeding to the Chōḷa throne. This seems to receive support from

Madiraikonda Rājakēsarivarman identical with Gaṇḍarāditya.

No. 246 of Appendix B which refers to a visit paid by Udaiyār śrī-Uttama-Chōḷadēva, son of Gaṇḍarāditya, to the temple of Tiruvorriyūr in the 5th year of the reign of Madiraikonda Rājakēsarivarman. It may be possible to infer that the latter is identical with Gaṇḍarāditya, though, at the same time, a reasonable doubt may arise why, in this case, Uttama-Chōḷa is given the title of a ruling king

His son Uttama Chōḷadēva visits the Tiruvorriyūr temple.

and not that of a prince. Perhaps, he was the chosen successor of Gaṇḍarāditya at the time, but actually came to the Chōḷa throne only after one or two other kings had reigned, subsequent to his father's death. Two records of Uttamaśōḷa-Parakēsarivarman (Nos. 166 and 245 of Appendix B) also come from Tiruvorriyūr and belong to the

His records.

15th and 16th years of his reign. The former refers to an officer who was

probably connected with *Sēnniyerippadai*, i.e. the army which was victorious at Sēnni.

20. Fifteen inscriptions in the collection, belong to the time of Rājarāja I. From his historical introductions, we learn that among other countries he conquered Kuḍamalai-nāḍu (i.e. Coorg). This is confirmed by an inscription copied at Māḷambi,

Rājarāja I.; and the battle of Pannasoge.

in that province. It bears no date but mentions Rājakēsarivarman. Permmā-

naḍigal who was 'the great king of the Chōḷa country befriended by the river Kāvērī (whose waters are) powerful enough in removing the sins of all people; who was, as it were, the supporting pillar and the celestial tree of the Solar race and who was the sun in the sky, viz. the Chōḷa family'. It registers the important fact of a battle having been fought at Panasoge (Hanasoge in the Eḍatore tāḷuka of the Mysore district), perhaps, against the local chiefs called Kōṅgāḷvas (Mr. Rice's *Mysore and Coorg from inscriptions*, p. 144 f). The defeated enemy was graciously reinstated in his petty estate under the new title Kshatriyaśīkhāmaṇi-Kōṅgāḷvan and was presented with the village Mālavvi, perhaps, as a personal gift. The orders were carried out by

His general Pañchavaṇ-Mārāya; the latter's conquests.

the general Pañchavaṇ-Mārāya, who according to Mr. Rice was a *mahādāṇḍa-nāyaka*, that led an expedition throughout

the western coast, on behalf of his master, seizing Tuḷuva, Kōṅkana and Malaya and putting to flight Chēramma, Teluga and Rattiga. The title Kshatriyaśīkhāmaṇi, with which the local chief was dubbed, is a well-known surname of Rājarāja I.

21. Rājarāja's conquest of Ceylon and his rule over the major portion of it are facts not new to the students of Chōḷa history. Two mutilated Tamil inscriptions, now preserved in the Colombo Museum, (Nos. 616 and 618 of Appendix B) both of

which perhaps have to be referred to the time of Rājendra-Chōla I., mention the village Māndōttam which was otherwise called Rājarājapuram and was situated in Īlam (Ceylon) *alias* Mummudiśōla-maṇḍalam, so called after one of the well-known

Rājarāja's sway over Ceylon, established. surnames of Rājarāja I. It requires no further evidence to prove that the whole of Īlam must, at the time of Rājarāja, have been subject to Chōla supremacy (*vide* Report for 1894-95, p. 6. paragraph 15). It is interesting to note that at Māndōttam (also Mātōttam) there was a Śiva temple, called Rājarāja-Īśvarattu-Mahādēva. Māndōttam is evidently identical with Mantōta, mentioned on p. 251 of Mr. Parker's *Ceylon* where, according to the author, 'there are some ancient remains; opposite the southern end of the island of Mannār including those of a celebrated Tamil temple dedicated to Tirukēśvara, i.e. Viṣṇu.'

The remaining inscriptions of Rājarāja, copied during the year under review, do not convey any fresh historical information. No. 59 of Appendix C which is dated in the 19th year, refers to 'the measuring of the earth,' i.e. the revenue survey conducted in the 17th year of the king's reign. The phrase மிகுதிக்குரை உளவடக்க, which occurs in this and some other inscriptions of about the same period dealing with land transactions, denotes the small errors in measurement which may have then, as even now, crept into the registers maintained by village authorities. Suicides, committed by private individuals for averting evil to their masters or for securing safety to communities and villages to which they belonged, were not uncommon (Rice's *Mysore and Coorg from the Inscriptions*, pp. 186-88). We know that in the 13th century A.D. a priest offered up his head for the benefit of a hero who was then engaged in fighting a battle (Report for 1908-9, p. 120). No. 411 of Appendix B from Marudāḍu, which belongs to the 8th year of Rājarāja I., registers that a certain Kalipperumān lost his life in the act of affording protection against ruin, to his native village. Perhaps, he sacrificed his life voluntarily, or in defending the village against an invading enemy. The good residents of the district, in which Marudāḍu was situated, provided for a permanent lamp to burn in the temple of Perundirukkōyil-Ālvār at that village in order to secure merit for the martyr.

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22. As many as 19 inscriptions of Parakēsarivarman Rājendra-Chōla I. have been copied during the year under review. One point of special interest to be noted, is that the central shrine of the Tiruvorriyūr temple was built under the patronage of the king, as has already been referred to. It "was constructed of black granite without the least technical flaw, by the architect Ravi surnamed Vira-Chōla-takṣaṇ in three tiers decorated with *charaṇas*, *tōraṇas*, *kūṭas*, *kōṣṭhas*, *nīvas* (big and small), lion faces and *nāsikas* (No. 126 of Appendix B)." An important festival, in the temple, which commenced with Ārdra in the month of Mārgaṣī each year, was called Rājendraśōlan-tirunāl, either in honour of the king or on account of the coincidence of the asterism with that of his birth-day (No. 104 of Appendix B). An officer of the king named Rājendraśiṅga-Mūvēndavēḷāṇ instituted enquiries into temple affairs at the Vakkānikkum-maṇḍapa of the temple and made provision for meeting the cost of some detailed items of worship from the fee *kurraḍaṇḍam* which he appears to have collected from the residents of all the *dēvadāna* villages, servants and the worshippers imposed on all paddy received into the temple treasury annually. These items of expense included ghee, camphor, food and cloths for garland-makers, food and cloths for Brahmins who recited the Vēdas, rice, sugar, dhall, vegetables, curds, pepper, nuts and betel-leaves. Such articles as were not indigencous were evidently paid for in gold, while others were purchased for paddy (No. 146 of Appendix B). In the 25th year of Rājendra-Chōla I. (A.D. 1040), the interest charged on 1 *kalaiṇṇu* of gold (*ṇṇai-nīṇar-pōṇ*) was two *kalams* of paddy *per annum* as measured by the Rājakēśari-norakkāl and the interest on 1 *Madurōṇṇakadēvaṇ-māḍai* was also two *kalams* of paddy

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His birth-day coincided with Ārdra in the month of Mārgaṣī. year, was called Rājendraśōlan-tirunāl, either in honour of the king or on account of the coincidence of the asterism with that of his birth-day (No. 104 of Appendix B). An officer of the king named Rājendraśiṅga-Mūvēndavēḷāṇ instituted enquiries into temple affairs at the Vakkānikkum-maṇḍapa of the temple and made provision for meeting the cost of some detailed items of worship from the fee *kurraḍaṇḍam* which he appears to have collected from the residents of all the *dēvadāna* villages, servants and the worshippers imposed on all paddy received into the temple treasury annually. These items of expense included ghee, camphor, food and cloths for garland-makers, food and cloths for Brahmins who recited the Vēdas, rice, sugar, dhall, vegetables, curds, pepper, nuts and betel-leaves. Such articles as were not indigencous were evidently paid for in gold, while others were purchased for paddy (No. 146 of Appendix B). In the 25th year of Rājendra-Chōla I. (A.D. 1040), the interest charged on 1 *kalaiṇṇu* of gold (*ṇṇai-nīṇar-pōṇ*) was two *kalams* of paddy *per annum* as measured by the Rājakēśari-norakkāl and the interest on 1 *Madurōṇṇakadēvaṇ-māḍai* was also two *kalams* of paddy

(No. 140 of Appendix B). It, therefore, seems likely that this *Madurāntakadēvaṇ-māḍai* weighed exactly 1 *kaḷañju* of gold. The coin *Madurāntakadēvaṇ-māḍai* and *Rājarājan-kāṣu* current in the time of Rājendra-Chōla I. The coin *Rājarājan-kāṣu* referred to in No. 141 of the same appendix appears to have been a gold issue of Rājarāja I, which

must have been in weight and in value half of the *Madurāntakadēvaṇ-māḍai*; for, we are told that in the 29th year of Rājendra-Chōla I., the interest on 1 *Rājarājan-kāṣu* was 1 *kalam* of paddy measured by the *Rājakēsari-marakkāl*. From No. 156 of Appendix B we also learn that 1 *Madurāntakadēvaṇ-māḍai* was the cost of 250 *kūḷis* of land. It may be noted that the coin *Madurāntakadēvaṇ-māḍai* may have been an issue of Rājendra-Chōla I. who was also called Madhurāntaka, or may be identical with the two coins described on p. 11 of the Annual Report for 1903-4, which bear the legend *Uttama-Chōla* in Grantha and Nāgarī characters and belong to the time of Uttama-Chōla Madhurāntaka, the immediate predecessor of Rājarāja I.

The title *Śirudanam-Perudanam*, applied in No. 141 of Appendix B to an officer of the king named Gaṅgaikondān *alias* Uttamaśōla-Mārāyaṇ, is of frequent occurrence in Tanjore records; but its true significance has not been quite apparent. Professor Hultsch explains the terms *Śirudanam* and *Perudanam* as the small treasury and the big treasury and persons so entitled, as officers of the treasury, small or big. The terms are also sometimes explained as referring to the followers of the king during his minority and majority. In all probability *Śirudanam* and *Perudanam* were purely

The honorary titles *Śirudanam* and *Perudanam*. honorary titles conferred on officers as well as private individuals according to the status held by them in official position

or in society. The chief Gaṅgaikondān Uttamaśōla-Mārāyaṇ is again mentioned in No. 138 of Appendix B, but not with the title *Śirudanam-Perudanam*. He is stated to have been the chief of Tiruvārūr. His military subordinate, who, according to No. 141 of Appendix B, was Kūttan Gaṇavadi, receives in this record his full designation Gaṇavadi Idumbaṇ *alias* Viśaiyaṇaiyaṇ, 'the husband of the wives of his

A military officer who committed suicide for the welfare of his master. enemies'. Gaṇavadi stabbed himself and died, apparently, for securing safety to his master by his act of self-sacrifice. The

master, who was thus saved from some unspecified evil, provided for a perpetual lamp in the temple of Tiruvorriyūr on behalf of his faithful friend and servant Gaṇavadi. A similar incident which occurred in the reign of Rājarāja I. has been noted above.

The gift by Nimbalaḍēvi, wife of Indalaḍēva of Talaigrāma in Virāṭadēsa, recorded in No. 138 of Appendix B, is worth noting in connection with the importance attached to Tiruvorriyūr by immigrants from the north. Virāṭadēsa has been identified with the country round Hāṅgal in the Dharwar district of the Bombay Presidency, inasmuch as Hāṅgal itself is called, in inscriptions, Virāṭanagarī or

Devotees of the Tiruvorriyūr temple from Virāṭadēsa and Āryadēsa. Virāṭankōṭe. We have already noted how Āriyavammai of Mērkalāpura in Āryadēsa had settled at Tiruvorriyūr as

a devotee of the temple. She made a gift of money and purchased and presented 4,000 *kūḷis* of land, from the produce of which was to be maintained a flower-garden for supplying four garlands every day to the temple (No. 155 of Appendix B). The land purchased included house-sites for the tenants who cultivated it; and it was also specified in the deed that the tenants were not liable to pay any kind of *irai* (*kudimai* of other inscriptions) such as *veṭṭi*, *amañji*, and *kūṟṟunel*.

No. 515 of 1912 from Ūṭṭattūr is a damaged record which confirms an important historical event, *viz.*, the battle which Rājendra-Chōla, perhaps as a deputy of his father, is known to have fought with the Western Chālukya king Irivabedaṅga Satyāśraya. It states that a certain Śrutimāṇ Nakkaṇ Chandraṇ *alias* Rājamāla Muttaraiyaṇ of the elephant troop, who was a native of Ūṭṭattūr apparently fell while

A native of Ūṭṭattūr died in a battle which Rājendra-Chōla I. fought with Irivabedaṅga Satyāśraya. piercing at close quarters the elephant (of Satyāśraya?), under orders of the king. This must have happened on the occasion when, according to the Hottūr inscription (Dr. Fleet's *Dynasties of the Kanarese Districts*, p. 433), Nūrmadi-Chōla



Rājendra (i.e. Rājendra-Chōla I.) had "collected a force numbering nine hundred thousand, had pillaged the whole country, had slaughtered the women, the children and the Brāhmanas, and, taking the girls to wife, had destroyed their caste." The Hoṭṭūr record is dated in A.D. 1007-8 but the Ūṭṭattūr inscription belongs to the 3rd year (= 1013-14) of Rājendra-Chōla. Perhaps the gift made on behalf of the dead hero was actually registered 5 or 6 years after the event had taken place.

23. Frequent references to village assemblies in the inscriptions copied during the year, particularly those from the Chingleput district, indicate three different classes of these assemblies. Those designated *sabhās* were generally to be found

Three classes of village assemblies.

in *Brahmadēya* (i.e. Brāhmana) villages and were almost entirely constituted of Brāhmanas. The rules, laid down in the Uttaramallūr inscriptions of the time of Parāntaka I. (A.S.R. for 1904-5 pp. 131 to 145), for membership on village committees apply purely to such Brāhmanical *sabhās*. A still earlier inscription at Mānūr

Conditions for membership in Brāhmanical village assemblies, in the 9th century A.D.

in the Tinnevely district (No. 423 of 1906) which is dated in the 35th year of the reign of Māraṇḍaiyaṇ (i.e. about

the 9th century A.D.), refers to similar rules for membership in the *sabhā*. These are interesting and deserve to be recorded here. It is stated that of the children of shareholders in the village, only one, who is well-behaved and has studied the *Mantra-Brāhmaṇa* and one *Dharma* (i.e. Code of Law) may be on the village assembly (*maṇṇu*) to represent the share held by him in the village and only one of similar qualifications may be on the assembly for a share purchased, received as present, or acquired by him as *strīdhana* (through his wife); (2) that (shares) purchased, presented, or acquired as *strīdhana* could entitle one, if at all, only to full membership in the assemblies; and in no case will quarter, half or three-quarter membership be recognised; (3) that those who purchase shares must elect only such men, to represent their shares on the assembly, as have critically studied a whole Vēda with its *parīśiṣṭas*; (4) that those who do not possess full membership as laid down by rule (2), cannot stand on any committee (*vāriyam*) (for the management of village affairs); (5) that those who satisfy the prescribed conditions should, in no case, persistently, oppose (the proceedings of the assembly) by saying 'nay, nay' to every proposal brought up before the assembly and (6) that those who do this together with their supporters will pay a fine of five *kāṣu* on each item (in which they have so behaved) and still continue to submit to the same rules. The last two conditions, queer though they are, speak for themselves and explain why even village assemblies had to penalise the behaviour of refractory members. The two other classes of village assemblies appear to have consisted of all the residents of a village (*ūrōm*),

The assemblies of residents (*ūrōm*) and of merchants (*nagarattōm*).

including cultivators and professionals, and of merchants (*nagarattōm*). No rules regulating the management of these two

classes of assemblies, have been discovered so far. It is not unlikely that all the conditions pertaining to membership in the Brāhmanical *sabhās* prevailed, except perhaps the knowledge of the Vēdas. Three inscriptions copied at Nattam, a hamlet of Paramēśvaramaṅgalam (otherwise called Nigarilīśōla-chaturvēdimāṅgalam) in the Chingleput district, refer to the hall (*chatuṣṣālā*) known as Rājendraśōlaṇ, in the village where the assembly used to meet and mention the committee of 'annual supervision' (*saṁvatsara-vāriyam*) which was constituted to look after village affairs, from and after

The committees *Samvatsara-vāriyam* and *Ūr-vāriyam*.

the month of Tulā in that year. The committee consisted of twelve members and formed a part of the great village assembly

(*mahā-sabhā*). *Ūr-vāriyam* was the name of one of the village officers or of a committee of officers whose function, according to No. 269 of Appendix B, was, evidently, to see the lands of the village properly cultivated and to collect the produce. These facts confirm the statement contained in the Uttaramallūr inscriptions, viz., that the 'members comprising the committees should change every year' and that a village assembly consisted of several subordinate committees. No. 269 of Appendix B

Danti-Pirāṭṭiyār queen (?) of Rājendra-Chōla I.

records a grant made by a certain Vīra-kōśamaṅgalamuḍaiyār Ūḍaiyapirāṭṭiyār, to the temple at Paramēśvaramaṅgalam Rājendra-Chōla I. might prosper. She

in order that queen Danti-Pirāṭṭiyār and Rājendra-Chōla I. might prosper. She

ordered that all the villages, which had been till then granted for food-offerings to the temple, may be brought under cultivation, thereby implying that these had been neglected and were lying waste.

24. Rājādhirāja I., who is stated to have 'acquired great fame under the title Jayāṅgaṇḍa-Śōla' is represented by about 19 inscriptions in the collection. The majority of these, as in the case of the records of other Chōla kings, come from Tiruvorriyūr. In the latter part of his reign Rājādhirāja assumed the title Vijayarājendra-dēva, 'who cut off the head of Vira-Pāndya, captured the Śālā of Śēramāṇ (i.e. the

Rājādhirāja I.

Chēra king), Laṅkā (i.e. Ceylon) and Rattapādi seven and a half lacs, and per-

formed the anointment of heroes at Kalyānapura'. A fragmentary record from Ūttattūr (No. 516 of Appendix B, substitutes for Śālā, the name Kāṇḍalūr-Śālai 'on the borders of the western ocean' and thus makes it clear that the latter place has to be looked for on the west coast, in the Chēra country. In the 26th year of his reign, two officers named Valavaṇ-Mūvēṇḍavēlāṇ and Vikkiramasiṅga-Mūvēṇḍavēlāṇ

An enquiry into temple affairs held at the Maṇṇaikōṇḍa-Śōlaṇ pavilion in the Tiruvorriyūr temple.

held an enquiry into temple affairs in the Maṇṇaikōṇḍa-Śōlaṇ pavilion at Tiruvorriyūr and sold the uncultivated waste lands of the temple to a military officer

of the Chōla country. The latter had the lands brought under cultivation and provided the necessary paddy for offerings to the god Ādhipuranātha, on festive occasions. It may be noted that one class of these lands was settled to supply annually, as temple share, 28 *kalams* of paddy on each *vēli* of land, while another class (perhaps inferior) supplied only 19. The donor, it is stated, was the chief of Śattimaṅḡalam of the rank of *Perundanam-Daṇḍanāyakam* and was named Śōlaṇ Kumaraṇ Madurāntaka-Mārāyaṇ (No. 103 of Appendix B). The same chief again figures as the purchaser and donor of a land, in No. 102 of Appendix B, his full name here appearing as Śōlaṇ Kumaraṇ Parāntaka-Mārāyaṇ *alias* Rājādhirāja-Nilagaṅgaraiyar. *Perundanam* has been already explained as a title conferred by the king on officers and other private individuals of high social status.

The stories of the 63 Śaiva saints which must have been extant almost from the very period in which the saints flourished, were compiled in an abbreviated form by Tiruṭṭonḍattogai of Nambi Āṇḍar Nambi. Nambi Āṇḍar Nambi in the time of Rājārāja I. under the name *Tiruṭṭonḍattogai*.

The latter work is referred to in No. 137 of Appendix B where mention is also made of the images of the *bhaktas* (i.e. the 63 Śaiva devotees). The fact, recorded in No. 147 of Appendix B, viz. that the donor, a *dēvarāḍiṭṭāl* or temple girl,

Temple dancing girls were married.

was the wife (*agamudaiyāl*) of a certain person, makes it appear that that class of

women were also married and lived like other family women.

25. One inscription from Basinikōṇḍa in the Chittoor district refers to mercantile guilds that apparently had their organisation from very early times and spread their influence over allied communities in distant parts of India (No. 342

Mercantile guilds and their records.

of Appendix B). A similar record is No. 349 of 1912 from Viralūr in the

North Arcot district, which may belong to the time of Rājārāja I. It refers to a gift by a guild of *nānādēsi* (merchants). As the record is much damaged it is not possible to make out more of its contents. No. 256 of Appendix B which, by its palaeography, has to be referred to the time of Rājendra-Chōla I. gives a short eulogy of the guild of merchants under reference, and states that these were praised by 500 *vira-śāsana*s (i.e. edicts?) glorifying their deeds, were virtuous protectors of the Vira-Vaṇḍika (or Vaṇḍiya) religion, that they were born of Vāsudēva, Kāṇḍali and Virabhadra, were the devotees of Bhaṭṭārakī (i.e. the goddess Durgā?) and consisted of various sub-divisions coming from the 1,000 (districts) of the four quarters, the 18 towns, the 32 *vēlarpuram* and the 64 *ghatikā-sthāna*, viz., *settis*,

Their sub-divisions.

*settippuṭras* (*settippillai*?), *kavares*, *kāṇḍali*s, *bhadrakas*, *gāvunda*-*svāmins*, *śiṅgam*,

*śirupuli*, *valattukkai* (i.e. *valaṅgai*), *vāriyaṇ* and others. These *nānādēsi*s met together at Mayilāṇṇu (i.e. Mylapore) and decided to convert Kāṭṭūr which was originally *Ayyapulal* into a *Virapattiṇa* and thus exempted its inhabitants of all communal



contributions, entitling them to receive twice what they used to get till then (in the matter of honorary privileges?).

*Virapaṭṭina*—what it meant.

the town was not to be inhabited by such members of the mercantile classes (1) as demanded taxes or tolls by threatening people with drawn swords or by capturing them (?) and (2) as wantonly deprived people of their food or otherwise afflicted them. They also declared that those who offended against this decision were placed outside the Valaṅgiya-community (i.e. were excommunicated). The general name *nānādēsi* applied to merchants in these records, by itself indicates that they had dealings with various countries. A record from Baligāmi in the Mysore State, supplies also a very

A Baligāmi record which describes the mercantile community.

were brave men (*viras*) born to wander over many countries ever since the beginning of the Kṛita age, penetrating regions of the six continents by land and water routes and dealing in various articles such as horses, elephants, precious stones, perfumes and drugs either wholesale or in retail (*Ep. Carn. Vol. VII. Sk. 118*). This boast of the mercantile community is justified by the existence of stone records even in Ceylon and Burma which refer to their communal gifts in those countries. The Vaishṇava temple at Pagan in Upper Burma was built by the merchants (*nānādēsi*) of that town (*Ep. Ind. Vol. VII. p. 197*). The Basirikonḍa record states that the community consisted of *nādu*, *nagara* and *nānādēsi* and that the special-congregation, which had

An inscription from Basirikonḍa near Madanapalle.

eight quarters and also of their followers who comprised *Ēri-vīras*, *Muṇai-vīras*, *Ilaiṅgiya-vīras*, *Kōṅgavālas* and a host of other sects of various tenets, the *valaṅgai* weavers, etc. The object of the conference was to declare Śīrāvalli a *Nānādēsiya-Daśamaḍi-Ērivirapaṭṭana* and to confer some privileges on the residents of that town,

Śīrāvalli and Muttukūru—*Ērivirapaṭṭanas*.

Karshanapalle stone (No. 321 of Appendix B) also refers to Muttukūru (which is at a mile's distance from Karshanapalle) as an *Ērivirapaṭṭana* in the sense in which the others were. To the temple of Aṅgakkāra-Īśvaramudaiyār of this place, the revenue realised on oil-mills was granted by Śōlakulakāraṇa-Mūvēndavēlaṅ, the officer in charge of the revenue collection in that part of the country, 'in order to secure strength to the arms of the emperor.'

26. Of historical interest is the introductory eulogy (beginning with *திங்கனாபெரவனா*) bestowed on king Rājādhirāja I. in the Basirikonḍa inscription.

An unpublished historical introduction of Rājādhirāja I.

(No. 75 of 1895) and Cape Comorin (No. 96 of 1896). These state, in brief, that Rājādhirāja I. inherited the kingdom of his father (Rājendra-Chōla I.) "who had captured Gaṅga in the north, Laṅka in the south, Mahōdaya (i.e. Cranganore; *Ep. Ind. Vol. VII. p. 197*) in the west and Kidāram (Lower Burma) in the east"; that he cut off the head of the Pāṇḍya king, Mānābharana, drove the king of Vēṇāḍu (i.e. Travancore) to Śēṇāḍu (i.e. the Chēra country), relieved the Kūpaka king of his subordination and destroyed the ships at Kāndaḷūr-Śālai. The only new facts worth noting from this introduction are: (1) the mention of Rājādhirāja's father whose

The chief of Kūpaka (in Travancore) restored to liberty.

implies that the small principality of Kūpaka (i.e. Kūpadēsa), was evidently being oppressed by the Vēṇāḍu sovereign to whom it was subordinate and that Rājādhirāja driving the latter out of his country, restored to liberty the petty chief of Kūpaka (*Ep. Ind. Vol. IX. p. 234*, foot-note; also, Annual Report for 1895-96, p. 5, paragraph 18).

27. The contemporaneous kings of Ceylon at his time were Vikkama-Pāṇḍu whom The contemporaneous kings of Ceylon. Rājādhirāja is stated to have deprived of his crown, and two others mentioned in

the *Mahāwansa* (Ch. LVI). Jayamurinādālvār referred to in a record from Saṅgili Kanadarāwa (No. 612 of Appendix B), as a general of king Rājēndradēva appears again as a signatory in an inscription of the same king, from Karūr (*South-Ind. Inscr.* Vol. III. p. 39). Rājēndradēva boasts in the historical introductions to his inscriptions of having taken two sons of the Ceylon king Mānābharana, prisoners. It is therefore not surprising to find his general mentioned in a record of Ceylon. A powerful Singhalese king, who, about this period succeeded to the throne and once again established Singhalese rule in Ceylon driving back the Chōlas from that island, was Vijayabāhu (I.) Siri-Saṅgabōdhi. Among the Tamil inscriptions kindly sent

Vijayabāhu (I.)  
Siri-Saṅgabōdhi.

importance. It registers that a chief named

His record at Polannaruwa.

at the command of king Vijayabāhu and invokes the members of the *Vēlaikkāra* army to protect it. The eulogy bestowed on Saṅgabōdhivarman *alias* Chakravartin Vijaya-

Its contents.

were born in the lineage of Ikshvāku of the Solar race and had settled down at Laṅkā and after triumphantly entering Anurādhapura, wore the crown with the approval of the *Samgha* in order to protect the Buddhist creed. He also invited the *Samgha* from Arumana, had the three fraternities (*nikāya*) purified, and, performing three *tulābhāras* (i.e. weighing himself against gold) presented that gold to these three *nikāyas*. Vijayabāhu thereafter ruled the whole of Laṅkā as its sole monarch for 55 years and died at the age of 73. With this ends the preface to the inscription. We are next told in the grant proper, that, under orders (?) of Vijayabāhu, Dēvasēnavirattar (i.e. the chief Dēvasēna mentioned at the beginning of the paragraph) constructed at Pulanari *alias* Vijayarājapura, a shrine (*gandhakūṭi*) called Daladāyapperumballi (now called Daladamāligāwa), for the beautiful stone image of Buddha, wherein also dwelt permanently Daladāpātradhātusvāmin of Uttorūlmūlai, the forehead (*agravadana*) of the original (*mūlasthāna*) Abhayagiri-vibhāra. The pious and the learned royal preceptor Vyārinimūla, the *mahāsthavira*s of Uttorūlmūlai (i.e. Uttorūlmūlai), together with the king's ministers, called for a meeting of the members of the Mahātāntra. These assembled together, bringing with them their leaders, the

The *Vēlaikkāras* of the Mahātāntra; their leaders—the Valaṅgiyar and the Nagarattār; appointed to protect the Daladāyapperumballi—a relic temple.

Valaṅgiyar and the Nagarattār, denominated the shrine Mūṇṇukai-Vēlaikkāraṇ Daladāyapperumballi evidently after the three chief classes (*mūṇṇukai*) which constituted their community (see also

No. 602 of Appendix B where *mūṇṇukai-tiruvēlaikkāraṇ* appears as the surname of a certain Adhikarāna Sāmaṇaṇ and No. 610 where *mūṇṇukai* is referred to as the name by which a particular community was known) and took upon themselves the responsibility of maintaining the temple and protecting its property. By way of remuneration one *vēli* of land was assigned to each individual member (of the *Vēlaikkāras*) and all agreed thus: "We protect the villages belonging to the temple (*paḷli*), its servants, property and devotees (*abhayampukkār*), even though, in doing this, we lose ourselves or otherwise suffer. We provide for all the requirements of the temple so long as our community continues to exist, repairing such parts of the temple as get dilapidated in course of time and we get this, our contract, which is attested by us, engraved on stone and copper so that it may last as long as the Moon and the Sun endure." We are further informed that the *Vēlaikkāra* community consisted of the

The classes who constituted the *Vēlaikkāras*.

Valaṅgai, Idāṅgai, Śīrudanam, Pillaiyaḍdanam, Vadugar, Malaigālar, Parivārak-kondam and other working classes.

28. Chakravartin Saṅgabōdhivarman Vijayabāhu mentioned above is identical with Vijayabāhu I. of the Singhalese chronicle *Mahāwansa*. His surname Saṅgabōdhi, his devotion to the cause of the Buddhist religion, his victorious rule for 55

Vijayabāhu's victorious rule for 55 years. years over the whole of Laṅkā with his capital at Pulatthi and the construction of a sanctuary under his orders for the Tooth-relic—all taken together, confirm that our

Saṅgabōdhi could be no other than Vijayabāhu I., described in Chapters LVIII to LX of the Singhalese chronicle. The kings of the Ikshvāku race, whom Vijayabāhu conquered before occupying Anurādhapura, were evidently the Chōlians, who according to the *Mahāwansa*, were waging a war with Vijayabāhu and had almost dispossessed him of the northern portion of Laṅkā. Pulasti (Pulatti) or Pulanari is, of course, the modern Polannaruwa, whose other name Vijayarājapura was already noted on page 9, paragraph 8 of the Annual Report for 1910-1911.

29. The construction of a *dhātugabbha* or the Tooth-relic temple by the general Dēvasēna or Dēvasēnaviratta under orders of the king and its situation with reference to the Abhayagiri-vihāra, are specially worthy of note. The former is recorded also in the *Mahāwansa* (Ch. LX. 16), though there, Dēvasēna's name does not appear in this connection and the latter possibly clears up a doubt as to the relative position of the extensive monastery of Abhayagiri-vihāra. Daḍāyapperumballī which was evidently

The position of the Abhayagiri-vihāra with reference to Polannaruwa and Anurādhapura.

the name given to the shrine of the Tooth-relic (*āya* or *dātha* in Pāli, being the equivalent of the Sanskrit *danta*) contained within it an image of Buddha and

was the abode of Daḍāpātradhātusvāmin (i.e. perhaps, the relic 'dhātu' itself?) of Uttorūmūlai the fore-face (*agra-vadana*) of Abhayagiri. It is stated in the *Mahāwansa* that just before the time of the great Vijayabāhu I. when the country was in the hands of usurpers, a certain king named himself king at Anurādhapura, and after doing this, proceeded to the Abhayagiri-vihāra and there built, for the use of his elder brother, the great monastery Uttarōla. This fact, combined with what is stated in the Polannaruwa inscription, viz. that Uttorūmūlai (i.e. Uttarōla) where the *gandhakūṭi* Daḍāyapperumballī was built, was the fore-face of Abhayagiri-vihāra, proves that the latter monastery was situated outside Anurādhapura and extended necessarily southwards right up to Polannaruwa. This inference militates, however, against the conclusion arrived at by Mr. H. Parker in his *Ancient Ceylon*, pp. 301 and 302 where he says that the monastery Abhayagiri-vihāra was situated somewhere to the north of Anurādhapura.

30. The Vēlaikkāras in the service of Vijayabāhu I. are stated to have rebelled in the 30th year of the king on being asked to go to war with the Chōlas.

The Vēlaikkāras.

It was, perhaps, after their rebellion was successfully quelled by Vijayabāhu, that the submissive Vēlaikkāras entered into the contract registered in the inscription under review. This term Vēlaikkāra which occurs so often in the Tanjore inscriptions of the Chōla kings, Rājārāja I. and Rājendra-Chōla I. as a part of the name of the different regiments composing the Chōla army, is explained by Mr. Wijesinha, the translator of the *Mahāwansa*, to be 'a body of mercenaries employed by the Singhalese kings at this period' (Ch. LX. p. 110, note). That they were a community

of working classes which included in it the Valaṅgai, Idāṅgai, Śirudanam, Pillaigalḍanam, Vādugar, Malaiyālar

*Parivārakkondam* and others and that its leaders (*mūtādagaḷ*) were the Valaṅgiyar and the Nagarattār, are facts which clearly define the position of the Vēlaikkāras in Ceylon. The Valaṅgiyar and the Nagarattār have been mentioned already as sub-sects of merchants who extended their trade all over the country. They apparently occupied a high position in social life as the leaders of the Vēlaikkāras, and, are represented by the present *Banajiga* and *Nagartta* communities of the Kanarese country. It may also be remarked that at the time we are speaking of, they were considered, members of the *Mahātantra*, i.e. Buddhists (?). The *Banajigas* are now mostly *Līṅgāyat* Śaivas and the *Nagarttas* are generally Vaishnavas. Whatever the Vēlaikkāras may have been in their religious creed, it is clear from what is stated in the inscription that they included all working classes and were apparently of Indian origin who immigrated into Ceylon with the merchants whom they served.

31. Two other records (Nos. 607 and 608 of Appendix B) which are dated in the 5th and 7th regnal years respectively, of an earlier king Siri-Saṅgabōdhi purport to register deposits of money by two private individuals Śekkilāṅ-Setti Saṅgaṇ and Śekkilāṅ Sēnnai, with the residents of Kumāraganappērūr for providing offerings



and lamps. No mention is made of the shrine which was to benefit by these offerings. Perhaps, the beneficiary was some *vihāra* at Anurādhapura where the inscriptions are found and Kumāraganappērūr has accordingly to be looked for, somewhere near that town. The writing employed in the records is sufficiently archaic to be referred to the time of Aggabōdhi III. who, according to the Ceylon chronicle *Mahāwamsa*, was surnamed Siri-Saṅgabōdhi and ruled for 16 years at Anurādhapura, succeeding to the throne in A.D. 624. Other Ceylon kings represented in the collection of Mr. Bell are Gajabāhu II. and Parākramabāhu I. No. 610 is dated in the 28th year of king Jēbāhudēva (i.e. Jayabāhu). I have shown on a previous occasion (Report for 1910-11, p. 71, paragraph 25) that Jayabāhu must have ruled for a period much longer than one year as stated in the *Mahāwamsa* or that his successor Vikramabāhu ruled in Jayabāhu's name till the latter's son Gajabāhu II. had well established himself on the Singhalese throne.

Other kings represented in the collection of Mr. Bell.

much longer than one year as stated in the *Mahāwamsa* or that his successor Vikramabāhu ruled in Jayabāhu's name till the latter's son Gajabāhu II. had well established himself on the Singhalese throne.

32. All the five inscriptions of Virarājēndradēva in the collection come from Tiruvorriyūr and record, again, further interesting details about the temple in which they are engraved. The shrine of Paḍampakkadēva was, according to No. 232 of Appendix B, built of stone in the 5th year of Virarājēndra by the officer (*adhikārin*) Rājēndra-Mūvēndavelār. In No. 228 of 1912 we are told that this same chief presented a flower-garden to Paḍampakka, which he called Virarājēndraṇ-tirunandavaṇam, after the king. The land,—four thousand *kūḷi*, 'measured by the rod of the royal foot'—was purchased from the waste of the *dēvadāna* village Maṇali *alias* Simhavishṇu-chaturvēdimāṅgalam. Still another grant made to the stone image of Paḍampakka-Nāyaka in the shrine of Paḍampakka-Nāyakadēva, by the same chief, is recorded in this inscription, and we gather from it that one *vēḷi* of land near Tiruvorriyūr yielded 30 *kalam*s of paddy, perhaps, as the temple share. The stone image of Paḍampakkadēva is, apparently, the same as the present Gauliśvara. It cannot be explained why Paḍampakka came to be called Gauliśvara or what Paḍampakka actually meant. The suggestion made in my last report, that the name Paḍampakka and the popular belief that the god in the sanctuary of the Tiruvorriyūr temple is a probable ant-hill, may be connected with each other, appears no longer tenable. Gauliśvara is a four-handed image holding in one of its right hands a broken weapon (perhaps a *triśūla*) and in the upper left hand a bowl, the remaining two hands pointing the usual *Chinmudrā*-posture. It does not correspond to any of the forms of Śiva known to us so far and leaves it doubtful whether the image may not be one of Lakulīśa of Kārōhaṇa, with whom the temple of Tiruvorriyūr may have been intimately connected, as suggested already. From No. 217 of Appendix B we learn that the stone pedestal on which is placed the image of Naṭarāja in the Tiruvorriyūr temple, was called *Virarājēndraṇ* evidently after king Virarājēndra I. and was constructed by the chief Śivalōkanādaṇ of Tiruvenkāḍu. From another record whose date is lost (No. 128 of Appendix B), we learn that 60 *vēḷi*s of waste land in Simhavishṇu-chaturvēdimāṅgalam were brought under cultivation and designated *Virarājēndravilāgam*; while, its income in paddy, gold and *kāṣu*, was allotted under various items of expense 'for the health of *Chakravartin* Virarājēndradēva, for the increase of his race, for the prosperity of the marriage-badger (*tirumaṅgalyam*) of the queen and for the glorious health of their children'. The items of expense included (1) the pay of two priests who worshipped the god and of the musician who sang on the occasion of 'waking up the god from his sleep,' (2) the conducting of the festival *Tiruvādirai-tirunāl*, when the god Kārāṇai-Viṭaṅka

Virarājēndradēva I.; shrine of Paḍampakka-<sup>1</sup> dēva constructed in the 5th year of his reign (= A.D. 1068).

officer (*adhikārin*) Rājēndra-Mūvēndavelār. In No. 228 of 1912 we are told that this same chief presented a flower-garden to Paḍampakka, which he called Virarājēndraṇ-tirunandavaṇam, after the king. The land,—four thousand *kūḷi*, 'measured by the rod of the royal foot'—was purchased from the waste of the *dēvadāna* village Maṇali *alias* Simhavishṇu-chaturvēdimāṅgalam. Still another grant made to the stone image of Paḍampakka-Nāyaka in the shrine of Paḍampakka-Nāyakadēva, by the same chief, is recorded in this inscription, and we gather from it that one *vēḷi* of land near Tiruvorriyūr yielded 30 *kalam*s of paddy, perhaps, as the temple share. The stone image of Paḍampakkadēva is, apparently, the same as the present Gauliśvara. It cannot be explained why Paḍampakka came to be called Gauliśvara or what Paḍampakka actually meant.

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Perhaps same as Lakulīśa of Kārōhaṇa (Kārvaṇ).

pedestal on which is placed the image of Naṭarāja in the Tiruvorriyūr temple, was called *Virarājēndraṇ* evidently after king Virarājēndra I. and was constructed by the chief Śivalōkanādaṇ of Tiruvenkāḍu. From another record whose date is lost (No. 128 of Appendix B), we learn that 60 *vēḷi*s of waste land in Simhavishṇu-chaturvēdimāṅgalam were brought under cultivation and designated *Virarājēndravilāgam*; while, its income in paddy, gold and *kāṣu*, was allotted under various items of expense 'for the health of *Chakravartin* Virarājēndradēva, for the increase of his race, for the prosperity of the marriage-badger (*tirumaṅgalyam*) of the queen and for the glorious health of their children'. The items of expense included (1) the pay of two priests who worshipped the god and of the musician who sang on the occasion of 'waking up the god from his sleep,' (2) the conducting of the festival *Tiruvādirai-tirunāl*, when the god Kārāṇai-Viṭaṅka

The purpose of a land-gift as recorded in one of the inscriptions at Tiruvorriyūr.

musician who sang on the occasion of 'waking up the god from his sleep,' (2) the conducting of the festival *Tiruvādirai-tirunāl*, when the god Kārāṇai-Viṭaṅka

Details of temple establishment.

was taken out in procession and was made to hear the recital of *Tiruvembāvai*, (3) the maintenance of 22 *talīyilār* who danced and sang, of one dancing-master who taught them how to dance, of 16 temple-girls (*lēvarāḍiyār*) who recited the *Tiruppadiyam* in low pitch (*agamārgam*) and of four cooks. *Tiruvembāvai* is the name of a poetical piece composed by the famous Śaiva saint Mānikkavāṣagar and *Tiruppadiyam* is applied to any one of the sets of 'ten hymns' included in the *Dēvāram*. Virarājendra's birth-day is stated in No. 136 of Appendix B to have coincided with the asterism Āślēṣhā. In order, therefore, to celebrate a festival on the Āślēṣhā day of each month, the Śāliya-nagarattār (*i.e.*, the weaver-merchants) and others of Tiruvorriyūr agreed to pay

120 *kāṣu*, in presence of two officers who held an enquiry into temple affairs in the pavilion called Vakkānikkum-maṇḍapa,

in the 2nd year of the king. The amount paid was the rent collected from the weavers who had settled in the quarter called Jayasiṅgakulakālapperunderu at Tiruvorriyūr and the record itself was engraved at the instance of the officer Jayasiṅgakulakāla-Vilupparaiyar. The prefix Jayasiṅgakulakāla, in both of these names, is an evident reference to Virarājendra himself, who was the opponent of the Western Chālukya king Jayasīma III. Two other quarters of Tiruvorriyūr mentioned in inscriptions, were Tribhuvanasundarapperunderu in which the shepherds (*maṇṇādi*) had settled and Nārpattēnnāyirapperunderu which was exclusively occupied by sculptors and artisans.

33. Rājakēsarivarman Kulōttuṅga-Chōla I., is represented in the collection by 29 inscriptions. The name of the king in the early years of his reign was Rājendra-Chōla II.

Kulōttuṅga-Chōla I. called Rājendra-Chōla II. In two records (Nos. 131 and 133 of Appendix B) copied at Tiruvorriyūr, he is called Rājakēsarivarman alias Rājendra-Chōladēva (II). Part of

the former inscription has been published in *South-Indian Inscriptions*, Vol. III, p. 132. It is dated in his 2nd year and records that a military officer of the king named Paramparākshasa alias Vira-Chōla Ilaṅgōvēlār deposited in the temple treasury 240 *kāṣu* which had been current at the time. From this amount 12 *vēlis* of land were purchased in five *dēvadāna* villages of the temple, *viz.*, Sīmhavishṇu-chaturvēdimāṅgalam which was another name of Maṇali, Ambilavūyil, Iṅṇaiyūr, Vēlśāru and Piraipākkam. The income, which was calculated at 576 *kalams* of paddy (or its equivalent, 144 *kāṣu*), was spent on account of a special worship designated the *Tiruchchāṇḍādāl* of the god Kārāṇai-Viṭaṅkar in the Tiruvorriyūr temple. The various requirements and the cost of them are enumerated in detail. Some have been noted above in connection with my general remarks on the Tiruvorriyūr temple. It is gathered from the record under reference that one *vēli* (or 2,000 *kuḷis* of land as measured by the rod of 16 spans) was sold for 20 *kāṣu* or in other words that 100 *kuḷis* cost 1 *kāṣu*. The mention of *Vadugapperuvali* among the boundaries is interesting. Literally translated it means "the high road to (or from) the Telugu country (*vadugu*)."

*Vadugavali-mērku* which occurs as the name of the province ruled over by the Bānas in inscriptions of the 9th and 10th centuries of the Christian Era, can now be explained definitely as the district

The high road to (or from) the Telugu country situated west of the Telugu road (*vaduga-vali*). This road must have extended from the Drāviḍa (Tamil country) along the east coast right up to the Telugu districts and passed quite close to Tiruvorriyūr. A similar high road mentioned in inscriptions is the Kōṅgapperuvali "the high-road to (or from) Kōṅgu." The dues *antarāya* and *kudimai* payable on the lands mentioned above, *viz.* *pūppōṇ*, *pañchavāram*, *vēlikkāṣu*, *nīrvilai* and *iētti*, *muṭṭaiyāl*, *echchōrru* and *kūrrunel* were borne by the villagers who sold the property to the temple—the

The dues *antarāya* (or *anturāyapāṭṭam*) and *kudimai* specified.

purchase-money being stated to have included *vilaidravayam* (money paid for actual transfer of property) and *iṇai-dravyam* (money paid for making it free of encumbrances to the purchaser). The Uttaramallūr inscriptions which regulate the conduct of the village assemblies, mention a committee called *Pañchavāra-vāriyam*. On the strength

*Pañchavāra-vāriyam* committee—its duties. of a copper-plate inscription from the Kistna district published in *Ep. Ind.* Vol. V. p. 137, the word *pañchavāra-vāriyam* was explained as denoting a supervising



body which consisted of five committees (Annual Report on Epigraphy for 1899, p. 23). Inasmuch as the term *pañchavāra* appears, in the record under reference, among the taxes or dues payable on land by the tenants who cultivated them, it seems probable that *pañchavāra* has nothing to do with the 5 committees and that *pañchavāra-vāriyam* was perhaps a body appointed to collect the *pañchavāra* dues paid in kind, somewhat like the modern *mēlvāram*. No. 133 of Appendix B, which is dated in the 3rd year of Kulōttuṅga I., records a similar gift of land by purchase, by the officer Madurāntaka-Mūvēndavēḷāṇ. The same revenue terms are met with, and the average yield to the owner from one *vēli* of land is calculated to be about 35 *kalams*. It may be remarked that this poor yield bears no comparison to the rich lands irrigated by the Cauvery in the Tanjore district which produce between 100 to 200

A special stipulation recorded in a land-sale. *kalams* of paddy each year. One notable stipulation of the sale recorded in the inscription, is that the river-channels may be dammed up and water taken to irrigate the lands and that hand-*piccolas* and baskets may also be brought into play. An enquiry held in the 7th year of the king by Rājarāja-Mūvēndavēḷār at the pavilion Rājarāja-maṇḍapa, disclosed some uncollected arrears, one of which was a tax due from the weavers living in the quarter Rājarāja-perunderu (also called Śaṅkarappādi in No. 154 of Appendix B) of Tiruvorriyūr and another, the fee called *kālalavu-pāṭṭam* imposed upon the men who measured grain in the temple-granaries, evidently, on account of errors in measurement. A queen of Kulōttuṅga-Chōḷa I. not mentioned

A queen of Kulōttuṅga-Chōḷa I. in inscriptions examined so far, was the donor of No. 111 of Appendix B. She is called Śōḷaṇṣōrudaiyāl *alias* Kāḍavaṇ-Mahādēviyār. No. 434 of Appendix B is dated in the 43rd year of the king's reign and begins with the historical introduction வீரமேதுனையாகவும் which is generally found at the beginning of the inscriptions of Vīrarājendra I. At the end of this introduction (which is abridged) is introduced the usual புகழ்மாதாவுளங்க found in the records of Kulōttuṅga-Chōḷa I. The significance of this combination is not quite clear. Perhaps, Kulōttuṅga claimed to be the immediate successor of Vīrarājendra I., ignoring thus the short reign of Adhirājendra, in the interval. This supposition appears to be very likely, for the latest year of Vīrarājendra found from inscriptions is his 7th which roughly corresponds to A.D. 1069-70 and coincides with the initial date of Kulōttuṅga-Chōḷa I., i.e. A.D. 1070.

Kulōttuṅga, perhaps an immediate successor of Vīrarājendra I. We know also that Adhirājendra who was the brother-in-law of the Western Chālukya king Vikramāditya VI. was

killed by Kulōttuṅga, before the latter succeeded to the throne. The qualifying phrase கந்தமரப்பேர்பட்டாரும் added to Nittavinōḍa-vaṇaṇḍu in this record, deserves to be noted. Nittavinōḍa-vaṇaṇḍu was an old territorial division of the present Tanjore district and was so called after one of the surnames of Rājarāja I. The sense conveyed by the phrase, *viz.* that this district delighted all (who lived in it) was perhaps meant to indicate the rich fertility of its lands. We are also told

Collection of *antarāya-pāṭṭam* in a *dēvadāna* village and the Tiruppālatturai temple. that in a *dēvadāna* village, the collection of *antarāya-pāṭṭam* by the authorities, resulted in the worship at the temple of

Tiruppālatturai being reduced to an extremity. It has been remarked already that *antarāya-pāṭṭam* was a tax generally remitted in the case of temple-lands. Kulōttuṅga I. is the famous sovereign who is known to have abolished tolls. No. 408 of Appendix B, which belongs to the 32nd year of his reign, mentions this title of the king and adds that he ruled the world 'dispelling darkness by his virtue.'

The Tamil poem *Kalīṅgaṭṭuparāṇi* mentions that Gaṅgaikondaśōḷapuram was the capital of Kulōttuṅga-Chōḷa I. This is borne out by No. 200 of Appendix B which states that Kulōttuṅga in the 49th year of his reign was seated on the throne placed below the first floor of the pavilion called Gaṅgaikondaśōḷaṇ inside his palace at Gaṅgaikondaśōḷapuram, and issued orders

so that free feeding may be provided for, in the alms-houses (*śālā*) situated in the province of Jayaṅḍaśōḷa-maṇḍalam. Accordingly, arrangements were made to feed 50 persons in the Kulōttuṅgaśōḷa-maṇḍam, which as stated already had been established within the Tiruvorriyūr temple, in the name of the king.

According to the Pithāpuram inscription of Mallapadēva (*Ep. Ind.* Vol. IV. p. 227), Kulōttuṅga I. reigned for 50 years. In confirmation of this statement, we have

Two records of his 50th year.

comes from Śivaṅkūdal near Conjeeveram (No. 282 of Appendix B) and another from Kōttūr in the Tanjore district (No. 459 of the same) both of which are dated in the 50th year of the king's reign. In the latter the surname Rājakēsarivarman is absent. Yet, as no other Chōla king of the name Kulōttuṅga ruled for such a long period as 50 years, we may safely identify him with Kulōttuṅga I. Besides, the astronomical details for calculation supplied by this record have been verified by Mr. Swamikkannu Pillai and found to be correct for Kulōttuṅga-Chōla I.

Reference has been made in the course of my account to a number of officers who visited the Tiruvorriyūr temple frequently and held enquiries into its management. In No. 221 of Appendix B, it is stated that the lands originally enjoyed by the *talaiyilār* (a class of dancing women?) in the temple at Tiruvorriyūr had been resumed

Three other officers of the king.

and that other lands were granted instead, under orders of the king and of his officers, Sundaraśōla-Mūvēndavēlār and Gurukularājar (whose name as given in No. 145 of Appendix B was Āchchan Tiruchchirrambamudaiyān, chief of Ponparri). A Brāhmaṇa military officer of the king was Jñānamūrti-Pandita *alias* Madurāntaka-Brahmādhirāya (No. 119 of Appendix B). This officer is again referred to in No. 121 of the same Appendix as having presented a lamp to the god at Ādhipuri (*i.e.* Tiruvorriyūr) in the 30th year of king Jayadhara (*i.e.* Kulōttuṅga-Chōla I.)

34. A dozen inscriptions of Vikrama-Chōla have been copied during the year under review and range between his 10th and 15th years. No. 285 of Appendix B from Śivaṅkūdal registers a grant of land for conducting a festival in the temple

Vikrama-Chōla and his birthday asterism Uttirattādi.

to last for seven days from the day of the asterism Uttirattādi in the month of Āṇi in which the king Vikrama-Chōla was

born. From No. 509 of Appendix B, dated in his 15th year, we gather that one *kāṣu* weighed  $\frac{3}{4}$  *kaḷañju* of gold and that four *vēḷis* of land were sold for 90 such *kāṣu*. Vikrama-Chōla is stated in No. 16 of Appendix C to have covered with gold the shrine (*tirumāḷigai*) and the *gōpura* of the lord at Chidambaram. In the *Kulōttuṅga-*

He covered with gold the shrine at Chidambaram.

*śōḷaṅ-ulā*, a Tamil poem composed in honour of Kulōttuṅga II., the act of covering the Śiva temple at Chidambaram

with gold is attributed to that king. The *Rājarājaṅ-ulā*, another Tamil poem composed in honour of Rājarāja II., son of Kulōttuṅga II., also claims the act for its hero. The fact, therefore, appears to be that these two kings only claimed the title, while actually the act may have been done by Vikrama-Chōla, long before whom Parāntaka I., is known also to have performed the same meritorious deed. Two inscriptions copied at Ālaṅguḍi and Tirumalavādi in previous years (Nos. 165 of 1894 and 82 of 1895) also attribute the act to Vikrama-Chōla (Annual Report for 1899, page 19).

A Brahman fined for committing some unspecified offence in the temple at Ūṭṭattūr.

A Brāhmaṇa of Ūṭṭattūr, who committed some unspecified act of sin in the temple of Tugnmāmaṇiyāṇḍār, was fined 20 *kāṣu*

(No. 512 of Appendix B). Not being able to pay the fine, he appears to have sold some land belonging to him at Śrikanṭha-chaturvēdimāṅgalam a suburb of Ūṭṭattūr. A similar case of a Brāhmaṇa who had actually stolen the jewels of the goddess in the temple and was, therefore, compelled to give up his land as a *dēvadāna* to that temple, is recorded in No. 490 of Appendix B, of the time of Kulōttuṅga-Chōla III.

35. No. 23 of Appendix C from Ādutturai has to be attributed to Rājakēsarivarman Kulōttuṅga-Chōla II. It is dated in the 4th year of his reign and begins with the historical introduction கமைய வளர், etc. If the record were one of Kulōttuṅga-Chōla II and the historical introduction beginning with *pūmēvu vaḷar*, etc.

king calling himself Rājendra-Chōla as is invariably the case in the inscriptions of Kulōttuṅga-Chōla I., which belong to the 2nd, 3rd and 4th years of his reign. It may be also noted in this connection that

No. 127 of 1896, which opens with the same introduction and is dated in the reign of Rājakēsarivarman Kulōttuṅga-Chōladēva, makes reference to the temple of Akalaṅkēśvara, evidently so called after Vikrama-Chōla who bore the surname Akalaṅka. It is evident, therefore, that Kulōttuṅga-Chōla here referred to is the second of that name and not the first. Again, Nos. 196 of 1902 and 303 of 1907 which begin with the identical introduction, quote the 7th and 4th years of Vikrama-Chōla respectively, and point to the same conclusion. These facts, taken together, make it apparent that No. 23 of Appendix C with the introduction *புழைவு வளர்*, etc., likewise belongs to Rājakēsarivarman Kulōttuṅga-Chōla II., who succeeded Vikrama-Chōla in A.D. 1133. It has been shown in my report for last year (Part II, paragraph 27) that another unidentified historical introduction in the Chōla files, viz. *புழைவு பதமம்*, etc., has also to be referred to Kulōttuṅga-Chōla II. No. 196 of 1901 beginning with this latter introduction supplies the name Tirunīru-Śōlaṇ as a distinctive surname of Kulōttuṅga II. Four records of this king have been copied during the year Two of these open with the introduction *புழைவு வளர்*, etc., while the other two begin with *புழைவு பதமம்*, etc.

Another historical introduction *pūmannu padumam*, etc., also attributed to him.

The Kulōttuṅgaśōla-Īśvara temple at Ūttattūr, (i.e. the present Chōlēśvara temple on which the epigraph, No. 531 of Appendix B, is engraved) was built by a certain Bāna-Vidyādhara-nāḍālvāṇ in the 13th year of Kulōttuṅga-Chōla II., and a land was granted for its maintenance. The royal secretary (*tirumandira-ōlai*) was Anapāya-

Mūvēndavēlaṇ who has been already referred to in the report for last year (Part II., paragraph 27). The charter which made the land tax-free is signed by five officers of the *puravuvuri* (i.e. Revenue Department) and by the chiefs Śīṅgalarāyaṇ, Ilādattarāyaṇ and Villavarāyaṇ. No. 23 of Appendix C from Ādutturai is a similar document where the deduction in revenue accounts consequent upon making a temple land tax-free, is attested by several officers of the *puravuvuri*.

His officers—the royal secretary and members of the Revenue Department.

36. The relation which Parakēsarivarman Rājarāja II. bore to his predecessor Kulōttuṅga II., is not stated anywhere. A record from Valuvūr (No. 418 of Appendix B) refers to a transaction made in the sixth year of *Periyadēvar* Vikrama-Chōladēva. The attribute *Periyadēvar* may be taken to denote that Vikrama-Chōla was the father of Rājarāja II.; and the title Rājakēsarivarman sometimes also applied to Rājarāja II., in inscriptions (*vide* Nos. 22 of Appendix C and 123 of Appendix B) may have been due to his being the son of Parakēsarivarman Vikrama-Chōla. Lands granted to the temple at Tiruppālattur in the 12th year of the king (No. 440 of Appendix B) were clubbed together under the name Rājagambhīraṇallūr, after the title Rājagambhīra which was probably held by Rājarāja II. Reference is made in this record to the "land survey" made in the sixteenth year of the lord who abolished tolls (i.e. Kulōttuṅga-Chōla I.). The royal secretary (*tirumandira-ōlai*) of Rājarāja II. was Rājāsraya-Pallavarāyaṇ as stated in No. 530 of Appendix B. We know that the 8th year of Parakēsarivarman Rājadhīrāja II. was 15 years later than the 19th year of Rājarāja II. (*South-Indian Inscriptions*, Vol. III. p. 207). It is, therefore, certain that Rājarāja II. should have reigned for at least 26 years. Until now, the latest date discovered for him was his 18th year. No. 123 of Appendix B copied at Tiruvorriyūr supplies a record of his 27th year which may correspond to A.D. 1172.

His title Rājagambhīra.

37. Nineteen inscriptions of Rājakēsarivarman Rājadhīrāja II. have been registered in Appendices B and C. Of these three open with the historical introduction *கடல் குழந்தை*, etc. and five give him the epithet "who was pleased to take Madurai and Īlam (Ceylon)". From an examination of his inscriptions copied in previous years it is found that the earliest record in which the epithet "who was pleased to take Madura and Ceylon" appears, is dated in his 12th year (= A.D. 1175). It is, therefore, probable that Rājadhīrāja assumed this title soon after the war of the Pāṇḍyan succession, which, as surmised by Mr. Venkayya, began

Rājadhīrāja II.



about 1171-72 A.D. No. 421 of Appendix B from Valuvūr in the Tanjore district registers a gift of 30 *kāsu* from the interest

*Tiruvembāvai* and *Vādavūrāli-Nāyanār*.

on which (i.e. 11½ *kāsu*) provision was

made for reciting *Tiruvembāvai* in the presence of (the image) *Tiruvādavūrāli-Nāyanār*, on the day of *Tiruvādirai* in the month of *Mārgaḷi*. The Tamil saint *Mānikkavāṣagar* whose birth-place was *Vādavūr* in the *Madura* district goes by the names *Vādavūrār*, *Vādavūr-Nāyanār* or *Vādavūrādi*, and *Tiruvembāvai* was one of the favourite hymns composed by himself. In many ancient temples of the Tanjore district this ceremony of making the image of *Mānikkavāṣagar* hear his own favourite hymn is observed even unto this day. Another record of the same king dated in his 12th year (No. 428 of Appendix B) quotes the 16th year of *Rājarāja II*. It thus confirms that *Rājādhirāja* must have been the immediate successor of *Rājarāja II*. From No. 494 of Appendix B we

A widow's proprietary right in disposing of her husband's property.

learn that a *Brāhmaṇa* widow held a proprietary right over the family (?) property after the death of her husband. An actual sale of four women to a temple for 700 *kāsu* is registered in No. 80 of Appendix C from *Tiruchchengāttāngudi*. No

Sale of women to a temple.

extenuating circumstance, such as famine or poverty, often found adduced in records of a similar nature, has been quoted to justify this act.

38. The largest number of the records copied, belongs to *Kulōttuṅga-Chōla III.*, who ascended the throne in A.D. 1178. In 20 inscriptions, the king is

*Kulōttuṅga-Chōla III.*, surnamed *Virarājendra-Chōladēva* and *Tribhuvanaviradēva*.

called by his other name *Virarājendra-Chōladēva* and in six he receives the name *Tribhuvanaviradēva* which, as we know,

was assumed by him in the latter part of his reign. The *puṇjai* and the *nattam* lands in *Tiruppālatturai* and its hamlets which appear to have been apportioned (செய்து) individually among the *Śāliya-nagarattār* from early times, with their boundaries

Distribution of lands, periodically, among the villagers.

defined, had to be redistributed in the 12th year of *Kulōttuṅga-Chōla III.* (No. 441 of Appendix B). The reason

for so doing has not, however, been specified. The record confirms the existence of a system of periodical division of lands and indicates clearly the inter-dependence of the villagers and their communal life. Lands purchased by a private individual for the purpose of laying out a road through which was to be carried in procession the image of *Śirāla-Pillayār* from the shrine of *Śiruttōṇḍadēva* at *Tiruchchengāttāngudi*

Land purchased for a road, made tax-free.

to the village *Marugal* (No. 66 of Appendix C) were, under orders of the

king, removed from the account of taxable lands. This procedure involved, evidently, a change in accounts of a very complex nature. Reference in this connection is made to the land survey conducted in the 16th year of *Kulōttuṅga-Chōla I.* 'who abolished tolls'. *Śirāla-Pillayār* herein mentioned must be the deified son of the historic *Śiruttōṇḍa* who, as already stated, was also enshrined with *Uttarāpati-Nāyaka* in the *Śiruttōṇḍa-tirumāligai* within the temple at *Tiruchchengāttāngudi* (No. 67 of Appendix C). A similar acquisition of land for temple purposes is again recorded in No. 72 of Appendix C where the land was required, not for a road, but for the extension of the third outer enclosure of the temple at *Tiruchchengāttāngudi*. From No. 429 of Appendix B we learn that the shrine

The shrine of the goddess at Valuvūr, rebuilt of stone in the fifth year of the king.

of the goddess at *Valuvūr*, which was situated in the north-west corner of the verandah round the central shrine, was

built of stone in the 5th year of the king by *Ēkavāṣagaṇ Ulagukanvidutta-Perumāl* alias *Vānakōvaraiyar*. The dimensions of the shrine are given as measuring two *pattis* on the north and south sides and 5 *pattis* east and west. In a money grant made by the same individual for the maintenance of the shrine, it is stipulated that until land is purchased for this money and the same is engraved on stone, the amount must be earning interest, in order to meet the expenses of the temple. It may be noted that substantial additions to the temple were made by a certain *Alagapperumāl-Pillai* in a later period, and that an image of *Bhikṣhātanamūrti* was also presented (Nos. 430 and 431 of Appendix B). The latter is probably the same as the one now preserved in the temple and reproduced in the *Madras Archæological Survey Report* for 1911-12, Plate I, fig. 2.

39. In the *Madras Manual of Administration* (Vol. III., p. 1036f) a detailed account is given of the various sub-divisions which composed the *Idāṅgai* and the *Valāṅgai* classes. One of the former was the community of *Pālīs* who had for their insignia the crane-feather flag. In this connection No. 489 of Appendix B is a very interesting document. It narrates in detail the origin of the *Idāṅgai* classes.

The origin of the *Idāṅgai* class of 98 sub-sects, given in a record from *Ūṭṭattūr*.

of 98 sub-sects, as described by themselves. "While, in order to kill the demons (that disturbed) the sacrifices of the sage Kaśyapa, we were made to appear from the *agni-kunḍa* (i.e., the sacrificial fire-pit) and while we were thus protecting the said sacrifice, *Chakravartin* Arindama honoured the officiating sage-priests by carrying them in a car and led them to a Brāhmaṇa colony (newly founded by himself). On this occasion we were made to take our seats on the back side of the car and to carry the slippers and umbrellas of these sages. Eventually with these Brāhmaṇa sages we also were made to settle down in the villages of Tiruvellaṅgai, Pāchchil, Truvāśi, Tiruppidavūr, *Ūṭṭattūr* and Kāraikkāḍu of Sēnnivāla-kūṛram (all of which are places now situated in the Trichinopoly district). We received the clan-name *Idāṅgai*, because the sages (while they got down their cars) were supported by us on their left side. The ancestors of this our sect having lost their credentials and insignia (?) in jungles and bushes, we were ignorant of our origin. Having now once learnt it, we,

A resolution passed by them in the 40th year of Kulōttuṅga-Chōla III.

sons of the same parents and what good or evil may befall any one of us, will be shared by all. If anything derogatory happens to the *Idāṅgai* class, we will jointly assert our rights till we establish them. It is also understood that only those who, during their congregational meetings to settle communal disputes, display the *birudas*

Their insignia.

us now and hereafter, in public, must do so from our distinguishing symbols—the feather of the crane and the loose-hanging hair (?). The horn and the conch-shell shall also be sounded in front of us and the bugle blown according to the fashion obtaining among the *Idāṅgai* people. Those who act in contravention to these rules shall be treated as the enemies of our class. Those who behave differently from the rules (thus) prescribed for the conduct of *Idāṅgai* classes shall be excommunicated and shall not be recognised as *Śrutimāns*. They will be considered slaves of the classes who are opposed to us." This interesting document is stated to have been engraved here and also in the temple

*Śrutimāns*, perhaps a sect of the *Idāṅgai* community.

at Tiruppaññili by the *Śrutimāns* of the district. From a study of the inscriptions at *Ūṭṭattūr* (Nos. 489–531 of Appendix B) it appears almost certain that *Śrutimāns* must have been a sect of cultivators of the *Idāṅgai* community. A later record from *Ādutturai* in the Trichinopoly district (No. 34 of Appendix C) refers, again, to the 98 sub-sects of the *Valāṅgai* and the *Idāṅgai* classes and to the hardships which they were undergoing at the hands of the *Vanniya* tenants and the Brāhmaṇa and Vellāla landlords who were backed up by Government officials. No. 202 of Appendix B refers to the coercive process adopted by prince (?) *Pillaiyār* Yādavarāyar in collecting the

*Porvari* imposed by prince Yādavarāyar even on the uncultivated waste in villages.

the lands in the country at  $\frac{1}{4}$  *māḍai* per *vēli* without exempting, as usual, the uncultivated waste in villages. He appointed Valaiyamalagiyān Kulōttuṅgaśōla-Paiyyūr-nāḍālvān to collect the revenue which was thus arbitrarily imposed. The landholders of Punnaivāyil alias Rājanārāyana-chatruvēdimangalam being thus obliged to pay the additional taxation, the utmost that could be got from them was exacted, and, for

The village assembly held responsible for the unpaid balance of assessment on the village.

the balance, the members of the village assembly were held responsible and were arrested and imprisoned. On this, some Brāhmaṇas who were members of the village assembly sold, by public auction, 80 *vēlis* of land in Kulattūr, which was a hamlet of Punnaivāyil, to a certain Piecheṇ Duggaiyālvān for 200 *kāsu* in order,



perhaps, to clear the revenue arrears. The record goes on to state that after assigning portions of the land to a Vishnu temple, a Jaina *paṭṭi*, a Piḍāri shrine, the Bhaṭṭas, etc., the remaining 60 *vēḷis* were dedicated by the purchaser, with the permission of the king, for the maintenance of the pavilion called Vyākaranadāna-vyākhyāna-*mandapa* in the Tiruvorriyūr temple, for the up-keep of the teachers and pupils who studied grammar there, and, for the worship of the god Vyākaranadāna-Perumāḷ (*i.e.*, Śiva) who in this very *mandapa* 'was pleased to appear before Pāṇini-Bhagavān for

The Grammar-hall in the temple at Tiruvorriyūr.

fourteen continuous days and to teach him the first 14 aphorisms (with which begins Pāṇini's grammar).' In a later

record of the time of Jaṭavarman Sundara-Pāṇḍya III (No. 110 of 1912), the tax *poṇvari* which was collected in the northern and southern divisions of Tiruvorriyūr is stated to have been assigned for maintaining this same historic *mandapa* and other similar buildings of the temple. The Grammar-hall thus referred to as the original place where Pāṇini received the first 14 aphorisms (called Māhēśvara-sūtras) directly from Śiva, is no longer pointed out at present in the Tiruvorriyūr temple.

40. The permission of the king, mentioned in the record just reviewed, is registered in No. 201 of Appendix B which is dated in the 38th year of Kōṇērīṇmaikōṇḍāṇ (Kulōttuṅga-Chōḷa III.). It states that on the recommendation of Vāṇādarāyār, the king declared that the 80 *vēḷis* of land which constituted the village Kulattūr *alias* Kulōttuṅgaśōḷaṇ-Kāvaṇūr and which were presented for the up-keep of the Vyākaranadāna-vyākhyāna-*mandapa* in the temple of Tiruvorriyūr by Uggaiyāṇḍi Nāyaka, the agent of Śittaraiśa, may be made rent-free (inclusive of *antarāya-pāttam*). The charter was signed by the Secretary (*tirumandira-ōlai*) Neṇiyudaichchōḷa-Mūvēndavēḷāṇ, the first part of which *viz.* Neṇiyudaichchōḷa was evidently a surname of king Kulōttuṅga-Chōḷa himself. Vyākaranadāna-Perumāḷ applied to Śiva in these inscriptions appears again in No. 120 of Appendix B, where Tiruvorriyūr-Ammai of world-wide

fame' who was one of the *padiyilār* *i.e.*, devotees, (elsewhere translated as dancing girls) of the temple is stated to have waited upon the feet of Ulaguyya-Nāyaṇār (*i.e.* the king) and to have secured some presents of jewels (*tiruvāḍuḷandu*) and land for the god Vyākaranadāna-Perumāḷ and the goddess Periya-Nāchchiyār of the Tiruvorriyūr temple. Ulaguyya-Nāyaṇār appears from this to have been a surname of Kulōttuṅga-Chōḷa III. No. 125 of Appendix B from the Tiruvorriyūr temple begins with the introduction *சீரமன்னி இருநாளுக்கு*, etc. which was found last year in a record from the Nāgēśvarasvāmin temple at Kumbhakōṇam to have been applied to Kulōttuṅga's successor Rājakesarivarman Rājarāja III. (Report for 1911-12, Part II., paragraph 31). The present record calls the king Parakēsarivarman *alias* Tribhuvana-chakravartin Ulaguyyavanda-Perumāḷ 'who captured all countries that he saw, (but) gave back none that he (once) conquered'. The title Parakēsarivarman and the name Ulaguyyavanda-Perumāḷ make it clear that by the latter is meant Kulōttuṅga-Chōḷa III. who was seen in No. 120 of Appendix B, to have borne the surname

Chiefship of Poṇmāru in Tondai, offered to a native of the Pāṇḍya country, perhaps, with the object of punishing the traitors (*rājad-rōhins*) of that village.

Ulaguyya-Nāyaṇār. The record under reference supplies the interesting information that the king, being encamped at Karuvili in the Pāṇḍya country, called one of the chiefs named Kuruvili

Pugalvāṇayaṇ and ordered him to accept the chiefship of Poṇmāru in the Tondai-maṇḍalam. He accepted the offer and coming to Poṇmāru found in the village a few traitors to the king (*rājad-rōhin*). The record is unfinished and we are not in a position to say what was done with these traitors. One of the reasons for sending a native of the Pāṇḍya country to rule over a village of the Tondai, was evidently the disturbance caused by the traitors whom the new chief must have eventually expelled from the village. Another Secretary of the king mentioned in the Tiruvorriyūr inscriptions was Minavaṇ-Mūvēndavēḷār (No. 209 of Appendix B)

Royal secretaries Minavaṇ-Mūvēndavēḷāṇ and Rājendraśiṅga-Mūvēndavēḷāṇ.

who drew up the charter which conferred 100 *vēḷis* of land as a rent-free gift, on the Tiruvorriyūr temple for maintaining a special service called Tribhuvanaviraṇ-śāṇḍi, evidently so named after the king Kōṇērīṇmaikōṇḍāṇ (*i.e.* Kulōttuṅga-Chōḷa III.). Rājendraśiṅga-Mūvēndavēḷāṇ

(Nos. 476 of Appendix B and 70 of Appendix C) was still another officer of the king doing similar duty. Sengēni Ammaiappan Kannudai-Perumāl *alias* Vikramaśōla Sambuvarāyaṇ granted *antarāyam*, *vetti*, *taṇiyāl* and other petty taxes to the Śiva temple at Śōlapuram (No. 343 of 1912). Evidently this chief was in possession of the country round Śōlapuram and was ruling almost independently. The two political compacts noted on page 13 of the Report for 1900 include the name of Sengēni Ammaiappan Attimallaṇ *alias* Vikramaśōla Sambuvarāyaṇ who as Mr. Venkayya surmised must have been a chief of some power and influence. Kannudaipperumāl and Attimallaṇ were evidently surnames of the same chief or of two different chiefs who were closely related to one another.

41. One or two points of interest still remain to be recorded from the inscriptions of Kulōttuṅga-Chōla III. copied during the year. It is stated in No. 47 of Appendix C from Śivāyam that that record was re-engraved as per the original found on the walls of

the Vināyaka-Pillaiyār shrine before the latter was pulled down for repairs. This course was always adopted by kings of old and if the Nāttukōttai Chetties did

the same in carrying out their extensive repairs to the temples of Southern India, it would certainly be a wise step which would place all students of South-Indian Epigraphy under deep obligation to the Chetties. Some intelligent engravers on stone helped by the members of the Archaeological staff must, in my opinion, be enough to carry out this old scheme of preserving ancient records from complete ruin.

*Periyadēvar* Kulōttuṅga-Śōladēva, in whose time a temple was constructed for the god Tiruvirāma-Nandīśvara at Tirukkannapuram and the document therewith connected, engraved in the 11th year of Kulōttuṅga-Chōla III. on the walls of the Gaṇapatiśvara temple at Tiruchcheṅgāttāṅguḍi, apparently for the reason that the former was constructed only of brick, must be either Kulōttuṅga II. or Kulōttuṅga I. (No. 65 of Appendix C). The greater probability is that the reference is to the latter. In either case, *Periyadēvar* must be taken to mean a respected predecessor and not necessarily a father or brother, as interpreted in the other instances where the same term has occurred.

42. Sixty-three inscriptions in the collection belong to Rājarāja III. and most of them contain astronomical details which admit of calculation. A pretty large number of these come from Tiruvorriyūr, Tirunirmalai, Tirutturaippūṇḍi and Ūttattūr.

It was remarked in the last Annual Report (Part II., page 68, paragraph 30) that Kulōttuṅga III. was present at one of the festivals in the Tiruvorriyūr temple and made certain grants. From No. 211 of Appendix B we learn that in his 19th year, Rājarāja III. was also at Tiruvorriyūr on the occasion of the festival Tiruvāṇi-

The king attends a singing-party in the Rāja-  
rājan-maṇḍapa at Tiruvorriyūr.

*tirunāl* and was pleased to hear, staying in the Rājarājūn-maṇḍapa, the singing in the style called *agamārgam*, by one of the *padiyilārs* (dancing girls) of the temple. Gifts of hereditary servants to temples were not uncommon in the Chōla period. An inscription from Tiruvorriyūr (No. 122 of Appendix B) states that five women with their descendants were assigned to the temple for husking paddy. That there was a special institution in the Tiruvorriyūr temple for the teaching of Pāṇini's Grammar has been frequently referred to. It is interesting to note that one of the worshipping priests in the temple was called Vyākaraṇadāna-Bhaṭṭa, evidently after the god Śiva 'who gave Grammar (to Pāṇini).' The question having arisen whether Tiruvorriyūr and the villages belonging to it (*dēvamāṇḍalam*) were tax-free the king who was approached in the matter declared that they were *nīṅgal*, in the sense that the taxes collected therein, had to be made over to the temple, and not to the king. Accordingly, (No. 199 of Appendix B) some *puravuvāri* (taxes) which had been left uncollected for a time, *viz.*, *vetti*, *puḍavai-mudal*, *śiraikkāśu*, *āśuvigal-kāśu*, *kūḍi-kāśu*, fee levied on *uvachchārs* (drummers) and on looms,

Some items of *puravuvāri* (taxes), collected by the temple, under orders of the king. *iṇavāri-kāśu*, *kārtigai-kāśu*, *vēlichchinnam*, *vetti-kāśu*, *śirupādikāval* on lands growing gingelly and cotton, grain for supervision (*kankāṇi*), *kurra-dandam*, *patti-dandam*, *kārtigai-kāśu* on oil-mongers, fee on dyers and

*arisi-kāṣu* on salt-pans, were collected. Many of these unexplained revenue terms were, perhaps, only petty obligations which are extant even to this day in villages. They were, nevertheless, mentioned in documents only to make these latter complete. Vira-Nārasimhadēva Yādavarāya who was one of the chief administrative officers of the king and under whose orders (*ōlai*) the above revenue was collected, is stated in No. 227 of Appendix B, to have founded a *linga*-shrine in the inner circuit of the Tiruvorriyūr temple and to have called it Vira-Nārasimhēśvara after his own name. It was evidently this same Vira-Nārasimhadēva Yādavarāya during whose time repairs are stated to have been made to the temple on the Tirumala hill (Dr. Hultsch's report for February and March 1889, paragraph 3). We learn also from the record under reference that the territorial division Pulaṅ-kōṭṭam which in early Chōla inscriptions was surnamed Kājendraśōla-vaṇaṇḍu, was now termed Vikkiramāśōla-vaṇaṇḍu.

The two Vaishṇava temples of Tirunīrmalai, one on the hill and one in the village, are both called Raṅganātha. In the Tirunīrmalai and its two Vaishṇava temples. latter, there are two shrines one of which is that of Nīrvannar sung in the Vaishṇava scriptures and the other, Chakravarti-Tirumaganār, i.e., Rāma, which is apparently of recent date being constructed of stones brought from a temple at Pammal which is not far from Tirunīrmalai (Nos. 554 to 557 of Appendix B). The upper temple contains a shrine of Śingapperumāl who in inscription No. 561 of Appendix B is called the lord of Tirunīrmalai and in No. 562, as the god within the temple of Nīrvannar. Perhaps, the temple on the hill represented the original Nīrvannar sung in the Vaishṇava hymns. The two inscriptions mention the coin *Gaṇḍagōpāla-pudumāḍai* which must have been evidently issued by Gaṇḍagōpāla Madurāntakaṇ Pottappichechōlaṇ, another administrative officer of the king like Vira-Nārasimha Yādavarāya. He apparently held the title Tiruvāli-parappināṇ (i.e., who spread Vaishṇavism in the country) as may be inferred from a special worship, so called, which he established in the Nīrvannar temple at Tirunīrmalai (No. 534 of Appendix B). Pillaiyār Śōlagāṅgadēva mentioned in No. 549 Prince Śōlagāṅgadēva. from the same temple may have been a prince whose name is disclosed for the first time. He is, perhaps, identical with Śōlagāṅgaṇ who often figures in inscriptions issuing orders (*ōlai*), independently.

An order of the assembly of Tirutturaippūṇḍi which included within it the committee of annual supervision (*samvatsara-grāmakāryam*) declared some lands connected with the sacred tank of the temple and a *maṇḍapa* adjoining it, tax-free (*irai-ilī*). The document is signed by about 50 persons who were evidently the members of the village assembly. The privileges which *irai-ilī* lands enjoyed at the time are defined. A portion of the village Śāttamaṅgalam is reported to have been a Pallichchandam i.e., property of a Jaina temple, in No. 466 of Appendix B. It is, therefore, likely that there was a Jaina settlement at or near Tirutturaippūṇḍi in the beginning of the 13th century A.D. No. 471 of Appendix B is an interesting record which states that a certain Tiruchchirramabala-mudaliyār, a Śaiva devotee came to Tirutturaippūṇḍi and was requested by the people of that village to make his home there. The pious villagers built a monastery (குகை) for him and also provided for feeding strangers who came to visit the monastery. It is stated that in the 22nd year of *Periyadēvar* there was a general crusade against monasteries of this type (குகைஇடிக்கலகம்), when, all the property of the monastery under reference was confiscated. Tiruchchirrambala-mudaliyār survived for two years after this event and died; and Hridayadēva succeeded to preside over both (?) the monasteries. The exact object of the record is not clear. *Kukai-idi-kalaham* which happened in the 22nd year of *Periyadēvar* (i.e. Kulōttuṅga-Chōla III.) must have been instigated by the Brāhmaṇas against the non-Brāhmaṇical Śaiva *maṭhas*. It is not likely that these latter were altogether suppressed; for, in the time of Rājārāja III. and subsequently, they flourished under the patronage of the ruling chiefs and private individuals (Report for 1908-09, Part II., p. 104 f). A certain Pālarāvāya is stated in No. 477 of Appendix B to have built of bricks a Śaiva-*maṭha* at Śelva-Tiruvārūr, which was presided over by Nētradēva.

A crusade against nonbrahmanical monasteries (*kukai*) in the 22nd year of Kulōttuṅga-Chōla III.

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In Sanskrit inscriptions where a sale or gift of land is recorded, the purchaser is usually permitted to enjoy the eight rights of ownership (*ashtabhōgatējassvāmya*), viz., water, minerals, hidden treasure, stone, *akshini*, future income, past income and Rights of ownership specified in inscriptions. probable income. In Tamil inscriptions the corresponding rights of conveyance enumerated (as in No. 32 of 1913) are :—Wet land, dry land, village site, tank, swamps common land, *podūri*, *maṇṇu*, land on which the cattle are gathered *kaḷar*, *kaḷḷi*, trees on surface, water at the bottom of wells and such others.

Two inscriptions from Tiruchcheṅgāttāṅguḍi of Rājārāja's reign, refer to further incidents in connection with Śiṛuttōṇḍa Nāyanār. No. 69 of Appendix C mentions Uttarāpati-Nāyaka as the 'god who gave salvation' thereby corroborating the statement of the *Periyapurāṇam*, that Śiva in the form of Bhairava from the north (*Uttarāpatha*) manifested himself before his devotee Śiṛuttōṇḍa and granted him salvation. From a statement made in No. 63 of Appendix C it appears as if the image of Śiṛuttōṇḍadēva had a place within the shrine of the present Uttarāpati-Nāyaka; and this may have been the reason why the latter is called *Śiṛuttōṇḍar-tirumāligai* in inscriptions. The *tirumandira-ōḷai* (royal secretary) was Rājēndrasimha-Mūvēndavēḷāṇ who, as we have seen already, was also serving Kulōttuṅga-Chōla III. Other officers were Malaiyaṇ-Vānarāyaṇ (No. 3 of Appendix C), Vānakōvaraiyaṇ (No. 4 of the same), Śēndāmaraikaṇṇaṇ Vayirādarāyaṇ of Vayalūr, Tōṇḍaimāṇ Śēdiyarāya-dēvaṇ, Kāliṅgarāyaṇ, Viḷuppādarāyaṇ, Laṅkēśvaran and Gāṅgēyarāyaṇ.

43. Only two records of Rājēndra-Chōla III. in the collection have been found worth mentioning. They come from Śivāyam (No. 49 of Appendix C) and Tiruchcheṅgāttāṅguḍi (No. 77 of the same). The latter begins with a Sanskrit verse in which the king is called Parakēsarivarman Rājēndra-Chōla. This suggests that he must have been the immediate successor of Rājārāja III.

of Rājākēsarivarman Rājārāja III. The preamble which follows the Sanskrit verse is similar to what was recorded last year from an inscription copied at Lēpāka and in the previous years at Śrīraṅgam and Tripurāntakam. It points to Rājēndra-Chōla III. having once again revived the lost or rather declining glory of the Chōla kings by capturing in the north 'Uttara-Laṅkā which was the stronghold of Vīrārākṣhaṣa, the sole hero among the Vaḍugas (i.e., the Telugus).' Uttara-Laṅkā sounds like the name of one of the island towns in the delta of the Godavari river and, if so, establishes that Rājēndra-Chōla must have carried his arms as far north as Rajahmundry.

A. Sanskrit eulogy of the king and its contents. His inscriptions at Lēpāka in the Cuddapah district and further north at Tripurāntakam in the Kurnool district

partly confirm his boasted invasion of the Telugu country; but further discoveries alone must corroborate the extent of it. The object of Rājēndra-Chōla's northern campaign was evidently to crush the descendants or allies of Peruṅjiṅgadēva (see paragraph 66, below) whose prowess was the chief cause of (his predecessor) Rājārāja III's discomfiture and whose influence, we know, extended even as far as Drākṣhārāma in the Gōḍāvari district. The attribute *Chōlakula-paribhava-nirā-karaṇa-vikrama* clearly indicates this attitude of Rājēndra-Chōla. His cutting off the crowned heads of two Pāṇḍya kings proves his sway over the south. Rājēndra-Chōla was a bitter enemy of the Karnāṭa king i.e., the Hoysala Sōmēśvara. In inscriptions he, consequently, receives the title *māma-Sōmēśvara-kāḷadaṇḍa* i.e. 'the hostile rod of death to uncle Sōmēśvara.' The record under reference substitutes *Karnāṭa-rāja* for *māma-Sōmēśvara* in the above epithet and adds that Vīra-Sōmēśvara was so thoroughly humbled that he was compelled to put on Rājēndra-Chōla's leg, with his own hands, 'the anklet of heroes.' In No. 49 of Appendix C it is stated that the affairs in the temple of Mānikkamalai-uḍaiya-Nāyanār were enquired into by a committee which included the great minister *Maṇḍalika-Murāri aliya-Sōmaya-Daṇḍanāyaka*, Śēvaya-Daṇḍanāyaka, Sōmanātha-Viṭṭaya, one of the officer in the palace of Sōmēśvaradēva, the *māhēśvaras*, the temple trustees (*sthānikas*) and the merchants of Śivapādasēkharapura (i.e., Śivāyam). That the ministers and the officers of Sōmēśvara (i.e., the Hoysala king Vīra-Sōmēśvara) acted on the committee of enquiry is evident proof of the latter having duly recognised the sovereign

power of Rājendra-Chōla III. It may, however, be noted that such a state of affairs could not have been reached without preliminary contests which apparently entitled Sōmeśvara also to call himself the 'uprooter of Rājendra-Chōla,' in inscriptions. Still another record from Valuvūr which is partly built in (No. 425 of Appendix B) begins with an introduction whose first words, are *பூமருவியதிருமடத்தையும் etc.* This introduction is new. It registers that the goddess of wealth, learning, fame and dominion flourished under his protection, that he was born of the Solar race, that he established the six systems of religion (*samaya*) and that all kings including the Śēralas obeyed his commands. We know of several inscriptions of Rājendra-Chōla copied in previous years which begin with the short introduction *பூமியுத்திருவும் etc.* which, in substance, is only an abstract of the above.

### THE PĀNDYAS.

44. Ten records of Sundara-Pāndya have been registered in the Appendices. Of these, Nos. 11 and 13 of Appendix C have to be attributed to Jaṭavarman Sundara-Pāndya I. Both mention his queen Tennavaṇai-muludumudaiyāl; while the latter supplies the characteristic title *emmandalamungond-aruliya* (i.e. who was pleased to conquer every country) which has, so far, been taken to apply to Jaṭavarman Sundara-Pāndya I. No. 12 of Appendix C, though it is not dated in the reign of any

Jaṭavarman Sundara-Pāndya I.

as reference is here made to the Bharani-festival in the Vishnu temple at Perambalūr, founded on the birth-day of Akkaṇ who is apparently the same as queen Tennavaṇai-muludumudaiyāl. This festival is mentioned in Nos. 11 and 13 as having been celebrated on the birth-day of the queen. No. 237 of Appendix B records the gift of a door-post (?) called Ellāndalaiyāṇa-Perumāl-*tiruvāsal*, by the chief Pottappirāyaṇ, for the health of Perumāl Sundara-Pāndya-deva. Evidently, Jaṭavarman Sundara-Pāndya I is also meant here, inasmuch as the title Ellāndalaiyāṇa-Perumāl which means 'the lord who is the chief of the whole (world)' occurs in a modified form as the legend on three coins described by Professor Hultzsch in *Ind. Ant.*, Vol. XXI, page 324, and attributed by him to Jaṭavarman Sundara-Pāndya I who succeeded to the throne in

His surname Ellāndalaiyāṇa-Perumāl.

A D 1251. Nos. 79, 80 and 81 of 1903 from Śēndamaṅgalam in the South Arcot district, all of which probably belong to the 17th year of Sundara-Pāndya, mention Ellāndalaiyāṇa-Perumāl and must, apparently, be referred to Jaṭavarman Sundara-Pāndya I. The introduction *Samasta-jagad-ādhāra, etc.*, which begins No. 508 of Appendix B is dated in the 18th year of Jaṭavarman Sundara-Pāndya-deva and is to be ascribed to the first king of that name. It registers the grant, to a private individual, of two villages 'which had been abandoned for a long time and whose tanks had

His officers.

breached.' The signatories were Kāliṅgarāyaṇ, Vīragāṅgaṇ, Gurukulārāyaṇ, Viḷuppādarāyaṇ, Śēliyadarāyaṇ and others who were probably Sundara-Pāndya's officers. No. 8 of Appendix C seems to give him the title Kōṇēriṇmaikondāṇ and registers the curious fact that the villagers had to make use of the *vāram* and *kadamai* income collected from the *vārapparru* and the *kadamaipparru* villages respectively, in securing the friendship of the agents of Sundara-Pāndya. Perhaps the villagers had actually to bribe them if they were to attend to their daily avocations undisturbed.

45. From calculations of astronomical details given in No. 426 of Appendix B, Mr. Swamikannu Pillai informs me that this record belongs to the time of a certain Sundara-Pāndya-deva who succeeded to the throne in A.D. 1270-71 and who in this case, must have been co-regent with Mājavarman Kulasekhara I. This Sundara-

Jaṭavarman Sundara-Pāndya II, and Jaṭavarman Sundara-Pāndya III.

Pāndya has, therefore, to be called Jaṭavarman Sundara-Pāndya II. Nos. 110 and 498 of the same Appendix belong to the time of Jaṭavarman Sundara-Pāndya (III) whose initial date was A.D. 1276 and who, till now, was known as Jaṭavarman Sundara-Pāndya II. Arunagiripperumāl Nilgāṅgarāyaṇ mentioned as the donor in No. 537 of Appendix B, was apparently the same chief who improved the temple at Tirumaliśai and was the feudatory of Vijaya-Gaṇḍagōpālādēva and perhaps also of Jaṭavarman Sundara-Pāndya III



Nos. 555 of Appendix B and 29 of Appendix C are dated in the reign of Māṇavarman Kulaśekhara. The former belongs to the first king of that name who succeeded to the throne in A.D. 1268 and the latter to Māṇavarman Kulaśekhara II. From the second record we also gather that Māṇavarman Kulaśekhara II, was apparently surnamed Abhaṅgarāhuttarāya. Jātavarman Vira-Pāṇdyadēva of No. 38 of Appendix C is probably to be identified with the Pāṇdyā king who succeeded to the throne in A.D. 1295-96 (*Ep. Ind.* Vol. X. p. 137) on the supposition that Viśāyālayadēva who is here stated to have taken part along with Perumāḷ Kulaśekharaḍēva in settling a commotion among the *mudalīs*, may have been the same Viśāyālayadēva who was concerned in the reconsecration of the Tirupputtūr temple in the Madura district, subsequent to the Muhammadan occupation (Annual Report for 1908-1909, part II, paragraph 27).

46. Four inscriptions of king Parākrama-Pāṇdyā in the collection come from Ādutturai and Tiruchcheṅgattāṅgudi. No. 76 of Appendix C dated in the 7th year of the king refers to a *maṭha* at Tiruchcheṅgattāṅgudi called Śīrāṇ-Śīruttonḍan-tirumadām and to the god Uttarāpati-Nāyaka who, as mentioned in paragraph 42, above, was enshrined in Śīruttonḍan-tirumāligai. Two of the Ādutturai inscriptions (Nos. 24 and 33 of Appendix C) are dated in the 2nd year of the king and provide

Parākrama-Pāṇdyā.

for the festival Purattādi-tirunāl which was instituted in the Kurramporuttaruliya-Nāyanār temple by the king, in order to commemorate the asterism Pūrādam (Pūrvā-shādhā) under which he was born. In one of these epigraphs, Parākrama-Pāṇdyā also receives the surname Kōṇērīṇmēlkonḍāṇ. The details of date given in the record work out (according to Mr. Swamikannu Pillai) correctly, for Māṇavarman Parākrama-Pāṇdyā whose initial date as fixed by Professor Kielhorn is A.D. 1334-5. Still another record from Ādutturai (No. 35 of Appendix C) belongs to the 4th year of the king and mentions the conference held at Ugaḷūr by the *nāḍu*, *nagara* and the *paṇṇāttavar* of all districts in order to enquire into offences (பழிகாசியம்) which may have been committed by the members of its fold. An earlier record of the 4th year of Tribhuvanachakravartin Vikrama-Chōḷadēva is incidentally referred to. In this latter, was apparently registered the fact that certain *Paḷḷi* families who owned *kāni* in various villages, resolved to maintain the temple of Kurramporuttaruliya-Nāyanār under rather peculiar circumstances. It is stated that during the war of Periyavaḍugaṇ, when the images of gods and Nāyanmars (i.e. the 63 devotees ?) were carried away to be deposited at Dōrasamudra (Halebid in Mysore), (the *Paḷḷis*) rescued them, reconsecrated them in the temple and agreed to provide the 100 *kalams* of rice and 5,000 *kāsu* required for the maintenance of the worship of these images. They also made it a part of their communal business to collect this amount from the *Paḷḷi* families referred to, at the rate of 50 *kāsu* and 1 *kurum* of rice from each

Periyavaḍugaṇ-kalaham and the rescue by *Paḷḷis* of the images of the Ādutturai temple, which were being carried away to Dōrasamudra (Halebid).

family, 'by (even) taking away (from them, their) vessels, breaking (their) pots, beating (them) and demanding the dues as in the case of land-revenue (வெண்கல மெடுத்தும், etc.).' For this voluntary act of service the *Paḷḷis* were honoured in the temple by being presented with silk *parivaṭṭams* and being permitted to announce their presence by proclaiming '(here) comes Pannāttāṇ Tambirāṇ, the *dēva* of all *dēvas*.' The above arrangement, it appears, was approved and sanctioned by Perumāḷ Kulōttuṅga-Chōḷadēva. In the 4th year of Parākrama-Pāṇdyā this old charter was renewed and the *Paḷḷis* were allowed to collect the specified dues as before and in addition to gather 1 *panam* from each family by adopting all possible coercive measures, in order to conduct the festivals and the daily worship in the temple at Ādutturai.

47. The first point to note in the above inscription is that Parākrama-Pāṇdyā must have been a Pāṇdyā king, later in time than Vikrama-Chōḷa and (his successor) Perumāḷ Kulōttuṅga-Chōḷa II. The war of Periyavaḍugaṇ which is referred to as

having happened in or before the time of Vikrama-Chōla, is not quite clear. This may be taken to indicate one of the wars with Kalinga carried on either by Kulōtunga-Chōla I or by his son and successor Vikrama-Chōla. The Vādugaṇ (northerner) in the case of these Kalinga wars, did not actually invade the south and consequently, there could not be any occasion for the Āduturai temple, to be affected by the campaign. It is much less intelligible why the images must have been on their way

to Dōrasamudra, the capital of the Hoysala kings of Mysore. Could the reference be to the boasted conquests of

the great Hoysala Vishṇuvardhana I. who, about this time, vastly extended his dominion and freed his country of Chōla supremacy (Rice's *Mysore and Coorg From Inscriptions*, page 99)? If this is possible, the victorious march of Vishṇuvardhana right up to Rāmēśvaram, may no longer be supposed vain talk. Perhaps, he actually entered the Trichinopoly district when, some of his followers attempted to carry away the images of the Āduturai temple to Dōrasamudra. The conference held by the *Pallis* to settle their communal disputes and the coercive measures adopted by them, with the permission of the king, to collect money and rice for the maintenance of the temple, are also interesting. Even to-day the *Pallis* and other allied castes decide their disputes by referring them to an assembly of elders. It does not reflect well on the Chōla system of administration in the beginning of the 12th century A.D., to have allowed coercive measures such as 'thrusting and beating,' in collecting arrears of revenue.

#### THE WESTERN CHĀLUKYAS OF KALYĀṆI.

48. An important copper-plate grant of the Western Chālukya king Vikramāditya VI (A.D. 1055-56 and 1076-1126) was obtained from Nilagunda in the Harpanahalli taluka of the Bellary district by the acting Kanarese Assistant, Mr. G. V. Rangarajayya. I have given a description of the plates already in Part I of this report. The record belongs to the time of king Tribhuvanamalla Vikramāditya VI

and is dated in the 12th and the 48th years of the Chālukya-Vikrama Era which commenced with the accession of Tribhuvanamalla. Dr. Fleet has published in *Indian Antiquary*, Vol. XVI (p. 15-24), a similar copper-plate grant from Kauthēm which, however, belongs to the time of Vikramāditya V, a grand-uncle of Vikramāditya VI. Three other allied inscriptions (one of which is a copper-plate grant from Mirāj

of the time of Jayasimha II) and two stone tablets of Vikramāditya VI from Yēwūr and Ālūr, have also been noticed by the

same scholar (*ibid.* Vol. VIII, p. 10-23). The Nilagunda plates under review clear some of the doubtful points in the interpretation of verses about Vikramāditya V which occur in all these inscriptions. Only one passage which appears to me to be of any historical interest is that which refers to Vikramāditya VI as 'Chālukya-rāma,' who with his younger brother is stated to have gone like the Epic hero Rāma to recover (Sītā) the prosperous royalty of the Vallabha (*i.e.* the Chālukya) kings born of (his father) Janaka and on the side of the sea, to have received homage from the Drāvida king who had fled for refuge from '(his) country of many sides (*i.e.* a country which was in a state of revolt or anarchy)'. It must be inferred from this that the Chālukya kings had substantially lost much in their continuous fight with the Chōlas, and that Vikramāditya VI retrieved the dwindling fortune of the dynasty.

The object of the grant was the gift of two villages to certain learned Brāhmanas who had immigrated from the Drāvida-dēśa (*i.e.* the Chōla country). The first was

made in the Chālukya-Vikrama year 12, corresponding to A.D. 1087-8, and consisted of the village Nirugunda (from which the plates come) in Vikkiga seventy — a district included in Kōkali five hundred. The grant was made at the request (*vijñapti*) of a certain Palata-Pāndya while the king was encamped at Kalyānapura. The second grant recorded in the plate was made to the same Brāhmanas at the request of Rāya-Pāndya, the grandson of Palata-Pāndya who in his turn, was requested by Dravidāditya 'the Chief Secretary,' in the Chālukya-Vikrama year 48 (= A.D. 1123-4) while the king was encamped at Jayantipura (*i.e.* Banavāsi) and consisted of the villages Sapava and Krishnapallikā. A subsidiary grant was also made, perhaps,

on this latter occasion, of the village Ādityapallikā, to the god Bhīmāśvaradēva at Sapava. The composer of the grant was Bhādrāmālaya-Pāṇḍita of Kāśmīra, the son of Bhāṭṭavilāsa Ariyamasvāmin, who is stated to have been the officer in charge of charities and to have written the documents with the approval of Vikramāditya, who was the son of the Dandanāyaka Kālidāsa and the registrar of copper-plate grants (*śāsanādhikārī*). Palata-Pāṇḍya was evidently the earliest Pāṇḍya chief of Nolambavādi, who was subordinate to the Western Chālukya rule. In *Ep. Carn.* Vol. XI. Introduction, p. 18, his name occurs as Palamaṇḍa-Pāṇḍya or Palanta. Palata's grandson Rāya-Pāṇḍya is also mentioned in the same place under the name Tribhuvanamalla Kāya-Pāṇḍya.

49. In the Anantapur district were copied a number of inscriptions which belong to a chief called Irūṅḷadēva. As remarked in the last year's report (Part II, p. 85, paragraph 63) Irūṅḷa was a subordinate of the Western Chālukya king Jagadēkamalla II. The minister and military officer of Irūṅḷa I was Kētanaverggaḍe who

Jagadēkamalla II and his subordinate at Eraḍukera in Śaka 1061, Śiddhārthin (= A.D. 1139) (No. 83 of Appendix C).

Irūṅḷa otherwise called *Mahāmaṇḍalēśvara* Irūṅḷa-Chōla-Mahārāja, had his capital at Goydavādi, while his master Jagadēkamalla II. was ruling at Kalyāṇa. Another record of the same Irūṅḷa (No. 85 of Appendix C) comes from Eraḍukera and is dated in Śaka 1065, Duṁdubhi. It records that while Irūṅḷa (*i.e.* Irūṅḷa I.)-Chōla-Mahārāja was ruling, a certain Gaṅganaverggaḍe and his servant died in a rebellious conflict (*dhāli*). Irūṅḷa and his descendants are mentioned in detail in No. 89 of Appendix C from Kambadūru. The account agrees mostly with what has been found in some of the allied records of Irūṅḷa II. from the Tumkur and the Chitaldroog districts printed in the volumes of Mr. Rice's *Epigraphia Carnatica*. We learn that Irūṅḷa I. was the great-grandson of a certain Maṅgi of the Solar race and had himself a great-grandson named Irūṅḷa II. This latter is stated in No. 89 to have destroyed the fortress of Ishtikādurgga and to have stopped at Niḍugal which is fancifully explained as the high mountain whose peaks reached the sky. Niḍugal continued to be an important place even down to the Vijayanagara times. A copper-plate grant of Krishnarāja from Rāyadrug (No. 7 of Appendix A) registers the gift of a village in Niḍugalladurga-rājya. Irūṅḷa II, in the Śaka year 1171 repaired the

Irūṅḷa II.

temple of Mallikārjuna at Kambadaholalu (*i.e.* the modern Kambadūru) and provided for worship, offerings, free feeding and for other enjoyments of the temple. No. 84 of Appendix C from Eraḍukera belongs to the time of Mallidēva and is dated in the cyclic year Śārvari. It is not impossible that this Mallidēva was a son of Irūṅḷa I., and was, according to a record from Hēmāvati in the Anantapur district, a subordinate of Tribhuvanachakravartin Kulōttuṅga-Chōla (No. 117 of 1899).

#### VIJAYANAGARA DYNASTIES.

50. A record of the 9th year of Sāyana-Uḍaiyar from Tiruvorṅgiyūr (No. 240 of Appendix B) seems to register an act of negligence of duty on the part of the *agambadiyārs* (*i.e.* the servants?) of the chief of Paḍuvūr. It is stated that, though they had long lived in the place and had been discharging the duties of *kāval* (police), many dacoities and disturbances had occurred in the village and that, consequently, the particular *agambadiyārs*, about 48 in number, had to be either punished or otherwise corrected. Another inscription of Sāyana-Uḍaiyar is dated in the 7th year, Vijaya (No. 213 of the same). His 15th year corresponded with the cyclic year Subhakṛit, as registered in one of his inscriptions at Kālahasti (No. 188 of 1903). This makes Sāyana-Uḍaiyar of the Tiruvorṅgiyūr inscriptions identical with that Sāyana the date of whose accession has been fixed to be Śaka 1270-71 (Annual Report for 1906-1907, p. 81 paragraph 52).

51. Kampana-Uḍaiyar, the famous son of Bukka I., who drove the Mussalmans out of Madura, acquired the Rājagambhīra-rājya (*i.e.* the Chōla country of Rājagambhīra—perhaps Rājārāja II; see above, paragraph 36) and ruled over the greater part of Southern India as the deputy of his father, is represented by six inscriptions in the collection. The Kūrmayī record of Śaka 1283, Flava, (No. 309 of Appendix B) mentions his great minister Sōmappa-Uḍaiyar and the



treasurer Vittappa-Ayyan. These two officers of the palace (*i.e.* of the king) issued an order to Meydēvar, who was in charge of the taxes of Puli-nādu, to assign certain duties, imposed in kind, on all articles that passed through his district, for the benefit of the Vishnu temple at Kurumāvi (*i.e.* the present Kūrmāyi). In No. 310 of Appendix B, Kūrmāyi is stated to have been a village in Chittūri-rājya (*i.e.*, the province of Chittoor). *Mahāpradhāni* Sōmappa-Uḍaiyar who is frequently referred to in the inscriptions of Kampana, must have been a Sanskrit scholar as suggested by his record at Kadiri (No. 523 of 1906). The treasurer Vittappar is, perhaps, identical with Vittappar of Ānegondi who being appointed the king's officer in the Tiruvorriyūr temple in Śaka 1290, found that the *Padiyilār*, the *Ishabhattaliyilār* and the *Dēvaradiyār*, had struck work in that temple and that two previous attempts at reconciling their differences, made in the 5th year of Rājanārāyaṇa Sambuvarāya (see below, paragraph 67) by the *mudaliyār* of Perumbarrappuliyūr (*i.e.* Chidambaram) and subsequently by the trustees, had proved abortive. Vittappar now enquired of the *Vīraśōla-anukkar* and the *Kaikkōlar* for the cause of this

Disputes among the servants of the Tiruvorriyūr temple, settled.

strike and having called together a meeting of the *Śrīrudras*, *Śrīmāhēśvaras*, the *Ishabhattaliyilār* and the *Dēvaradiyār* in the *Vyākaranādāna-mandapa* of the Tiruvorriyūr temple, settled a procedure in the matter of order to be followed by them in temple service. Here the record stops and we are not in a position to say how the matter ended. It, however, appears that the question was not finally settled; for, three years after (*i.e.* in Śaka 1293), under orders of Kampana-Uḍaiyar, these had to meet again in the very same *mandapa*, presided over, this time, by the officer Tunaiyirundanambi Kōṅgarāyar. More representatives than on the previous occasion had gathered, including the trustees and the district representatives (*nāttār*) and the question was decided not only as between the *Ishabhattaliyilār* and the *Dēvaradiyār* but concerned also indirectly the *Śokkattaliyilār*, *Muttukkārār*, *Vīranukkar* (*Vīraśōla-anukkar*, mentioned already) and the *Kaikkōlar*, all of whom must have been servants attached to the Tiruvorriyūr temple in one capacity or another. The points settled were many and involved details which are unnecessary to register. In effect, the *Ishabhattaliyilār* were required to serve in the shrine of the god and the *Dēvaradiyār* in that of the goddess on festive occasions celebrated within the temple and when, outside the temple, the gods were carried in procession through the streets, into *mandapas*, gardens, tanks or other sanctified spots and when minor deities, including the image of the sage Tiruvādavūr-Nāyaṇār (*i.e.* Mānikkavāśagar) on the occasion of his hearing the *Tiruvembāvai*, were paraded, the procedure was to be somewhat different. The settlement of the whole question and the seriousness with which it was conducted, prove that even in the fourteenth century there were temple disputes of a trivial nature which, as at the present day, engaged the full attention of the temple authorities, though not involving as much expense of money on law-courts. One point of interest is the reference in the inscription to certain dances and modes of singing (perhaps peculiar to temples) and to the recital of the *Tiruppadiyam* and the

Disputes continued, even to the reign of Harihara II.

*Tiruvembāvai* hymns by the *Padiyilār*. The former included *Śandikkunippam*, *idavu*, *malaippu*, *agamārgam*, *śindukku*, and *vari* all of which appear to be technical terms whose significance is not apparent. Further differences, in this same connection, as had not been settled now were disposed of in the reign of Ariyarāya (*i.e.* Harihara II.) by *mudaliyār* Amarakōṇār, after holding a similar conference (No. 196 of Appendix B).

52. Viruppanna-Uḍaiyar and Bukkanṇa-Uḍaiyar, two of the sons of Harihara II are also represented in the Vijayanagara records under review. The former was, as stated in his Ālampūṇḍi plates (*Ep. Ind.* Vol. III, p. 224 to 230), the conqueror of the Tundīra (Tondai), Chōla and the Pāṇḍya countries. His inscriptions, extant so far, had been found only in the South Arcot and the North Arcot districts.

Three epigraphs from Tiruchchengāttān-gudi copied during the year belong to his reign and prove that his sway extended over the Tanjore district, as well. In the time of Bukkanṇa-Uḍaiyar II., in Śaka 1324 (A.D. = 1402-3), it is stated that some villages (*paruru*) near Valuvūr were lying fallow 'since the time the river Cauvery, overflowing its banks, had washed away the lemarcation mounds between fields, had silted up the irrigation channels and in

consequence the tenants had abandoned the fields for a considerably long period? (No. 422 of Appendix B). These were now reclaimed, the channels restored, the boundary-banks repaired and the tenants rehabilitated on certain favourable conditions which are thus enumerated in the inscription :—(1) during the first year of holding, half of the usual dues only would be collected on lands cultivated both for *kār* and *paśāṇam* and three-fourths from the following years; (2) of money collections, *kudimai* and *kāṇikkai* being declared *nīṅgal*, half of *paḷavari* and *puḍuvai* alone would be

levied; (3) the tenants, too, would be assessed at half rates during the first year, on *kadamai*, *araṣu-pēru*, *vāśal-panam*, *āyam*, *pulvuri* and other such taxes, while from the following year they would be required to pay three-fourth rates except in the case of *pulvuri* which remains the same; (4) *magamai* and *kāṇikkai* would be treated likewise; and (5) the same concessions would be allowed also in the case of lands belonging to temples and Brahmins. Kambaṅḍaiyār, the person who was chiefly responsible in reclaiming these lands, was given the special privilege of collecting (?) *kadumai* from all the tenants who cultivated lands under his direction. This concession of charging half rates of assessment during the first year was extended also to other waste lands which might similarly be brought under cultivation, year after year.

53. *Mulvāyi-rājya* was one of the main divisions of the Vijayanagara empire and was, as usual, placed in charge of one of the princes of the family. In the time of *Dēvarāya I.*, the crown-prince *Vijayarāya* was ruling *Mulvāy*. In No. 324 of Appendix B from *Karshanapalle*, we are informed that in Śaka 1332 when

*Vijayarāya-Uḍaiyar* was in charge of *Mulvāyil*, his feudatory *Vīra-Ūbaladēva-Chōlamahārāja* of the *Sammatti* family made a grant to the temple of *Āṅgakkārisvara* (of *Chōla* origin) at *Muttukūru*, for the prosperity of his master. It is interesting to note that a moiety of the income from temple lands in *Vaḍa-Puli-nādu* used to go to the king's treasury, from early times. The *Sammatti* family to which the chief *Ūbaladēva* belonged, may be the same as *Sammata* whose members *Lakkayadēva-Mahārāja* and *Bommayadēva-Mahārāja* are known to have been the dependents of *Dēvarāya II.* and to have borne the title *Antembaraganda* (*A.S.R.* for 1908–1909, 189, foot-note 5). Very few stone inscriptions of king *Vijayarāya* are known. Not one copper-plate grant of his time has been discovered so far. It is, therefore, of extreme interest that

at *Dandapalle* near *Palamner* a set of copper-plates recording a grant of *Vijayarāya* were discovered during the year under review, by my Senior Assistant *Mr. G. Venkoba Rao*. It was stated that *Vijaya* was ruling as a crown-prince in *Mulvāyil* before he succeeded to the *Vijayanagara* throne. The *Dandapalle* copper-plates belong to this period of *Vijaya's* rule and are dated in Śaka-Samvat 1332, *Vikṛita* (= A.D. 1410), expressed by the chronogram *raṅgātōka*. They state that the prince founded near *Dandapalle* in *Huli-nādu* (i.e. *Puli-nādu*) a new village called *Kriyāśaktipura*, in honour of his spiritual teacher *Kriyāśakti-Dēśika* and presented it to a certain *Krishṇa-Pandita*. The latter, with the permission of the king, built a tank called *Vijayasamudra* and re-naming the village *Abhinava-Vijaya-Bukkarāya-samudra* (after *Vijaya-Bukka*, one of the surnames of the prince) distributed it among a number of learned *Brāhmaṇas*. It may be observed that *Vijaya's* mother, in this inscription, is called *Dēmāmbikā*, while other records call her *Hēmāmbikā*. She is stated to have been the daughter of *Nūka-Bhūpāla* of the *Solar* race. It is not unlikely that the reference here is to the *Reddī* chief *Nūka* or *Nalla Nūka* who married *Vēmasāni*, the younger sister of *Anna-Vēma*. That the *Reddis* had contracted friendly relations with the *Vijayanagara* kings at this period is established from the *Vēmavaram* plates of *Allaya-Vēma*, which refer to *Kāṭaprabhu* as the son-in-law of *Harihara* (perhaps, *Harihara III.* mentioned in the genealogical table facing page 87 of the *Annual Report on Epigraphy* for 1907). That also the *Reddis* belonged to the *Solar* race is suggested by the title *jaganobbaganda*, which generally the *Telugu-Chōdas* of the *Solar* race bore (*Annual Report* for 1899–1900, p. 22). One point of interest in the *Dandapalle* plates is the mention of *Kriyāśakti-Dēśika*. This *Śaiva* teacher whose

full name was *Kāśivilāsa-Kriyāśakti* is referred to in terms of high esteem in the records of *Bukka I.* He was the teacher of *Harihara II.* and of his general *Muddana*.



**Dandanāyaka.** It is not clear if this teacher has in any way to be connected with the Advaita-māṭha at Śrīngēri which institution is believed to have received substantial support from Mādhavāchārya-Vidyāranya (briefly called Mādhava) the prime minister of Bukka I; for, simultaneously with Mādhavāchārya-Vidyāranya, there was another minister of Bukka also called Mādhava who was a direct pupil of Kriyāsakti and an adherent of pure Śaivism as distinguished from Advaitic Monism. Mādhavāchārya-Vidyāranya must be distinct from the Mādhava just mentioned and perhaps, therefore, also the teachings of Kriyāsakti, must have been different from those of the present Śrīngēri-māṭha. The royal sign-manual *Tryambaka* at the end of the inscription may be taken to indicate the Śaiva creed which was, perhaps, also followed by prince Vijaya.

54. **Dēvarāya II.**, the 'the elephant-hunter,' is represented by a number of inscriptions of which No. 226 of Appendix B from Tiruvorriyūr, registers the command of the king, the order of his officers (?) Ariyappa-Danāyaka and Bikshāvrītti-Appa and of prince Dēvarāya-Udaiyar (i.e. Pratāpa-Dēvarāya ?) ruling Chandragiri-rājya, to the authorities of the Tiruvorriyūr temple under the following circumstances. The *māhēśvaras* of that temple complained to the king that the tenants, servants and other residents of the villages owned by the temple, had been much distressed by the imposition of taxes such as *jōḍi*, *mugampārvaī*, *aṅgaśālai*, *sambadam* and *viśēṣhādāyam* and also by the lease-system introduced by Government officers for adoption by the trustees. The worship in the temple, too, was not conducted as usual, for the same reason. Thereupon, it was ordered that the above taxes together with *ariśi-kāṇam*, good bull, good cow, *vetṭi* and *kaṭṭāyam* be thereafter collected by the *māhēśvaras* of the temple, that the leased lands already paid for, be redeemed (by money received from the royal treasury) and that the worship in the temple be revived as before. In connection with the above revenue-terms, it may be interesting to note also that the residents of the district (*nāṭṭār* and *tantirimār*) of Viṭṭa-parru assigned to the temple of **Ādutuṟai** the following taxes in the village of **Adiśūdamāṅgalam**,—assessments on wet land, dry land, houses and house-sites, *pēr-kadamai*, *tarikkadamai*, *āṭṭaikkānikkai*, *nāṭṭuviniyōgam*, *paṭṭirai*, *pādāvari*, *āl-amaṇṇi*, *ariśi-kāṇam*, *kōṇigai*, *virimuttu* and *vaṇṇiya-vari* (No. 30 of Appendix C).

No. 350 of Appendix B from **Viralūr** and No. 26 of Appendix C from **Ādutuṟai** disclose the names of two officers of Dēvarāya II., viz. Mallappa-Dandanāyaka and Lakkanna-Dandanāyaka, 'the lord of the southern ocean.' The latter has been stated elsewhere (*A.S.R.* for 1907-8, p. 249) to have gone 'on a voyage to the frontier of Ceylon during the reign of Dēvarāya II.' In the record under reference a gift was made to the temple of **Ādutuṟai** for the merit of **Lakkanna** by the local chief **Dēvana-Nāyaka**.

55. **Dēvikāpuram** in the North Arcot district belongs to the Jaghirdar of **Ārni**. It is full of **Sāluva** and **Vijayanagara** inscriptions. Mr. Venkoba Rao who examined the place says that the temple of **Brihadāmbā** at the foot of the hill, is an excellent specimen of **Vijayanagara** architecture. The exact date when the temple came into existence is not given; but the earliest inscription copied (No. 351 of Appendix B) records a gift by **Rāyapp[u]daiyar** of **Kondpalli**, who must have been a **Vijayanagara** subordinate in the last days of **Mallikārjuna**. The **Sāluva** usurpation of the **Vijayanagara** throne has been supposed to have taken place between **Śaka 1408** and **Śaka 1414** (*A.S.R.* for 1907-8, p. 254). Prior to this date the **Sāluva** chief **Narasiṅgarāya** arrogated to himself the royal prerogative. In a record at **Tiruvorriyūr** (No. 244 of Appendix B) which is dated in the cyclic year **Chitrabhānu** (perhaps = **Śaka 1385**) he is called **Narasiṅgayyadēva-Mahāudaiyar**. The only sure record in the year's collection which may be attributed to **Narasiṅga**, is No. 402 of Appendix B, which is dated in **Śaka 1401**. No. 401 of Appendix B from **Dēvikāpuram**, which is dated in **Śaka 1401**, records a gift by **Ēttappa-Nāyaka** for the merit of **Īsura-Nāyaka**. This record may have also to be assigned to the **Sāluva** king **Narasiṅgarāya**.

in which case Īśvara-Nāyaka would be a subordinate of the king. This same Īśvara-Nāyaka appears again in No. 359 of Appendix B which probably belongs to the time of Immaḍi-Narasimha. In No. 402 of 1912, Narasiṅgarāya receives the imperial Vijayanagara titles Rājādhirāja, etc., and calls himself "the vanquisher of Muhammadan" (*tulukkar*). The latter title has to be understood with reference to the continuous conflicts which Narasiṅga is known to have had with the Muhammadans. Immediately after Narasiṅga's death, his able general Narasana-Nāyakkar (Narasā-Nāyaka) of the Tuluva dynasty stepped into the like position of Vijayanagara dictatorship and continued to rule the kingdom on behalf of the *de jure* sovereign Immaḍi-Nṛsiṃharāya, one of the two surviving sons of Śāluva Narasiṅga. The earliest record of Immaḍi-Nṛsiṃha examined so far, is dated in Śaka 1414 and the latest belongs to Śaka 1427—the date of his Dēvulapalli plates. Dēvikāpuram has supplied four other records of Immaḍi-Nṛsiṃha which are dated in Śaka 1422 (No. 351 of Appendix B), Śaka 1425 (No. 357 of the same Appendix) and Śaka 1426 (Nos. 395 and 396 of the same Appendix). A servant of Narasā-Nāyaka named Īśvara-Nāyaka provided for the recital of *Tiruppāṭṭu* (i.e. the *Dēvāraṃ*) in the temple of Tirumalāudaiya-Nayinār at Dēvikāpuram (No. 355 of Appendix B). From No. 357 we learn that *Śvāmi* Narasā-Nāyaka had attained *Śivalōka* (i.e. died) in that year and that in consequence a land-gift for the merit of the deceased was made to a certain Samarapuṅgava-Dikshita, by Īśvara-Nāyaka, Tirumalai-Nāyaka, Viśvēśvara-Śivāchārya and the trustees of the temple at Dēvikāpuram. This is an important statement which confirms the inference that I had already derived from the Dhārēśvara copper-plate-grant of Narasana (i.e. Narasā)-Nāyaka and the Bārakūru lithic record of Vira-Narasiṅgarāyadēva, viz. "that Narasā-Nāyaka died in the latter part of Śaka 1424 and left his son Vira-Narasiṃha to succeed to the throne" (*A.S.R.* for 1908-9, p. 171). In both the records under reference the king is not mentioned; but still, the epigraphs must be taken to refer to Immaḍi-Nṛsiṃha's reign inasmuch as we know that in most epigraphs of this king the *de facto* ruler referred to is Narasana-Nāyaka. Nos. 395 and 396 of Appendix B are distinctly dated in the reign of Immaḍi-Narasiṃha Tammaṃyadēva-Mahārāya and Immaḍi-Narasiṃharāya-Mahārāya. Tammaṃyadēva-Mahārāya (sometimes also corrupted into Dharma-Mahārāya) was a well-known surname of Immaḍi-Nṛsiṃha (Report for 1909-10, p. 114). The death of Īśanaśivāchārya of the Gōlakī-maṭha and of the Gāyatrī-gōtra is registered in No. 400 of 1912 which is engraved on the *gōpura* of the same temple. No. 368 of Appendix B states that Īśanaśivāchārya of the Bhikṣhā-maṭha was one of the trustees of the temple in Śaka 1444 (= A.D. 1522). It is doubtful if these two persons were identical. Gōlakī-maṭha is frequently referred to, in the inscriptions (Nos. 195, 223, 253, 272, and 323 of 1905) copied at Tripurāntakam in the Kurnool district. These belong mostly to the middle of the 13th century A.D. and speak of Gōlagi-maṭha as a religious institution whose spiritual influence extended over three lacs of villages. Śāntaśiva, Dharmāśivāchārya, Bhīmaśivāchārya and Viśvēśvaraśiva-Dēśika are mentioned among the teachers who belonged to that maṭha. From No. 253 of 1905 we learn that Gōlagī was a probable contraction of Gōlagiri in *Navalakṣha-Dāhala* Tripurī which must have been a place situated somewhere in the north. Again, Professor Hultzsch's reports on Sanskrit Manuscripts, No. II. (Introduction, p. xviii) mentions Jñānaśivāchārya of the Gōlakī-maṭha and also one of his successors Pañchākṣharaguru who wrote the Sanskrit work *Snapanarāravalī*. Īśanaśivāchārya who died at Dēvikāpuram must have been one of the presiding teachers of this same Gōlakī-maṭha, at a later period.

56. Vira-Narasiṃharāya of the Tuluva dynasty must have succeeded Narasā-Nāyaka immediately after the latter's death about the end of Śaka 1424. No. 413 of Appendix B is an unfinished record of his time from Marudāḍu, where he is called Vira-Narasiṅgadēva-Mahārāya, son of Śāluva-Narasiṅgadēva-Mahārāya (i.e. Narasā-Nāyaka). After 6 years of an almost uneventful reign, Vira-Narasiṃharāya

appears to have died, leaving the throne to his brother, the great Krishnarāya whose records copied during the year number about 25. Most of these come

from Dēvikāpuram and register generally, "the right of cultivation (*uḷavu-kāni*) granted to certain Kannāḍiya (i.e. Kanarese) Nāyakas that had settled down at a place called Marudarasar-Padaividu. These were evidently chiefs some of whom at least must have held responsible offices under king Krishnarāya. Ettappa-Nāyaka had his palace at Dēvikāpuram (No. 353 of Appendix B) and is, perhaps, identical with that Ettappa-Nāyaka who made a grant in Śaka 1401 for the merit of Īśvara-Nāyaka who, as suggested already, was an officer of the Śāluva king Narasiṅgarāya. Ettappa's son Tirumalai-Nāyaka was an agent of Narasā-Nāyaka and was the donor of the grants registered in Nos. 355, 395 and 396 of Appendix B. Tirumala appears to have subsequently held a similar position in the time of Krishnarāya. The *uḷavu-kāni* (or-*kāṇiyākshi*) mentioned above was usually granted by

the treasurer who was one of the presiding priests of the Bhikshāvrīti-mattha at Dēvikāpuram, the trustees (*tānatār*), the *māhēśvaras* and the *Kaikkōla-mudaliyārs*, attached to the temple and consisted of a permanent lease of an uncultivated waste which the lessee was authorised to reclaim and to settle, to grow crops that suited him, wet or dry, including plantain, sugarcane, turmeric, ginger, areca and coconut, and after doing this, to pay the taxes in gold and in grain, such as *vāsalkadamai*, *pēr-kadamai*, *tarikkadamai*, *sekkōttu*, *eruttusammādam*, *mādarikkam*, *talaiyārikkam*, *āṣuvakkadamai*, *paṭṭadai-nūlāyam*, *idatturāi*, *vettivari*, *palavari*, and *puduvāri* (that may be enforced by the palace), *nallerudu* (good bull), *naṟpaṣu* (good cow), *nallerumai* (good buffalo), *naṟkidā* (good ewe), *kōṇigai*, *virimuttu*, *edakkattāyam*, *viruttuppādu*, *uḍugarai* and *mugampārvai* (No. 353 of Appendix B). To this list, the other cognate inscriptions add *palatali*, *kāṇikkai*, *śandai*, *ērimīnvilai*, *malai-amañji*, *maḍi-amañji*, *eḍuttalavu*, *viruttumādu*, *sāttu-kadamai* and *vīrarai*.

57. A record from Kambadūru (No. 96 of Appendix C) in the Anantapur district, mentions Krishnarāya's Brahman general Rāyasam Koṇḍamarasayya and is dated in Śaka 1434. No. 97 of Appendix C from the same place also belongs to the reign of Krishnarāya and registers a grant by Rāyasam Ayyapasarayya in Śaka 1447, "in order that Rāyasam Koṇḍamarasayya may attain bliss." This statement apparently suggests that Koṇḍamarasayya must have died by the time the record was engraved. Ayyapasarayya is known from the Nellore inscriptions to have been appointed governor of Koṇḍavidu in the last days of Krishnarāya. He continued to be a *Mahāmaṇḍalēśvara* in the reign of Krishnarāya's successor Achyutarāya and was ruling the Ghandikōṭa country (No. 499 of 1907).

58. The trustees of the Siva and Vishnu temples at Atti in the North Arcot district conferred on Timmu-Nāyaka, son of Pāppu Timmu-Nāyaka of Sattrapāḍi the hereditary right (*kāṇiyākshi*) of 'watching the gods' (*tirumēnikāval*). This was in consideration of Timmu-Nāyaka having secured the grant of Atti alias Krishnarāya-

Timmu-Nāyaka and Atti.

Adaippattu Vaiyappa-Nāyaka and Pōttu-Nāyaka and by sending a deputation to the 'royal feet' of the king who, at the time (i.e. Śaka 1448) was on the bank of the river Krishnavēni (i.e. Krishnā). Timmu-Nāyaka, after doing this, is stated to have consecrated a number of images which were, till then, hidden below the earth at Perunagar and thereafter held watch over "the temple-doors, locks of the treasury, hoarded wealth, the *sanctum* (*daivagahasyam*) and other belongings of the temple." The only interesting point to note, is that the king was on the bank of the river Krishnarāya on the banks of the river Krishnā in Śaka 1448, though the cause for this is not stated. In my Report for 1908-9, p. 118, paragraph 70, reference was made to an inscription of Śaka 1448 from Undavilli in which Krishnarāya and Virarudra-Pratāpadeva Gajapati appeared as donors, simultaneously. It looks very likely that in this year the opponent kings Virarudra Gajapati and Krishnarāya met on the banks of the river Krishnavēni in order to get reconciled to each other and



to settle the terms of peace. Otherwise it is not natural to expect a gift of both the kings recorded in the self-same inscription. The latest year for Krishnarāya in the collection is Śaka 1452, Virōdhin.

59. Of the 33 records of Achyuta coming mainly from Dēvikāpuram (North Arcot district) and Lēpākshi (Anantapur district); only a few are worth noting. The long list of *birudas* found in the Dēvikāpuram inscriptions, include the usual Sāluva titles, as in the case also of his predecessor Krishnarāya and add the following:—

Achyutarāya.

Hindu kings'; 'the king of kings that received tribute even from Ilam (Ceylon) and made all countries tributary'; 'the elephant-hunter'; 'Navakōti Nārāyaṇa' and

His titles.

the conqueror of the *Tulukka* (Muhammadan) forces'; 'the Sultan among records from Lēpākshi give a long genealogical account in Sanskrit which mostly agrees with that supplied by his Unamānjēri plates (*Ep. Ind.* Vol. III, pp. 147-158). The verse which states that Achyuta was the son of Obāmbikā, step-mother of Krishnarāya, has, however, been omitted. No. 580 of Appendix B states that Achyuta weighed himself against pearls at Kānchi in Śaka 1455, Nandana and that he made the gift called *Kāñchana-mēru* in the following year. Achyuta's victorious return from the conquest of the Tiruvadi country and his weighing himself against pearls in the temple of Varadarāja in the cyclic year Nandana, are already known to us from his Conjeeveram inscriptions (Nos. 49 and 50 of 1900). Nos. 356, 373, 374 and 375 of Appendix B refer to him as the son of Narasā-Nāyaka. Of his subordinate officers are mentioned (1) Kālatiśura-Nāyaka, son of Tirumalai-Nāyaka, ruling Paḍaiviḍu-śirmai; (2) Aḍaippattu Mallappa-Nāyaka, his father-in-law Kondama-Nāyaka and his agent Nayinappa-Nāyaka; (3) Bayyappa-Nāyaka ruling Kundurupi-śime; (4) Achyutarāya Malla-

Chiefs subordinate to Achyuta.

panna; (5) Raṅgappa-Nāyaka and (6) Śevvappa-Nāyaka. A gift, on behalf of

prince Venkaṭādri was made by the king in Śaka 1455, to the temple at Lēpākshi. The Nārāyaṇavanam inscription noticed last year (Report, Part II, p. 81 f.) states that the temple of Kalyāṇa-Venkaṭēśa-Perumāḷ at that place was constructed for the

Early grants of Dēvarāya II. and his son  
Virūpāksha II., quoted.

merit of the same prince. References to earlier grants made by Dēvarāya II. and his son Virūpāksha II are found in

Nos. 571 and 576 of Appendix B. The latter registers the gift of the village of Nandicherla, in Śaka 1389, Sarvajit, by king Virūpāksha, 'son of the elephant-hunter Praudhapratāpadēva-Mahārāya', to a certain Vīramarasa, grand-father of Bhaṇḍāra Timmappa who was a subordinate of Achyuta. No. 571 similarly refers to a grant made by, perhaps, Dēvarāya II. himself on the banks of the Tuṅgabhadra river in the presence of god Virūpāksha on the occasion when he performed the rich gifts known as *Kāmadhēnu*, *Kalpavriksha* and *Viśvachakra*.

60. One or two records of Sadāśiva may be noticed. No. 586 of Appendix B

Sadāśiva.

from Chavulūru registers a grant to the *Vipravinōdins* who, as explained by

Mr. Brown, were a class of Brahman jugglers. In the Ganjām and Vizagapatam districts, the *Vipravinōdins* are no longer Brahmans but Śūdras. It is evident that the profession followed by the *Vipravinōdins* must have lowered them in rank, in later times. Among Sadāśiva's feudatories, Krishnappa-Nāyaka, Sūrappa-Nāyaka, Era-

His subordinates.

Bomma and Nalla-Bomma of Vēlūr, Dalavāyi Krishnama-Nāyaka and the

*Muhāmaṇḍalēśvara* Rāmarāja-Viṭṭhaladēva-Mahārāja, are mentioned. The last was the famous member of the royal household who had established himself in the south after invading the Travancore country. Krishnappa and Sūrappa are probably identical with Aḍaippattu Krishnappa-Nāyaka and Sūrappa-Nāyaka 'the betel-pages' (*aḍaippam*) of the king. The chiefs of Vēlūr who were subordinate to Achyuta, are evidently to be connected with Chinna-Bomma-Nāyaka who was the patron of Appaya-Dikshita. In mentioning Appaya-Dikshita incidentally, I beg to acknowledge with thanks two corrections in my last Report kindly communicated to me by my friend Mr. M. T. Narasimha Aiyangar of Bangalore. *Nayamayukhamālikā* (p. 90) was a chapter included in the *Chaturmatasūtra* and not another name of it as I had

there interpreted. The terms *Ēkadāṇḍi* and *Tridāṇḍi*, contrary to what I had stated (on p. 72) are to be explained as names of *sannyāsins* of the Advaita and Dvaita schools and of the Viśiṣṭādvaita school, respectively.

61. The Karnāṭa kings Tirumala I., Raṅga II., Venkāṭa II. and Raṅga VI. are represented in the current collection. Their respective positions in the Karnāṭa genealogy will be seen from the table printed in *Ep. Ind.* Vol. III., facing p. 238. From previous reports it was gathered that the Maṭla chiefs of the Cuddapah district were feudatories of the Vijayanagara kings as early as the time of Sadāśiva and were, according to the Telugu poem *Kākusthaviṣayamu*, related to the royal family. Maṭla Ananta, son of Kōṇaya-Yella, was himself the author of that poem. His date was approximately fixed to be about the end of the 16th century A.D. (Annual Report for 1911-12, p. 88 f.). A copper-plate record from the Cuddapah district, forwarded

Tirumala I. and his Maṭla subordinate Tirumalarāja.

for examination by Mr. A. H. A. Todd, settles this question satisfactorily inasmuch as it registers a grant by the Maṭla

chief Tirumalarāja a brother of Maṭla Ananta and a direct subordinate of the Karnāṭa king Tirumala I. We further learn from these copper-plates that the chief Tirumala had, besides Ananta, two other brothers, viz. Varada and Chinna-Timma. His father was Yella (or Yellama) and his grand-father Kōṇa (Kōṇaya) who is entitled 'the foremost of chiefs born in the Chōla family of the Solar race.' It was perhaps this hereditary connection with the Chōlas that justified the prefix *Dēvachōdamahārāja* which the Maṭla chiefs always added to their names, although the suggestion made in paragraph 70 of my last year's report, is not altogether precluded. It may be added that a number of Telugu documents on country paper which bore on their tops wax-seals of the later Maṭla chiefs and which recorded grants of *sarvamānya* villages in their own estate, were also examined by me for Mr. Todd. I have noted already that the *gōpura* of the Gōvindarāja-Perumāḷ temple at Lower Tirupati, was built by the *Mahāmaṇḍalēśvara* Maṭla Tiruveṅgalanātharājayyadēva, since on its walls are found the figures (with names cut below them) of this chief and those of his queens.

62. Of Tirumala's son Raṅga II. we have only one record from *Dēvikāpuram* (No. 399 of Appendix B). It is dated in Śaka 1499, Īśvara (= A.D. 1577) and mentions the chiefs Agastyappa-Nāyaka, Bommu-Nāyaka and Timmu-Nāyaka of Vēlūr. No. 308 of Appendix B which refers to Śrīraṅgadēva-Mahārāja who was ruling at Penugonda may also belong to Raṅga II (Burgess' *Chronology of Modern India*, p. 47).

Venkāṭa I.—and his spiritual teacher Tātāchārya.

Two inscriptions of Tirumala's youngest son Venkāṭa I. come from Tirunīrmalai (Nos. 564 and 565 of Appendix B). Both

are dated in Śaka 1523, Śārvari and refer to Tātāchārya or Venkatarāja-Tātāchārya. This latter may be identified with the famous *Kanyādānam* Tātāchārya who was Venkāṭa's spiritual *guru* and as such performed his coronation ceremony. Records engraved on the walls of the Arulāla-Perumāḷ temple at Little Conjeeveram disclose the fact that Tātāchārya was a learned Brahman of Eṭṭūr and that he was patronised by the Karnāṭa king Venkātāpati and placed by him in charge of the temples at Conjeeveram. The Tirunīrmalai records suggest that he was, perhaps, supervising other Vaishṇava temples of the Chingleput district, as well. The Veṅgaṇūr record (No. 1 of Appendix C) dated in Śaka 1545 belongs to the reign of Venkātāpatidēva-Mahārāja. It is very unlikely that Venkāṭa I. could have continued to reign so late as Śaka 1545; for, it is believed that Venkāṭa I. died in Śaka 1536 (= A.D. 1614) and that 'Floris, the traveller, heard of his death while at Masulipatam on October 25th of that year' (Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 251 f.). In the last year's report (p. 83, paragraph 60), I noted a record of Vīra-Venkāṭa dated in Śaka 1544 and assigned it

Venkāṭa II., a crown-prince under Rāma IV. tentatively to Venkāṭa II. It looks probable, therefore, that Venkāṭa II. may have been ruling in a part of the Vijayanagara empire as the crown prince of Rāma IV. No. 388 of Appendix B. from *Dēvikāpuram* is dated in Śaka 1552 and refers to a Venkātadēva-Mahārāja who was the son of Tirumalaidēva-Mahārāja. I am unable to suggest who this Venkāṭa may be. If we may have to identify him with Venkāṭa II. it must be granted that there is an error in the inscription where it says that Venkāṭa's father was Tirumalaidēva-Mahārāja. The Veṅgaṇūr record quoted above, which is



engraved on the *gōpura* of the fine temple of Vṛiddhāchalēśvara, states that a certain Liṅgā-Reddī of Paṇṭakula consecrated the god and the goddess in that temple, presented the images to be carried in procession, constructed the *garbhagriha* (i.e., the *sanctum* of the temple), the halls called *ardha-mandapa*, *mahā-mandapa* and *nṛtta-mandapa*, the inner circuit, the second circuit and the *gōpura* and provided for permanent worship.

The temple of Vṛiddhāchalēśvara at Veṅgaṇūr built in the beginning of the 17th century A.D.

A later record on the same *gōpura* (No. 2 of Appendix C) which is dated in Śaka 1591, belongs probably to the reign of Raṅga VI. It records that the cultivating

classes of Veṅgaṇūr including Vellālas and others, the *Kāśāvargattār* including Kōmuttis, Kaikkōlar, Śēniyar, Śekkār, Eruttukkār, etc., the Brāhmaṇas and other *Perumakkal* of various castes, also granted grain to the same temple at a fixed rate, as often as they raised crops. One *paṇam* on every loom and one *paṇam* per head of the *Kāśāvargattār* each year, was also given. The existence of these two records on the *gōpura* of the temple and the non-existence of earlier inscriptions on the central shrine, clearly prove that the Veṅgaṇūr temple must have been built in the beginning of the 17th century A.D. by a Reddī of Paṇṭakula—the race to which the early Reddīs of Koṇḍaviḍu also belonged.

#### OTHER DYNASTIES.

63. Mr. G. Ramadas Pantulu of Vizagapatam has been kind enough to send to me, for examination, a copper-plate of the Eastern Gaṅga king Dēvēndravarman, son of Guṇārṇava. It is dated in the year 195 of the Gaṅga Era, both in words and in

numerical symbols. The only other Grant of Dēvēndravarman, of the year 195.

copper-plate of this king published by Professor Hultzsch in *Ep. Ind.* (Vol. III, p. 130), is dated in the year 183 of the same Era, i.e. 12 years earlier than the present grant.

The object of the inscription was to register the gift of land, in the village Siddhārthakagrāma in Varāhavartanī district, to the *Brahmachārīn* Tamparaśarma-Dikshita, a resident of Ēraṇḍapa[ḷ]li. The record was written by the *purōhita* Chharampa-Nandiśarman under instructions from (?) Dikshitaśrī-Madanāṅkura, son of Mātrichandra of the race of Apūrvanata living at Ēraṇḍapalli. It may be

Its contents.

noted that Dēvēndravarman's Chicacole plates were written by another son of the same Mātrichandra; and Chharampa-Nandiśarman, the writer of the present grant, was apparently connected with Achchharampa one of the donees in the Chicacole grant. The engraver of the plates under review was the artisan (*akhaśālī*) Nagana-Bhoi, son of Saṅkara. The date of the grant is particularly specified as belonging to the Kalingāṅka (Era) which is perhaps the actual form by which the Gaṅgēya Era was known. The village Siddhārthaka figures also in the Achyutapuram plates of Indrarvarman (*Ep. Ind.* Vol. III, p. 127) and Ēraṇḍapalli is, perhaps, identical with Ēraṇḍapalla, whose chief Damana, we know, was captured and liberated by the Gupta king Samudragupta in or about the 4th century A.D.

64. During the year under review two Eastern Chālukya copper-plate grants of Guṇaga Vijayāditya III. and Amma II. (Vijayāditya VI.), were examined. Neither of them is dated in the regnal year or in the Śaka Era. The former, as usual, gives the genealogy of the Chālukyas with small differences in the period of rule of the successive sovereigns. Jayasimhavallabha

Uḡuvuṭūru grant of Guṇaga-Vijayāditya III. (I.) is stated to have ruled 33 years instead of 30 and Indrabhattāraka is omitted, although in other inscriptions he is stated to have reigned for seven days. Vijayāditya Bhattāraka I. is given 19 years instead of 18 and Narēndramrigarāja Vijayāditya II., 41 years instead of 44. His successor Kali-Viṭṭara[sa \*] ruled for 20 months instead of 18. The details about Vijayāditya II. recorded in the grant are not unknown from previous records. It is stated of Vijayāditya III. that he had the surnames Bhuvanakandarpa, Guṇaga, and Arasaṅkakēśari. The *āṃṭapti* of the grant was the well-known chief Paṇḍaraṅga and the engraver was Vijayāchārya, a resident of Vijayavāḍa, i.e., Bezwāḍa. The other grant which is of Amma II. also goes through the whole genealogy in the beginning, from Vishṇu-

Nammūru plates of Amma II.

vardhana (I.) to the reigning sovereign

**Amma II.** It records a grant of land to the Brāhmaṇa Viṣṇuśarman residing at Gōraṇḍa. The land belonged to the village of Nammūru in Guḍḷakandēruvādi-vishaya and consisted of 12 *khaṇḍikās* of Kōḍravāvāpakshētra, i.e. land which may be covered by ten *khaṇḍikās* of kōḍrava seed thrown broadcast (*Ep. Ind.* Vol. X, p. 47).

65. Tribhuvanachakravartin Vijaya-Gaṇḍagōpālādēva, who began to rule in A.D. 1250 (Annual Report for 1910-11, Part II, paragraph 15), is represented by nine

Vijaya-Gaṇḍagōpāla.

inscriptions from the Chingleput and the North Arcot districts. These range in date between his 3rd and 26th years. No. 302 of Appendix B records a gift of land by his son (*pillaiyār*) Rājārāja-Sambuvarāyar. It is interesting to note that the recipient—the Viṣṇu temple at Atti—was allowed to collect, on the lands granted, all

Collection of all taxes, except *pāḍi-kāval*, permitted on lands granted to the temple at Atti.

dues such as income in paddy (*nellāyam*), income in coin (*kāṣāyam*), *kāṣukadamai*, etc., excepting *pāḍi-kāval* which, as suggested in a previous report, was the fee

paid for "the protection of the *pāḍi* from outsiders." No. 303 of Appendix B also mentions Rājārāja-Sambuvarāya but with the attribute *Ālappirandāṇ* which in its more complete form is usually *Avaniyāḷappirandāṇ*. This attribute is found generally prefixed in inscriptions to the name of Peruñjiṅgādēva, the Pallava usurper who, for a time at least, put down Chōla supremacy in the central districts and was contemporaneous with Vijaya-Gaṇḍagōpāla. The attribute *Ālappirandāṇ* affixed to the name Rājārāja-Sambuvarāya may, perhaps, suggest that Vijaya-Gaṇḍagōpāla and Peruñjiṅga belonged to one and the same stock. Sambuvarāyaṇ Pallavāṇḍār mentioned in a record of Rājārāja III (No. 106 of Appendix B) is probably identical with prince Rājārāja Sambuvarāyar. Pallavāṇḍār added to his name, also suggests that Sambuvarāyar was of Pallava descent. Perumāl-Nāchechi, senior queen of Pañchana-

Two sons of Vijaya-Gaṇḍagōpāla.

divāna-Nilgaṅgaraiyar, another son (*pillaiyār*) of Vijaya-Gaṇḍagōpālādēva, is

referred to in No. 117 of Appendix B from Tiruvorriyūr. It is not certain if the term *pillaiyār* of this and the Atti record (No. 302 of Appendix B) has to be taken to mean 'son' or as a mere term of endearment applied by Vijaya-Gaṇḍagōpāla to some of his feudatories. If the former alternative is accepted to be the more probable one, Pañchanadivāna-Nilgaṅgaraiyar, after whom the Vaishṇava village Tirumalīśai in the Chingleput district was surnamed Pañchanadivāna-chaturvēdimāṅgalam and where, also a number of orders issued by him in his own name were found registered on the walls of the Viṣṇu temple, must be identical with the prince mentioned in No. 117 of Appendix B, and as such a brother of Rājārāja-Sambuvarāyar. In this connection, it may be pointed out that Madhurāntaka Pottappi-Chōla was the surname both of Vijaya-Gaṇḍagōpāla and Vira-Gaṇḍagōpāla who were the contemporaries of the Pāṇḍya king Jātavarman Sundara-Pāṇḍya I., the Hoysala Vira-Sōmēśvara and the Kākatiya king Gaṇapati (Report for 1910-11, p. 66, paragraph 16). Two records of Madurāntakaṇ Pottappichhōlaṇ come from Tiruvorriyūr (Nos. 191 and 241 of Appendix B) and register orders (*ōlai*) of this feudatory chief. In the latter he signs himself as Mānavijaya. A record of Rājārāja III dated in his 22nd year (= A.D. 1238) also registers an order (*ōlai*) of Madhurāntaka Pottappi-Chōla (No. 198 of 1912).

66. No. 296 of Appendix B contains a eulogy (in Tamil verse) of Pallavāṇḍār Kāḍavarāyar, son of Kūḍal-Ālappirandāṇ Kāḍavarāyar. From the introductory passage in prose we learn that the former (i.e., Kāḍava II.) was the conqueror of the

Kāḍava I. and Kāḍava II.—the Pallava chiefs Tondai-maṇḍalam. It has been recorded, in the Annual Report for 1905-06, paragraph 6, that Peruñjiṅgādēva (Mahā-rājasimha) also bore the surname Kūḍal-avani-Ālappirandāṇ. The same person must

apparently also be meant in the inscription under reference which gives to him the additional title Kāḍava. This attribute with the title Pallavāṇḍār given to Kāḍava II., shows that the father and son both claimed Pallava descent. Kāḍava II. is apparently also to be identified with that son of Kūḍal-avani-Ālappirandāṇ Peruñjiṅga, who is stated in a Tiruvannāmalai record (No. 480 of 1902) (also in verse) to have driven the Teluṅgar to the north so that they may perish in the north.

If Kāḍava I. was already the lord of Kūḍal-avaṇi and the protector of Mallai (i.e., Māmallapuram or Seven Pagodas) almost on the border of the Tondai-maṇḍalam,

Kāḍava II., conqueror of Tondai-maṇḍalam. there is no reason why his son Kāḍava II. must have conquered the Tondai-maṇḍalam once again. Perhaps the Teluṅgas (Kākatīyas) who had occupied the Tondai country in the time of Gaṇapati after taking possession of Conjeeveram, were actually expelled from that province, by prince Kāḍava II. and driven even as far north as Drākshārāma in the Gōḍāvāri district. This inference is now confirmed from what

#### Battle of Śēvūr.

is stated in the record under reference, viz., that Kāḍava II. killed a very large number of his enemies at Śēvūr and created 'mountains of dead bodies and swelling rivers of blood.' The inscription affords no clue as to who the enemies were, with whom Kāḍava fought the battle. Śēvūr is, probably the present Mēl-Śēvūr in the Tindivanam tāluka of the South Arcot district. One of the verses in the record states that Tondai conquered by Kāḍava II., included Pennai-nāḍu and the Tirumala (Vaḍa-Vēṅgaḍa) hills. It appears, therefore, very probable that while Kāḍava I. may have been the hereditary chief of the Kūḍal country under Chōla supremacy, his son Kāḍava II., apparently, asserted independence and extended his father's dominion north and south. This Kāḍava II. must have been identical with the Peruñjīṅgaḍēva (Mahārājasimha) who captured and confined the Chōla king Rājārāja III. at Śēnda-maṅgalam in the South Arcot district. One of the bloody and decisive battles fought either in driving the northerners from the Tondaimaṇḍalam or in extending his dominion over 'farther south,' in face of the combined efforts of Chōla and Karnāṭaka (Hoysala) forces to stop it (as suggested by the Tiruvēndipuram record; *Ep. Ind.* Vol. VII, p. 160 ff.), must have taken place at Śēvūr. Kāḍava's invasion of the north and south, beyond his hereditary dominion, — the Tondai-maṇḍalam — could not have amounted to anything like the occupation of all that territory.

67. Sakalalōkachakravartin Rājanārāyaṇa Śambuvārāya is known to have succeeded to the throne in Śaka 1260-61 (Annual Report for 1910-11, paragraph 65). Seven inscriptions of this chief have been copied during the year under review. The Sakalalōkachakravartin Rājanārāyaṇa Śambuvārāya. settlement of disputes, already referred to, among the *Padiyilār*, the *Dēvarāḍiyār* and the *Ishabhattaliyilār* of Tiruvorriyūr in

regard to the order of precedence in temple service, has been recorded in No. 212 of Appendix B and is of special interest. The inscription is dated in the 5th year of Rājanārāyaṇa Śambuvārāya (i.e. about Śaka 1265-6) and we are informed that the *mudaliyār* of the Bhikshā-maṭha at Perumbarrappuliyūr (i.e. Chidambaram) presiding, the *māhēśvaras*, the trustees, the *nāṭṭār*, the *Vīrasōla-arukkar* and the *Kaikkōlar* of the temple met in the Vyākaranadāna-hall at Tiruvorriyūr and found that a number of the *Padiyilār* who were doing duty in the temple of Tiruvorriyūr.

accordance with a previous decision arrived at in the time of Perumāṇḍara-Pāṇḍya-dēva 'who took all countries,' had either died, or, had been reduced to straitened circumstances in life. Thereupon they appointed some *Ishabhattaliyilār* to assist the *Padiyilār* and exempted the *Dēvarāḍiyār* from doing certain duties such as *tiruvālagu*, *tirumelukku* (cleaning with cow-dung), *taligai-vilakku*, cleaning rice required for rice-offerings to the god, etc., which, evidently, they used to do before this arrangement came into force. It was also settled that, the dance (*śandikkunippam*) in the shrine of the goddess, and the waiting upon the goddess with *chauris* on occasions when she was installed during the day, were assigned to the *Dēvarāḍiyār* and the *Padiyilār* together, the latter coming in first and the former following. The

#### Their duties.

*Dēvarāḍiyār* carried everywhere the plates *tirunirrukkappu* and *pushpattaligai*, while the *Ishabhattaliyilār* displayed the *agamārgam* and *varikkōlam*. When the *Padiyilār* played *sokkam* and performed (the dance) *śandikkunippam*, the *Ishabhattaliyilār* supplied vocal music. The *Ishabhattaliyilār* were not to carry, in any case, the white *chauris* or perform the *tiruvandikkappu*. (Each of) the *Padiyilār*s got 30 *kalams* of paddy for one year, for their maintenance, whereas each of the *Dēvarāḍiyār* received 1 *nālī* of cooked food every day. Such were the terms of the settlement. Those who transgressed them were cursed to be 'traitors to Śiva,



traitors to their district, their community and their creed.' From the way in which the distribution of services was effected in this record, it appears as if the *Padiyilār* were of a superior social status to that of *Dēvarāḍiyār* and that these in their turn were superior to the *Ishabhattaliyilār*. One point worth noting in the duties prescribed to the *Dēvarāḍiyār*, is the washing of the temple with cow-dung and the cleaning of the rice required for rice-offerings. The *Dēvarāḍiyār*, in temples to-day, do not do such work but mostly sing and dance. Evidently in former times their work as *Dēvarāḍiyār* 'servants of the god' was more of the nature of manual labour, than of mere coquetry.

68. No. 203 of Appendix B from the Tiruvorriyūr temple states that, prior to the period to which the inscription refers, the temple was subject to the rule of the Muhammadans (*Turukkar*). Many of its belongings which had been buried under ground (for safety); but these were removed by the Muhammadans and appropriated.

Muhammadan invasion referred to in a record of the 7th year of Rājanārāyaṇa Śambuvārāya.

Such of the property as had escaped their clutches (e.g. metallic lamp-stands, etc.) was stolen and similar acts of treachery, practised against the god Śiva by certain

private individuals. The *māhēśvaras* and the trustees of the temple, together with Śāṅkaradēva, the agent of Bhuvanēkabāhudēva alias Kaliyuga Virabhadradēva, instituted enquiries into the matter in the hall called Vyākaranadāna-maṇḍapa. But, as most of the culprits had died in the meantime, the lands and houses belonging to them had to be confiscated to the temple. The record also registers the sale of land and houses belonging to another private individual who had been punished for committing a State offence. The invasion and the temporary occupation of the country by Muhammadans about this time, have been referred to more than once in epigraphical records. No. 434 of 1903 from Tiruvāmāttūr in the South Arcot district states that the Muhammadans had invaded and brought about 'ruin in the country' (Annual Report for 1903-04, paragraph 27). In paragraph 46 above,

#### Other references.

reference was made to the Muhammadan occupation of the temple at Tirupputtūr in

the Madura district and its reconsecration by Viśālayadēva. These go to confirm the invasion of Mālik Kāfur in A.D. 1310 and show that he or his forces must have marched right through the Chingleput and the South Arcot districts before reaching Madura, and caused considerable havoc to Hindu temples, spreading ruin everywhere. It is interesting to note in the record under reference, that one of the hamlets near Tiruvorriyūr was called Tirunālaippōvāṇ-vilāgam evidently after the pariah saint Nandanār whom the *Periyapurāṇam* refers to as Tirunālaippōvār.

Two other records of Rājanārāyaṇa Śambuvārāya are worth noting. These are Nos. 276 and 410 of Appendix B which also come from the same part of the country. The former mentions how the inhabitants dwelling in the city within the enclosing walls (*tirumadaivilāgappattāṇam*) of the Tiruvāliśvara temple at Nerumbūr, abandoned it, not finding means for livelihood. On this occasion, the Kaikkōlar also ran away and settled down in a different village. The temple authorities had to

Villages abandoned for want of livelihood and re-occupied on concessions being granted.

request them to come back and to grant certain favourable concessions in the matter of collecting *kadamai*. Special terms granted to cultivators for resettling

in villages once abandoned by them, are also supplied by No. 36 of Appendix C. The epigraph from Marudāḍu (No. 410 of Appendix B) refers to heavy floods (*peruvellam*) in the sixth year, (i.e. A.D. 1345) of Rājanārāyaṇa Śambuvārāya and to the breaches caused to the tank of that village.

69. The Hoysala kings are represented only by four records in the collection. One (No. 519 of Appendix B) belongs to the 27th year of Sōmēśvara and registers a grant for the prosperity of prince Viśvanāthadēva who, we know, was the son of Rāmanātha and grandson of Sōmēśvara.

The Hoysala prince Viśvanātha mentioned in a record of his grandfather Sōmēśvara.

The three remaining records are of Virā-Rāmanātha. In his 11th year, Rāmanā-

tha's great minister was Pakkadikkāra Sōmaya-Daṇḍa-Nāyaka. It is stated that an agent of this chief named Śrīrāman-Chakravartī sold the village of Uṇḍai alias

Virasundaranallūr to the temple at Kārkudi for 16,000 *kaṣu* (No. 40 of Appendix C). From No. 527 of Appendix B we gather that in the 17th year of Vira-Rāma-

nātha the tax called *ādirai-pāttam* was imposed upon eight districts which formed the Ūṟṟattūr-nādu and consisted of 10 *kāṣu* per year on each sheep, 30 *kāṣu* on each cow and 100 on each buffalo. The temple tenants were, however, exempted from these taxes.

70. I had occasion to refer in my last report, to an interesting record of Mummaḍi-Nāyaka at Kōṟukonḍa and to the allied copper-plates from Śrīraṅgam (Part II, page 80, paragraph 68). E. B. Elwin, Esq. I.C.S., the Collector of Gōḍāvari very kindly forwarded to me for examination, a set of four copper-plates which also belong to the time of Mummaḍi-Nāyaka. After four imprecatory verses, the record introduces us to the fourth (Śūdra) caste which was produced of the feet of Īśvara in order that it may be a support (*ādharma*) to the three twice-born castes (Brāhmanas, Kshatriyas and Vaiśyas). Verses 6 and 7 describe the highly

aristocratic feeling which these Śūdras entertained as early as the 14th century A.D. The verses state: "It is needless to say that the purity of this caste exceeds that of the three (other) castes (*i.e.* the twice-born); for, verily this (caste) was born with Bhāgīrathī (the Ganges) who is the purifier of the three worlds! The members of the caste are devoted to their duty, not wicked, pure-hearted and untouched by anger and such like sins. They assist the kings and largely contribute to the happiness of the whole earth." In the Trilingadēśa, *i.e.*, the Telugu country, there was a certain Kēśava-Nāyaka of the Mañchikōṇḍa-gōtra. His son was Gaṇapati. His son was Kūṇabhūpāla; and his son Mummaḍi-Nāyaka. This Mummaḍi-Nāyaka ruled over the country between the two branches of the Gōḍāvari river which included the petty principalities of Beṅgara, Kuravāṭa, Kōṇa and Vāṇāra. Mummaḍi married a niece of Kāpaya-Nāyaka who was famous under the title "Āndhra-Suratrāṇa" (*i.e.*, the Sultan of the Andhra country). Mummaḍi-Nāyaka ruled at Kōṟukonḍa while his two younger brothers Śīṅgaya-Nāyaka and Gaṇnaya-Nāyaka occupied Kōṭipuri and Tāḍipāka. Śīṅga founded a town called Mummaḍivīḍu on the bank of the river Pampā and made it his capital. Three generations of a family of doctors (Vaidya) who were devotees of Śiva, are next given and it is stated that in Śaka 1290, corresponding roughly to A.D. 1368, the village Akkalapūṇḍi surnamed Mummaḍi-Śīṅgavaram was granted to Parahitāchārya, a member of the Vaidya family mentioned above. The composer of this elegant inscription was a certain Kāmadēva. The signatures of Śīṅgā-Nāyaka and Mummaḍi-Nāyaka are affixed at the end of the grant.

In the Kaluvachēru grant of Anitali recently published by Mr. Ramayya Pantulu in the *Journal of the Telugu Academy*, Vol. II., Part I, mention is made of a Kāpaya-Nāyaka, the son of Prōlaya-Nāyaka who rescued the country from the Muhammadans (*Yavanas*), immediately after the death of Pratāparudra. The latest date known for Pratāparudra is Śaka 1244 and it is, therefore, possible that Kāpaya "the Sultan of the Andhra country" who was the father-in-law of Mummaḍi-Nāyaka, is identical with the Kāpaya-Nāyaka mentioned in the Kaluvachēru grant. Again the donee Parahitāchārya of the Kaluvachēru grant was a later member and namesake of the donee in the Akkalapūṇḍi grant.

71. The connection of the Kōṟukonḍa chiefs with the Śrī-Vaiṣṇava teachers of Śrīraṅgam has been already established by the discovery of a copper-plate at Śrīraṅgam and a stone inscription at Kōṟukonḍa both of which refer to the Vaiṣṇava teacher Parāśarabhaṭṭa VII. Mr. M. T. Nārasimha Aiyangar of Bangalore drew my attention to some works of the Vaiṣṇava teacher Vēdānta-Dēśika who lived about the end of the 14th century A.D. These, according to tradition were composed for the pleasure of his pupil Śīṅgappa-Nāyaka. One of Dēśika's poems, the *Subhāshitanīvi*

Śīṅgaya-Nāyaka probably identical with the Śīṅgappa-Nāyaka for whom Vēdānta-Dēśika wrote the poem *Subhāshitanīvi*.

with its commentary *Ratnapēṭikā*, has been edited by Mr. Nārasimha Aiyangar in the Vāṇī Vilās Press, Śrīraṅgam. He has pointed out in the introduction that

the prefix *Śarvaṇa* added by tradition to the name of Śīṅgappa-Nāyaka is not found in the *Ratnapēṭikā*. The latter commentary says that Śīṅga was living at Rājamahēndranagara and was receiving teachers from Śrīraṅgam for explaining to him



the tenets of Vaishnavism in which he was much interested. The identification of Śiṅga with Sarvajña-Śiṅga of the Venkaṭagiri family or with his grandfather Śiṅga-prabhu, has to remain very doubtful, since the Zamindars of Venkaṭagiri could hardly have extended their power so far north as Rajahmundry. It is not unlikely that Śiṅga the pupil for whom Vēdānta-Dēśika wrote his works is to be identified with Śiṅga-Nāyaka, brother of Mummaḍi-Nāyaka of Kōṅṛukonda.

72. In my last Annual Report, paragraph 24, I noticed a record copied at Kumbhakōṇam which was dated in Śaka 1412 (= A.D. 1490-91) in the reign of

Pattukattāri Kōṇēridēva-Mahārāja.

Tirumalarāja in the government of the Trichinopoly country. No. 74 of Appendix C which comes from Tiruchcheṅgāttāṅḍi belongs to this same Kōṇēridēva-Mahārāja and is dated in the year 1417, Ananda. It records the gift to the temple of about

Forty-five taxes granted to the temple at Tiruchcheṅgāttāṅḍi.

Pattukattāri Kōṇēridēva-Mahārāja. He was evidently the successor of Śāluva

40 to 45 different taxes which appear to have been generally collected by the palace at that period. The taxes included

*Idaṅgaivari* and *Valaṅgaivari*. It may be noted that *vetṭi-vari* 'free labour', however, was retained by the king.

73. Two records relating to Muhammadan rulers, have been copied during the year. No. 582 of Appendix B comes from Lēpākshi in the Anantapur district and is dated in Śaka 1602 Raudri (= A.D. 1680-81). It refers itself to the rule of Hajarāt

The Quṭb Shāhi king Abul Hassan of Golconda.

Sulutānu Abdula Hasānu Alamgīru Pansāhā, i.e. Hazarat Sultan Abdul

Hassan Alamghyr Pādshah. This king must be identical with the Quṭb Shāhi king Abul Hassan of Golconda who was the last of that dynasty and ruled from A.D. 1672 to 1688 (Annual Report for 1911-12, paragraph 74). Prithiviseṭṭi Rāyana-Bhāskara who presided over the mercantile community, made a grant of certain tolls to the temple of Śānta-Nāṅjunḍēśvara at Lēpākshi, in the Śaka year 1603 (No. 581 of appendix B), evidently in the reign of this same Quṭb Shāhi king Abdul Hassan Alamghyr Pādshah. This princely merchant was mentioned already on page 83, paragraph 60 of my report for 1912, as a contemporary of the Kārvētinagar chief Śāluva Mākarāja-Tirumalarājayyadēva-Mahārāja. It may be noted that the *pharmāna* king Abdul Hassan of No. 582 of Appendix B. Another Mussalman chief mentioned in the collection was Hajarāt Dāvadū Khān whose Hindu officer Muttambi Mudaliyār appointed a certain private individual to conduct the charities in the temple of Tiruvorriyūr (No. 183 of Appendix B). He may be identified with Dāūd Khān who ruled as the Nawab of Arcot from A.D. 1703-10 (Sewell's *Lists of Antiquities*, Vol. II., p. 198).

74. A record in Marāṭhi (No. 398 of Appendix B) which comes from Dēvikāpuram and is dated in Kshaya (= A.D. 1806-7) registers the consecration ceremony of the goddess (Bṛihadāmbā) which was performed under orders of Śarāfaji-Rājā Sāheb (i.e. Sarfōji II who ruled between A.D. 1798 and 1833). Evidently the shrine had been renovated and a fresh consecration was found necessary. The contents of Nos. 397 and 406 of Appendix B imply the repairs which must have been again made to the same shrine, in the last century. These records that the ceremonies *ashtabandhana* and *kumbhābhishēka* which are usually held after the repairs to a temple have been completed, were celebrated by Abhinavapūrnāpriya Śrīnivāsa Rao Saheb, Jagbirdar of Arni, on the 27th of November 1839.

75. In a record from Kōṭṭūr in the Tanjore district (No. 463 of Appendix B) reference is made to the regime of Daḷavāy Ānandarāyar Sāhēb. This was apparently the Brahman minister Ānandarāyamakhin of literary fame who served the three Mahrāthā kings of Tanjore, Śāhaji, Śarabhaji and Tukkoji (*Reports on Sanskrit Manuscripts* by Professor Hultzsch, No. II, Introduction, p. ix), between the years 1684 and 1736 A.D. *Daḷavāy* is a title still in vogue and means 'a general, a chieftain or minister of state'. Ānanda Rao Pēshwa, as he Ānandarāya was also called, is stated to have defeated the combined troops of Madura and Pudukkōṭṭai in one of the battles that were fought when 'the right of succession to the Maravan chiefship became the subject of violent contest attended with bloodshed between two rival claimants' (*Ind. Ant.* Vol. XXXIII, p. 182).

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A. H. LONGHURST,  
*Addl. Supdt., Archæological Survey,  
 Southern Circle.*

Order—No. 961, Public, dated 2nd August 1913.

Recorded.

2. During the year 614 inscriptions were copied and 26 Tamil inscriptions from Ceylon transcribed and examined. The number of transcripts now on record in the epigraphical office at Ootacamund is approximately 10,000. Only a very small proportion of these has however been published and the question of accelerating the publication of inscriptions *in extenso*, with their translations, is at present under the consideration of the Government.

3. The Government observe that photographs of miscellaneous antiquities are taken by the epigraphical staff during the course of their tours. Some arrangement should be made whereby the same objects are not photographed both by the Epigraphical and the Archæological Survey departments. The photographing work of the former department should ordinarily be restricted to objects connected with epigraphy.

4. The Additional Superintendent, Archæological Survey, is requested to submit his views in regard to the conservation of the ancient monuments referred to in paragraph 7 of part I of the report and the clearance of the jungle near the heap of sculptured boulders at Mahabalipuram mentioned in paragraph 4.

5. The Collector of Chingleput is requested to ascertain and report whether the Trustees of the Adi-Varahaswamin temple at Mahabalipuram are willing to carry out the improvements suggested by the Assistant Superintendent in paragraph 4 of the report.

6. The programme of work for the next field season is approved.

(True Extract.)

A. G. CARDEW,  
*Chief Secretary.*

To the Assistant Archæological Superintendent for Epigraphy,  
 Southern Circle (with 40 copies).  
 „ the Additional Superintendent, Archæological Survey.  
 „ the Superintendent, Government Museum.  
 „ all Collectors.  
 „ the Political department.  
 „ the Government of India, department of Education (with C.L.).  
 „ the „ of Burma (with two copies and C.L.).  
 „ the „ of Ceylon (with C.L.).  
 „ the Director-General of Archæology (with C.L. and four copies).

Editors' Table.

# Government of Madras.

PUBLIC DEPARTMENT.

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*Recd*

*Enclosures*

} 1914.

*Rego.*

*Spare copies*

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G.O. No. 920, 4th August 1914.

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## Epigraphy.

Recording, with remarks, the progress report of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the year 1913-14.

## GOVERNMENT OF MADRAS.

## PUBLIC DEPARTMENT.

READ—the following papers :—

## I

*Letter*—from M.R.Ry. H. KRISHNA SASTRI Avargal, B.A., Rao Sahib, Assistant Archaeological Superintendent for Epigraphy, Southern Circle.  
*To*—the Chief Secretary to Government (through the Superintendent, Archaeological Survey, Madras).  
*Dated*—Ootacamund, the 16th July 1914.  
*No.*—399.

I have the honour to submit the stitched proof of my Annual Report on Epigraphy for 1913–14. The photographs taken during the field season under review (*vide* Appendix C of the Report) have been sent direct to Government with my No. 398, dated the 16th July 1914, forwarding an advance copy of the Report.

2. In spite of my best efforts to make the proof clean before submitting it to Government, I regret, that it was not found possible to do so. The illustrations of dancing figures referred to on page 63 are under preparation and the key to their interpretation is being got ready. Appendix E containing the calculations of dates for the current year by Diwan Bahadur L. D. Swamikannu Pillai Avargal has yet to reach me. These additions together with certain changes in the Pāndya section suggested to me by Mr. Swamikannu Pillai as a result of his calculation of Pāndya dates in this year's collection, will be made and a carefully corrected proof with necessary instructions will be sent to the Superintendent, Government Press, Madras, in a few days. I shall see that the final copy is clean and complete before the Government Order to strike off reaches the Press.

3. I request that as usual I may be supplied with 40 spare copies of the Report for distribution among my friends and scholars who are interested in Epigraphy.

## II

No. 437, dated 20th July 1914.

Submitted.

A. H. LONGHURST,  
 Superintendent, Archaeological Survey.

## ENCLOSURE.

*Letter*—from M.R.Ry. H. KRISHNA SASTRI Avargal, B.A., Rao Sahib, Assistant Archaeological Superintendent for Epigraphy, Southern Circle.  
*To*—the Chief Secretary to Government (through the Superintendent, Archaeological Survey, Madras).  
*Dated*—Ootacamund, the 16th July 1914.  
*No.*—397.

I have the honour to submit my *Annual Report* for the year ending 31st March 1914.

2. During the year under review two important Government Orders were passed, in connection with (1) the Reports on Epigraphy and (2) the publication of *South-Indian Inscriptions*. In the first of these it was suggested that in column 5 of appendices B and C—lists of inscriptions—full details of dates as entered in the inscriptions, should be given together with some indication as to their probable age, in cases where this appears necessary and where the Śaka year is not mentioned. The former has been done; but in adopting the latter some difficulty has been felt inasmuch as the records of the mediæval Chōla and Pāndya kings of the 12th and 13th centuries of the Christian era—records where presumably some indication as to the probable age is expected—refer themselves to many details of transaction but rarely mention facts by which we could further approximate the age of these kings. Palæographical evidence in this direction, is impossible; for no appreciable differences in writing are seen within one century or two. Still, where some indication was forthcoming from internal evidence as regards the approximate date of an inscription, it has not been left unnoted either in the "Remarks" column of the appendices or in Part II of the Report, under the particular dynasty to which the king belongs. The results of the calculation of dates found in inscriptions of the last year's collection have been kindly furnished by the Hon'ble Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.; and have been embodied in appendix D. The dates of the current year calculated by the same scholar are included in appendix E, below. Full particulars as to the district, taluk and village in which the inscriptions are found have also been given in column 2 of the lists where the village names occur for the first time.

3. G.O. No. 47, Public, dated 9th January 1914, lays down the principles to be followed as regards the future working of the department in the matter of collection and publication. A schedule of the contents of inscriptions as hitherto given in the appendices to Part I of the Report and a digested summary of facts gleaned from the inscriptions examined during the year which forms Part II of the Report, are not found to be enough. In the opinion of competent scholars whom the Government have consulted, the work of the Epigraphical Department is best done "by transcribing the full texts of selected inscriptions as accurately as possible, supplying a careful translation, adding brief notes where they appear to be called for (without however dealing with the material in an over-elaborate manner) and publishing the results with such facsimiles of the original inscriptions as may seem to be necessary." The Government also welcome any assistance which may be obtained from honorary workers in the preparation of inscriptions for publication. The programme of work of the department thus defined will henceforth consist of (1) collection of inscriptions, (2) preparation of transcripts and (3) publication of the more important of them with texts and translations and with facsimiles where necessary. Items (1) and (2) are being regularly attended to year after year, so much so that in the large collection of inscriptions in this office only a tenth remains untranscribed. Item (3) applies to the publication of *South-Indian Inscriptions* of which Volume II, Part IV, was issued last year by the late Rai Bahadur V. Venkayya. Part V of the same Volume containing a general Introduction to Volume II, Index and two Pallava copper-plate inscriptions (with translations and facsimile plates) has been prepared during the year and sent to the Press. It is in galley proof and I hope to issue the part in a few months. Before any dynastic volumes of the series could be taken up, I beg to submit that Volume III of *South-Indian Inscriptions*, of which Parts I and II have been already issued by Professor Hultzsch, must be continued by bringing out at least two more parts with some important Chōla records and facsimiles, making thus Volumes II and III relate almost entirely to Chōla kings. Volume IV will have similarly to be devoted to the Pāndyas exclusively.

#### OFFICE ROUTINE.

4. The Hon'ble Mr. L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., having offered to draw up an ephemeris for this office from A.D. 700 to 1800, the Government have been pleased to sanction two clerks to be borne on this establishment and to work under the direction of Mr. Swamikannu Pillai, in his office at Madras (G.O. No. 1693, Public, dated 23rd December 1913).



Mr. S. R. Krishnaswami Ayyar, the Tamil Epigraphical Student, resigned on the 3rd August 1913 and Mr. G. V. Srinivasa Rao, B.A., was appointed in his place on the 2nd September 1913. Mr. K. Rama Sastri, Kanarese Epigraphical Student, tendered his resignation on the 11th March 1914. Messrs. G. Venkoba Rao and C. R. Krishnama char were granted privilege leave for one month and twenty days and one month and one day, respectively.

#### TOURS AND DIARY OF THE ASSISTANT SUPERINTENDENT.

5. During the year under review I did not undertake any long tours for inspecting temples and copying inscriptions. A short trip to Madras and Conjeeveram from 26th August to 7th September 1913 was taken up in studying the notes on iconography kindly sent by the Director-General through his Assistant Mr. V. Natesa Ayyar, B.A., and examining the stone and copper images at the Ēkāmrēśvarasvāmin temple, Conjeeveram. My stay at Poona for twenty days in the months of November and December was spent in directing the preparation of illustrative plates for Mr. Rice's *Coorg Inscriptions* (*vide* G.O. No. 1285, Public, dated the 13th October 1913). At Bezwada I examined once again the pillar in the Mallēśvarasvāmin temple with the Old Telugu metrical record on it and arranged with the Tahsildar for its removal to the local Museum. I hear from that officer that the trustees decline to remove the pillar to the Museum. Arrangements will have to be made for putting it up in a central place within the temple premises where all scholars can have access to the record. The Archæological Superintendent having called my attention to inscriptions at Vinukonda and Īpūru, these were secured on my way back from Poona.

The following is the diary of my travelling :—

1913.

July 5th.—Ootacamund to Coonoor and Coonoor to Kōtagiri. Inspected the Kōta monuments at the suggestion and kind invitation of the Archæological Superintendent.

„ 6th.—Kōtagiri to Ootacamund.

August 26th and 27th.—Ootacamund to Madras.

„ 28th to 31st.—Madras.

September 1st.—Madras to Conjeeveram.

„ 2nd.—Conjeeveram. Examined certain stone images and took photographs.

„ 3rd.—Conjeeveram to Madras.

„ 4th and 5th.—Madras.

„ 6th and 7th.—Madras to Ootacamund.

November 10th to 13th.—Ootacamund to Poona.

„ 14th to December 5th.—Poona.

December 6th and 7th.—Poona to Hyderabad.

„ 8th.—Hyderabad.

„ 9th and 10th.—Hyderabad to Bezwada.

„ 11th.—Bezwada to Vinukonda.

„ 12th.—Vinukonda. Examined the temples and Masjid and copied inscriptions.

„ 13th.—Vinukonda to Īpūru and back. Copied inscriptions.

„ 14th to 16th.—Vinukonda to Bangalore City.

„ 17th.—Bangalore.

„ 18th and 19th.—Bangalore to Ootacamund.

#### TOURS OF THE ESTABLISHMENT.

6. In obedience to G.O. No. 649, Public, dated the 26th May 1913, Mr. P. Visvanatha Ayyar, the Photographer, was sent to Simla on 11th June 1913 to bring back the negatives of photographs taken by this office and stored at Simla from 1906-07 to 1908-09. Mr. Visvanatha Ayyar returned to head-quarters on

29th June 1913. Mr. K. Rama Sastri, the Kanarese Epigraphical Student, started on tour for Coorg on 10th June 1913 to take copies of some inscriptions which had recently been discovered and were requisitioned by Mr. Rice for insertion in his *Coorg Inscriptions*. On the 22nd Rama Sastri was joined by Mr. C. R. Krishnama Achar, the newly appointed Telugu Epigraphical Student. Both of them toured in Coorg till 3rd July 1913. They thence proceeded to the Bellary district where they inspected all villages of the Bellary taluk, copying inscriptions. On the 12th September 1913, the Telugu Epigraphical Student left Bellary for the northern districts of the Presidency and visited the places included in the programme submitted with my last *Annual Report* and returned to head-quarters on 25th October 1913. Meanwhile the Kanarese Epigraphical Student also returned to Ootacamund on 11th October 1913 after finishing his work in the Bellary taluk. Mr. G. Venkoba Rao, the Senior Assistant, left Ootacamund on 2nd August 1913 and remained touring till 3rd December 1913. From the 4th to 19th August he was engaged in copying the stone inscriptions preserved in the Madras Museum (G.O. No. 482, Public, dated 15th April 1913).

### THE YEAR'S WORK.

7. The advance proof of the Annual Report for 1912-13 which was submitted to Government on 10th July 1913 was read in final proof and returned to the Press on 20th August 1913.

The Superintendent, Government Museum, kindly handed over to me for examination while I was at Madras in the beginning of September, many clay seals and votive tablets which had been discovered at Sankaram (Vizagapatam district) by Mr. Rea in the year 1907. These were found to be very interesting, bearing miniature *chaityas* with the figure of Buddha seated within them and having the Buddhist creed *Yē dhammā*, etc., engraved below the Buddha, on the pedestal. Mr. Rea has given a Plate illustrating the different forms of these votive tablets and seals, opposite page 172 of the Director-General's *Annual* for 1907-08. One of the seals has a contrivance made at its bottom, so that it may be fastened on to some valuable object and bears the legend *Satyakānta [śrī]* incised in early Chālukyan characters with a floral device below and a lamp-stand and a triple umbrella (?) above. Another similar seal bears the legend *P[ū]tidurjjaya śrī* in characters of about the same period with a floral device below and a crescent-mark above. A dozen seals bore legends inscribed in the negative and were evidently meant for making impressions on some soft material. One of these was found to contain the name *Rēchapa* and two others, the name *Ā[ḍh]yapati* in Nāgarī characters of about the 9th century A.D.

Most of the Pāli, Telugu, Tamil and Kanarese records copied by my Senior Assistant in the Madras Museum have been identified with those already published in the Archaeological volumes or with those secured by this office in previous years. The identified records have not consequently been included in the list of inscriptions copied during the year. The new Pāli records examined and entered in the appendix are as usual found to refer to the grant of a stone, a pillar or a railing made by lay disciples to the *stūpa* in which these inscribed stones were unearthed. The Superintendent, Government Museum, will be supplied with a list of all the identified records, giving references to the books in which they have been noticed.

8. One hundred and sixty-three villages were examined and 354 new inscriptions were copied during the year under review, one of them being a novel record engraved on a conch presented to the temple of Varadarāja-Perumāḷ at Toludūr in or about the beginning of the 13th Century A.D. (No. 402). These with the 84 epigraphs reserved for examination from the last year's collection bring up the total of inscriptions examined and transcribed to 438. The fall in the number as compared with the collection of previous years is due to the fact that the Tamil Epigraphical Student Mr. S. R. Krishnaswami Ayyar resigned his place just before the camping season and the new candidate who was appointed in his place has yet to be trained in the work of copying and collecting inscriptions. All the inscriptions included in appendix B have been tentatively transcribed. The transcripts of last year have been distributed

into the several files arranged under various dynasties and index tickets prepared to facilitate collation. The work done in connection with the publication of *South-Indian Inscriptions* has been referred to in paragraph 3, above.

9. Appendix A includes 12 copper-plate inscriptions examined during the year. H. M. Hood, Esq., I.C.S., was kind enough to send me a valuable set of plates on which was engraved a long inscription, a charter granted to 46 Brāhmanas on the occasion of the obsequial ceremonies of the king's son who died on a battle-field. The plates will be deposited in the Madras Museum. Another set of copper-plates of a much earlier period were secured for examination through Mr. Venkatarayappa, the *karnam* of the village of Kañchiasamudram in the Hindupur taluk of the Anantapur district. These bear an inscription of one of the early Gaṅga kings of Mysore and throw much light on their chronology. The purchase of the plates for the Government Museum is under correspondence. J. N. Roy, Esq., I.C.S., Collector of Guntur, forwarded for examination a Pallava grant of the time of a certain Vijaya-Vishnugōpavarman. Though full of mistakes the plates are important enough and supply some information for settling the Pallava genealogy prior to the time of the Simhavishnu line of Conjeeveram. Mr. Ramdas Pantulu of Jeypore and Mr. J. Ramayya Pantulu have as usual been kind enough to lend their valuable collection of copper-plates, for my inspection. The Eastern Gaṅga record of the Mahārāja Indravarman supplied by the former mentions the capital Dantapura (*i.e.* Kalinganagara-Mukalingam; see *Ep. Ind.* Vol. VIII, p. 161) and contains the date 14[9] expressed in numerical symbols—the astronomical details given being *Pushya*, *di* 20 in one portion of the inscription and *Kārttika-Purnamāsī*, in another portion. Mr. Ramayya Pantulu's collection consists of four early Eastern Chālukya plates and of one record of the Vishnukundin king Mahārāja-Mādhavavarman alias Janāśraya-Mahārāja. This last must be a new and a later member of the family of Vishnukundins to which belonged Indravarman of the Rāmatīrtham Plates (shortly to be published) and Vikramēndravarman II of the Chikkulla Plates (*Ep. Ind.* Vol. IV, pp. 193 ff.). The Eastern Chālukya plates are historically valuable and are noticed in Part II below. The Tahsildar of Bellary also kindly forwarded for my examination through the Kanarese Epigraphical Student who was touring in Bellary, a set of plates which belong to the time of Virūpāksha of the first Vijayanagara dynasty. The remaining two plates included in appendix A which belong to the Chōla king Rājakesarivarman (Kājarāja I) were sent for examination by M.R.Ry. Muttuswami Konar of Trichengode, Salem district. They will be published in Volume III of the *South-Indian Inscriptions*.

10. Of the miscellaneous work turned out by the office may be mentioned (1) the supplying of a short account of the early history of the re-adjusted district of North Arcot, to the Settlement Officer who is now engaged in writing the *Gazetteer* of that district; (2) noting down the contents of a large number of stone inscriptions for the Settlement officer, Cuddapah, from impressions which he kindly forwarded to me; (3) transcribing and translating at the request of the Director of Agriculture and Industries, Central Provinces, the Telugu inscriptions copied at Bastar by this office in 1908, for insertion in the *List of Inscriptions, Central Provinces*, which Rai Bahadur Hira Lal has been compiling; (4) supplying detailed information on the contents of the Mānūr inscription on village assemblies, noticed in my last report (p. 98), to the Settlement officer, Tinnevely; (5) forwarding to Mr. Rea a note on all the inscriptions examined at Hampe and its suburbs, by this department, in connection with His Excellency's tour in the Bellary district; and (6) furnishing the Archæological Superintendent, with information on various epigraphical queries regarding inscriptions in the temple of Bhīmēśvara at Drākshārāma (Gōdāvarī district), the Jaina epitaphs at Mūdabidri (South Canara), the epigraphs at Chilamkūrū (Cuddapah) and Dharmapuri (Salem), the records at Mahābalipuram (Chingleput) and the age of the ancient Pallava monuments of that place, a curious Telugu inscription of the 19th century from the Cuddapah district in which the marriage of a cow (evidently a cattle fair or show) is described and a photograph from Kumbakonam in which the *śulāpurusha* ceremony performed by Indian kings even of the present day, is represented exactly as it is described in the Sanskrit work *Dānasāgara*. I may be permitted to add that Messrs. H. C. P. Bell and E. R. Ayrton, Ceylon, J. Bishop,



Hutti (gold mines), A. B. Jackson, District Forest officer, Chittoor, the Hon'ble Justice Sir C. Sankaran Nayar, Sir S. Subrahmanya Ayyar, Kt., C.I.E., LL.D., the Hon'ble V. K. Ramanuja Acharya, Kumbakonam, Diwan Bahadur K. Narayana Rao, B.A., B.L., Madras, T. Rajagopala Acharya, M.A., B.L., S. V. Venkatesvara Ayyar, M.A., Lecturer, Kumbakonam College, C. Hayavadana Rao, B.A., B.L., C. A. Sundara Sastri, Madura, and others have been in correspondence with me on various subjects dealing with the history of Southern India. I am also glad to submit that some of these gentlemen have expressed their willingness to help me in the publication of *South-Indian Inscriptions* by transcribing and translating some select inscriptions for me.

11. The following additions were made to the office library during the year under review :—

Indian Antiquary, Volume XLII (February to December 1913).

Do. Volume XLIII (January to March 1914).

The Journal of Indian Art and Industry, Nos. 121 to 125.

Annual Report of the Archæological Survey for 1912-13, Southern Circle.

Do.	do.	Eastern	”
Do.	do.	Frontier	”
Do.	do.	Burma	”

Annual Progress Report of the Superintendent, Muhammadan and British Monuments, 1912-13.

Annual Progress Report of the Superintendent, Hindu and Buddhist Monuments, 1911-12.

Epigraphia Indica, Volume X (Part VIII).

Do. Volume XI (Parts IV to VI).

Epigraphia Zeylanica, Volume II (Part I).

A descriptive catalogue of the Sanskrit manuscripts, Volume I (Parts I to III), by Professor Seshagiri Sastri.

A descriptive catalogue of the Sanskrit manuscripts, Volumes II, III, IV, (Parts I and II), and V to XI, by Professor Rangacharya.

A descriptive catalogue of the Sanskrit manuscripts, Volume XVI, by Messrs. Rangacharya and Kuppuswami Sastri.

A triennial catalogue of manuscripts collected during 1910-11 to 1912-13, by Messrs. Rangacharya and Kuppuswami Sastri, Volume I, Part I, Sanskrit, A, B, C.

Do.	do.	Part II, Tamil.
Do.	do.	Part III, Telugu.

Reports on Sanskrit manuscripts in Southern India by Professor E. Hultzsch, Nos. I to III.

Report on a search for Sanskrit and Tamil manuscripts for 1896-97, No. 1,—Seshagiri Sastri.

Report on a search for Sanskrit and Tamil manuscripts for 1893-94, No. 2,—Seshagiri Sastri.

List of Sanskrit, Jaina and Hindi manuscripts collected in 1911-12.

Do. do. in 1912-13.

Annual Report of the Director-General of the Archæological Survey of India for 1911-12, Part I.

Indian Architecture—Havell.

Visvakarma (Parts III to VI)—Ananda K. Kumarasawmy.

Lists of Antiquities, Volume I (three copies)—Sewell.

History of Indian Shipping and Maritime Activity from the earliest times—Radhakumud Mukerjee.

Chronology of Modern India—Burgess.

The Madras Stationery Manual, IV Edition, Volumes I and II.

Civil Account Code, 7th Edition (Reprint), Volume I, Part I, 1912.

Do. do. Appendices and Index.

Abstract of rules relating to Public Service Examinations in the Madras Presidency.

The Indian Review, Volume XIV, Nos. 4 to 12.

Do. Volume XV, Nos. 1 to 3.

South-Indian inscriptions, Volume II, Part IV (eight copies).

Inscriptions of Upper Burma.

List of villages in the districts of:—Vizagapatam, Ganjam, South Arcot, Coimbatore and Tanjore.

12. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for Epigraphy during 1913-14:—

	RS.	A.	P.
<i>Expenditure—</i>			
Assistant Archæological Superintendent .. .. .	4,875	0	0
Establishment .. .. .	7,789	15	2
Temporary establishment for Ephemeris .. .. .	70	0	0
Assistant Superintendent's travelling .. .. .	699	12	0
Establishment travelling .. .. .	1,746	14	8
Contingencies .. .. .	1,559	10	9
Famine batta .. .. .	117	9	1
Total ..	16,858	13	8

*Receipts—*

By sale of photo-prints as per G.O. No. 882, Public, dated the 14th July 1913 .. .. .	8	13	0
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13. Inscriptions copied at the following places are registered in Appendix B:—

I. *Anantapur district*.—Bukkapaṭṇam and Gōraṇṭla.

II. *Bellary district*.—Twenty-nine villages, † of the Bellary tāluk, Chinnahot-tūr, Hūvinahadagalli, Māgala, Nilagunda, Raṅgāpuram, Rāyadrug and Tambarahalli.

III. *Chingleput district*.—Oragadam and Periyāpālyam.\*

IV. *Chittoor district*.—Nēlapalli.

V. *Coimbatore district*.—Kūgalūr and Mōdahalli.

VI. *Ganjam district*.—Āska and Boḍagulo.

VII. *Guntūr district*.—Guntūr, Peddakodamagundla, Īpūru and Vinukonda.

VIII. *Kistna district*.—Ilaparru, Kāvalūru, Kudaravalli, Malkāpuram, Mogal-rājapuram, Velagalēru, Yenikēpāḍu, Zakkampūḍi and Zūpūḍi.

IX. *Kurnool district*.—Guṇḍāla, Mahānandi, Pānem and Pyāpali.

X. *Salem district*.—Āragalūr, Āttūr, Ēttāppūr\*, Kokkarāyanpēt, Kōvilūr\*, and Tadāvūr.

XI. *South Arcot district*.—Chidambaram, Erumbūr, Lālāpēt, Malayanūr\*, Tiruvakkulam, Toludūr and Vayirapuram.

XII. *Vizagapatam district*.—Garbham and Lōtugedda.

XIII. *Coorg*.—Chēraśrīmaṅgala, Hardūr and Uluguli.

\* Places marked with an asterisk were examined but contained no inscriptions.

† Eighty-three other villages were also examined but contained no inscriptions.



**PROGRAMME of tour of the Assistant Archaeological Superintendent for Epigraphy,  
Southern Circle, for the field season of 1914-15.**

Number.	Name of village.	District.	Nature of Archaeological remains or the work proposed to be done.
<i>A.—Places reported to contain inscriptions, by the Archaeological Superintendent or other officers.</i>			
1	Ahobilam .. ..	Kurnool .. ..	Vaishnava temple with inscriptions.
2	Brahmadésam .. ..	North Arcot .. ..	Deserted temple containing inscriptions.
3	Cannanore .. ..	Malabar .. ..	Inscription on an old Dutch tomb stone.
4	Conjeeveram .. ..	Chingleput .. ..	Pallava-Grantha inscriptions in the Kailasanatha temple for reproduction in the <i>Epigraphia Indica</i> . Other inscriptions not copied in previous years have also to be secured.
5	Gudimangalam .. ..	Coimbatore .. ..	An inscribed slab on the road.
6	Kalpatti .. ..	Malabar .. ..	Reported to contain inscriptions.
7	Kamarasavalli .. ..	Trichinopoly .. ..	Tamil and Grantha inscriptions in the temple.
8	Karisalkulam .. ..	Ramnád .. ..	Cave temples.
9	Kilputhoor .. ..	North Arcot .. ..	An old Śiva temple with inscriptions.
10	Kodalar .. ..	Chingleput .. ..	Do.
11	Koilāngulam .. ..	Madura .. ..	Stone inscriptions.
12	Kottagudi .. ..	Do. .. ..	Inscriptions on stone pillars.
13	Mahendragiri .. ..	Ganjām .. ..	Ancient temples with inscriptions.
14	Maṅgalam .. ..	Salem .. ..	A temple of goddess with inscriptions.
15	Paramakkudi .. ..	Madura .. ..	Temple with inscriptions.
16	Puttār .. ..	Trichinopoly .. ..	Inscription in archaic characters on Chō-lampapai rock.
17	Ramatirtham .. ..	Vizagapatam .. ..	Inscription on a Jaina image.
18	Salem .. ..	Salem .. ..	Old inscription on a boulder.
19	Sēvalpatti .. ..	Ramnád .. ..	Stone inscriptions.
20	Sugandalai .. ..	Tinnevely .. ..	Inscriptions in the temple.
21	Sundarpandyan .. ..	Ramnád .. ..	Reported to contain inscriptions.
22	Tirumapañjeri .. ..	Tanjore .. ..	Śiva temple containing inscriptions.
23	Tirumakkūdal .. ..	Chingleput .. ..	Vishnu temple with inscriptions.
24	Tirumuruganpāṇḍi .. ..	Coimbatore .. ..	To copy inscriptions not secured in previous years.
25	Tirappananda] .. ..	Tanjore .. ..	Tamil and Grantha inscriptions.
26	Tiruvaiyāvūr .. ..	Do. .. ..	Inscriptions in the temple.
27	Tiruverumbūr .. ..	Trichinopoly .. ..	Ancient Śiva temple containing inscriptions.
28	Trichinopoly .. ..	Do. .. ..	Grantha inscriptions near the ancient and Pallava inscriptions in the upper cave (for reproduction).

*B.—Places taken from Mr. Sewell's Lists of Antiquities or otherwise expected to contain inscriptions of historical value.*

1	Puttār .. ..	Madura .. ..
2	Ratnagiri .. ..	Trichinopoly .. ..
3	Sankaranainarkōvil .. ..	Tinnevely .. ..
4	Shermadevi .. ..	Do. .. ..
5	Śrīsaḷam .. ..	Kurnool .. ..
6	Tiruchohūlai .. ..	Ramnád .. ..
7	Tiruvadagai .. ..	Do. .. ..
8	Padukkōttai State .. ..	.....

*C.—Detailed survey for inscriptions, tālukwār.*  
Bellary district—Hudagalli taluk.  
Tinnevely district—Ambasamudram taluk.

# APPENDIX.

## A.—List of copper-plates examined during 1913-14.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks.
1	H. M. Hood, Esq., I.C.S., Sub-Collector, Narasapur.	Eastern Chalukya.	Chalukya-Bhima I .. ..	....	Sanskrit (Telugu).	To be deposited in the Madras Museum after publication.	To be published in the <i>Ep. Ind.</i>	Gift of the village of Vedatulu in Uttarakanduvāṭi-vishaya, by the king, to 48 Brahmanas of different <i>gōtras</i> and <i>sūtras</i> on the occasion of the <i>niya-iraddha</i> of his son who died on the battle-field.
2	The Tahsildar of Bellary ..	Vijayanagara	Virupaksha .. .. .	Saka 1889, Sarvajit, Kārttika, <i>su. di. Uttānadvatī</i> .	Sanskrit (Nagari).	Returned to the Tahsildar.	Do.	Gift of land to two Brahmanas one of whom was a doctor and of the village Sōmalapara surnamed Virupakshapara divided into sixty <i>erittis</i> , to a certain Viranārya.
3	J. N. Boy, Esq., I.C.S., Collector of Guntur.	Pallava ..	Vijaya-Vishnugopavarman ..	Uttarāyana ..	Sanskrit (Telugu).	Returned to the Collector.	Do.	Registers the grant of the village of Chura in Karmma-rāshṭra to a Brahmana, by the king encamped at Vijaya-Palōkka.
4	M.R.By. Ramadas Pantulu ..	Eastern Gaṅga.	Mahārāja Indravarman, son of Dānārāja.	Kārttika, <i>Paur-namast</i> and 14[9] (in numerical symbols), <i>Pushya, di. 20.</i>	Do.	Returned to the owner.	Do.	Gift of the village of Bhukkura-Chohhāda in Karaka-rāshṭra, on the first-mentioned date, to a certain Bhavadattasarma of Trilinga, by the king whose capital was at Dantapura.
5	M.R.Ry. J. Ramayya Pantulu, Presidency Magistrate, Egmore.	Eastern Chalukya.	Jayasinghavallabha-Mahārāja	[1]5th year (in numerical symbols), [ <i>su.</i> ] <i>di. 6, [Sunday].</i>	Do.	Do.	Do.	Gift of the village of Pal[s]bura in Guddavāṭi-vishaya to Rudrasarma, a native of Asanapura-sthāna.
6	Do. do.	Do.	Vishnavardhana-Mahārāja [VF]	Lunar eclipse ..	Do.	Do.	Do.	The first plate is broken at the right end. Contains many mistakes. Records the gift of land in the village of Permajili in Pagnavara-vishaya, to a certain Agnisarma of Poḍegu.
7	Do. do.	Vishnukundin.	Mahārāja-Madhavarman [ <i>alias</i> ] Jandārāja-Mahārāja.	Regnal year (expressed by a symbol), doubtful Phalguna, <i>Purnamast</i> , lunar eclipse.	Do.	Do.	Do.	Registers a gift of land and of the village Pulimbura in Guddavāṭi-vishaya, to a certain Sivāsarma who was a resident of Kuṇḍūra in Kamma-rāshṭra, on the occasion when the king crossed the river Godavari with the object of conquering the eastern region.
8	Do. do.	Eastern Chalukya.	Śaktivarman II, [ <i>alias</i> ] Vishnavardhana-Satyāśraya.	Lunar eclipse ..	Do.	Do.	Do.	Gift of the village of Namiyavada in Prolu-nāḍu to a certain Adapi-Appana who was a devoted servant of the king. The inscription states that the king was crowned in Saka 983, the Sun being in Tula, on the 2nd day of the bright half, Thursday, Kumbha-lagna and the Anuradha-nakṣatra.

A.—List of copper-plates examined during 1913-14—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where and by whom to be published.	Remarks
9	M.R.By. J. Bamaaya Pantulu, Presidency Magistrate, Egmore.	Eastern Chakya.	Vishnavardhana-Maharaja (III), son of Mangiyavaraja Vijayasiddhi.	Solar eclipse ..	Sanskrit (Telugu).	Returned to the owner.	To be published in the <i>Ep Ind</i>	The first plate is broken at the right end. Gift of the village of Pasapuberra in Gudrahara-vishaya to a certain <i>Chatur-odin</i> named Kesavaśarma of Paratur. The <i>ajñapti</i> of the grant was the chief queen Vijayamahadevi.
10	M.R.By. Mattuswami Konar, Trichengode taluk, Salem district.	Chola ..	Rajakesarivarman (Rajaraja I)	10th year ..	Tamil .. ..	Returned to the owner.	To be published in <i>South-Indian Inscriptions</i> , Vol. III.	Registers that Majavaraiyan (also called Kollimajavan, Piradigandan and Sundarasolan) permanently fixed the taxes and fines due from the merchants ( <i>nagarattar</i> ) of Dūsiyūr; and evidently granted these (? in favour of the Paramēśvara temple at that village on the occasion when he constructed a stone well, for (i.e. to appease the spirit of ?) his father who died at Iḷam (i.e. Ceylon).
11	Do	Do ..	Do.	5th .. ..	Do. .. .	Do.	Do.	The same individual here surnamed Orriyaran and Piradigandavarman gave to the temple of Tirumūlasthanam-uḍaiya-Paramēśvara at Dūsiyūr, some lands, a tank and the village of Guṇapatinallūr alias Amankudi. The temple transferred it to the drummers ( <i>uvachchar</i> ) who made the five great sounds ( <i>pañcamaḥātābda</i> ) in the temple.
12	<i>Purāṇit</i> Adembalatta of Perungode, through <i>karnam</i> Venkatarayappa of Kañchamudram (Hindupur taluk, Anantapur district).	Western Gaṅga.	Mādhava-Mahadhirāja [alias] Simhavarman.	Chaitramasa, Purnamāsi.	Sanskrit (Telugu-Kanarese).	Do.	To be published in the <i>Ep. Ind.</i>	Records the grant of 65 paddy-fields below the big tank of Paruvi in Paruvi-vishaya, to a certain Kumāraśarma, of Vafuagōtra and Teittitilya-charapa.

No. 920, PDBMO, 4TH AUGUST 1914.

B.—Stone inscriptions copied in 1918 (continued from last *Annual Report*.)

12

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
102	On a stone built into the <i>gōpura</i> of the Rāmasvāmin temple at Rayadrug (Rayadrug taluk, Bellary district).	....	Veṅkaṭapati-Nayaka, grandson of Daḷavāyi Veṅkaṭapati-Nayaka of the Achyuta- <i>gōtra</i> , ruling on the throne at Rayadurga-pattana.	Śaka 1648, Para-bhava, Marga-sīra, <i>su. di.</i> 2, Monday.	Telugu ..	Registers the consecration of (the image) of Paṭṭabhi-rāmasvāmin and the building of the temple, <i>gōpura</i> , <i>prākāra</i> , etc., by a certain Narasimhayya of Kundurpi, under the orders of the king.
103	On a second stone built into the same <i>gōpura</i> .	..	Timmappa-Nayaka, grandson of Daḷavāyi-Timmappa-Nayaka of the same <i>gōtra</i> , ruling at Rayadurga-pattana.	Śaka 1686, Tāravā, Phal-guṇa, <i>su. di.</i> 15, lunar eclipse.	Do. ..	Gift of the village Muvulekunta surnamed Rāmapura in the Kalyāṇagiri-hobali, to the same temple, for daily offerings and worship.
104	On the central shrine of the Mādhavarāya-svāmin temple in the same village.	Vijayanagara ..	Vīrapratāpa Śaḍāsiva-Mahārāja, ruling at Vidyānagara.	Śaka 1478, Naja, Jeshtha, <i>su. di.</i> 1[5], Māha-Vaiśākha-Paurṇami-puṇyaka.	Do. ..	Registers that the <i>Mahāmaṇḍalīśvara</i> Rāmarāja-Viṭhalarāja-Tirumalayyadeva-Mahārāja remitted taxes on <i>agrahāras</i> in the Rayadurga-sima which was enjoyed by him as <i>nāyakkara</i> , for the merit of [his father] Viṭhalarāja.
105	On a slab set up in front of the same temple.	Do. ..	Vīrapratāpa Vira Śaḍāsivadeva-Mahārāja, ruling at Vidyānagara.	Śaka 1478, Naja, Kārtika, <i>sa. di.</i> 30, solar eclipse.	Do. ..	The <i>Mahāmaṇḍalīśvara</i> Kṛṣṇamarāja of the Aravīti family granted the village of Baginayani-palle <i>alias</i> Mādhavarāyapura to the temple of Mādhavāśvara at Rayagiri, for the merit of his father Viṭhalarāja.
106	On the <i>dhevajastambha</i> of the same temple	....	....	Krōthana, Kārtika, <i>su. di.</i> 12.	Kanarese ..	Records the gift of this pillar ( <i>guruḍa-kambha</i> ) by a native of Kalidēvanahalli, to (the temple of) Mādhavadeva of Rayadurga.
107	On a rock of the hill, in the same village	....	....	Vishu, Magha, <i>su. di.</i> 5.	Telugu ..	A certain goldsmith named Śeshadri raised a <i>maṇḍapa</i> in memory of his brother Prasannayya.
108	On a boulder by the side of an image of Āṇjanāya in the same village.	....	....	Paridhavi, Vaiśākha, <i>su. di.</i> 5.	Do. ..	A certain Mūlayya of Ratnagiri caused this Āṇjanāya-[image] to be cut.
109	On the pedestal of the Rāsa-Siddha images in the same village.	....	....	Pramathi, Magha, <i>su. di.</i> 1, Monday.	Kanarese ..	Records that a <i>nīṣīdi</i> was constructed on this day. In eight different sections of the stone are given the names of eight persons whom perhaps the images represent. Some of these were Chandrabhati of the Mūlasaṅgha and Chandrēndra, Bādāyya and Tammappa of the Āpaniya (i.e., Yapaniya)-saṅgha.
110	On the <i>dhevajastambha</i> of the Jambukōśvarasvāmin temple, in the same village.	....	....	Śaka 1595, Pramādin, Jyeshtha, <i>su. di.</i> 12.	Do. ..	Registers that Jakkappa, son of Timmarassayya, the <i>śānuddhōga</i> of Rayadurga, presented a well and a lamp-pillar to the temple of Jambunathadeva of that village.
111	On the pedestal of a Jaina image kept in the Taluk office of the same village.	Vijayanagara ..	Haribera (I) .. .. .	[Śaka] 1277, Munmatha, Marga-sīra .. .. . Pūrṇimā.	Kanarese (Sanskrit).	Damage! Records that a Jaina merchant named Bhōgarāja consecrated the image of Śāntānanta-Jinēśvara. This merchant is stated to have been a pupil of Maghaṇḍivratin, the disciple of Amarakīrti-Achārya of Kundakundaṇvaya, Sarasvatā-gachchhā, Balāthkara-gaṇa and Mūla-saṅgha.
112	On a slab set up under a margosa tree, to the east of the same village.	....	....	Śaka 1534, Paridhavin, Vaiśākha, <i>su. di.</i> 15, lunar eclipse.	Kanarese ..	Gift of the village Viṭhalapura by Tammarāja, son of the <i>Māha-Nāyakaśāhāya</i> Buṭṭuka Erapa-Nāyaka of Rayadurga, for the worship of the <i>īśvara-athāna</i> of his mother Pennavva-Nakti (i.e. Nāyakitti)

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
113	On a slab set up in the court-yard of the Bhimēśvara temple at Nilagunda (Harpanahalli taluk, Bellary district).	Kalachurya ..	Tribhuvanamalla Bijjaladeva. <i>Bhujabalaśakravartin</i>	[Saka 1084-85], Chitrabhanu, Pushya, <i>su. di.</i> 10, Sunday, Uttarāyana-Samkrānti, Vyatipāta.	Kanarese ..	Records that Kalidēvadānjanatha or Kallimayya assigned a portion of the tolls <i>Hejjunika, Vaddaravulu</i> and <i>Pannāya</i> in the districts of Kogali 600 and Kaḍambajiko 1,000, for the worship of god <i>Svayambhu-Bhimēśvara</i> at Nirgunda, with the permission of the <i>Mahāmāṇḍalēśvara</i> Tribhuvanamalla Vira-Paṇḍyadeva who was ruling over those districts included in the Nopambavāḍi 32,000 province.
114	On a second slab in the same place ..	Western Chalukya.	Tribhuvanamalla [Vikramaditya VI.], ruling at Kalyapa.	Chalukya-Vikrama year [3]5, Vikṛiti, Bhādra [pada] <i>sa. di.</i> 11, Sunday, Uttarāyana-Samkrānti, Vyatipāta.	Do. ..	Damaged. Records the gift of one <i>hāru</i> (bullock-load) of leaves (betel P) each month to the temple of <i>Svayambhu-Bhimēśvara</i> at Nirgunda by the chief minister Daḍṇasaka Maddarasa who was in charge of the tolls of Kihbatṭi.
115	On a third slab in the same place ..	Do.	Do.	[Chalukya-Vikrama] year 33, Sarvadhārin,	Do. ..	Much damaged. Seems to record a gift to the same temple.
116	On a fourth slab in the same place ..	Hoysala ..	Nissanka-Pratapachakravartin [Nara]siṅgadeva, ruling at Dōrasamudra.	Saka 1145 Svabhānu, Māgha, <i>su. di.</i> 11, Thursday.	Do. ..	Damaged in the middle. Records the gift of a village situated east of Machiyaballi, for the worship of the god Bhimēśvara. A subsidiary record at the end of this inscription registers that the <i>Mahāmāṇḍalēśvara</i> Bijjarsa Aśohutadeva purchased and presented, evidently to the same temple, the village Talavāgilaballi, in the cyclo year Kṛitika, Pha'guna <i>su. di.</i> 13, Sunday.
117	On a pillar of the same temple .. ..	....	....	...	Do. ..	Mentions the <i>Mahāsāmantādhipati</i> Adipemmana of the Mahabali-vaṁśa and the village Nirggunda.
118	On a slab set up inside the Muklōśvara temple in the same village.	Western Chalukya.	Tribhuvanamalla [Vikramaditya VI.] ..	Chalukya-Vikrama year 4, Kalayukti, Māgha, <i>su. di.</i> 6 Sunday, Uttarāyana-Samkrānti, Vyatipāta and Chalukya-Vikrama year 61, Nāḷa, Māgha, <i>su. di.</i> 10, Monday, Uttarāyana-Samkrānti, Vyatipāta	Do. ..	Registers that while Tribhuvanamalla Raya-Paṇḍya was ruling the Nopambavāḍi 32,000 and Kapiyakulla 300, the 300 <i>mahājanas</i> of Nirggunda in Kogali-naḍu, the 600 Baṇḍijigas and the Nana-dēśa presented land and tolls for the worship of <i>Svayambhu Bhimēśvara</i> situated to the north of the village of Nirggunda, in the "Old Ruins" ( <i>halayachalu</i> ). A similar gift was made in the 61st year of the Chalukya-Vikrama era, by the gardeners oil-mongers and others. Still another grant of garden land was made in the cyclo year Jaya, Pushya, <i>su. di.</i> 14, Monday, Uttarāyana Samkrānti, Vyatipāta.



B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
119	On a <i>viragal</i> set up in front of the same temple.	....	....	....	Kanarese ..	Records the death of a certain Kallagaṅga, the <i>mālika</i> of Nirggunda on the occasion when Mareya[?] a son of Chandiyarasa, fought in Banavasi-naḍu to rescue the cows of Nirggunda.
120	On a second <i>viragal</i> in the same place ..	....	....	....	Do ..	Much damaged. Mentions a Pallavarajadhiraja.
121	On a slab set up at the entrance into the Narasimhasvamin temple at Rangapuram, (Hadagalli taluk, Bellary district).	Western Chalukya.	Trailokyamalla .. .. .	Śaka 979, Hemajama, Chaitra, <i>su. di.</i> [8] Thursday.	Do. ..	Records a gift of land by the two-hundred <i>mahājānas</i> of Maṅgola to (the temple of) Narasiṅghadeva.
122	On a second slab set up in the same place.	Do. ..	Tribhuvanamalla [Vikramāditya VI.] ..	Chalukya-Vikrama year 41. Durmukhi, Pushya, <i>su. di.</i> 8, Sunday, Uttarayana-Samkrānti and [the same era]. Yuvan, Magha, <i>su. di.</i> 5, Sunday.	Do. ..	Registers that at the request of the two hundred <i>mahājānas</i> of Maṅgola, queen Padmaladevi who was enjoying that village (as her <i>śāghir</i> ?), granted some land, free of tax, to the temple of Narasiṅghadeva situated on the south bank of the river Tungabhadra, through her agent Ghalliyama-Nayaka, for worship and offerings. Other gifts of land and money are also recorded.
123	On a slab set up in the Suryanarayana-svamin temple at Magala (Hadagalli taluk, Bellary district).	Hoyasala ..	Nissankapratapa-chakravartin Vishnuvardhana Vira-Ballala (II), with his camp at Hallahara surnamed Vijaysamudra.	Śaka 1181, Sukla, Śravana <i>su. di.</i> Pournami Monday, lunar eclipse, Karkataka-Samkrānti, Vyatipata.	Do. ..	Supplies a genealogy of the Hoyasala kings from the founder Sala down to Vira-Ballala II and registers that one Sameyada-Garuḍa Mammarsasa of Maṅgola built a temple for the three gods Siva, Vishnu and Surya ( <i>trikāṣa</i> or <i>trimūrti</i> ) and that the king's treasurer, the Brāhmana Siṅgayya and the other <i>mahājānas</i> of Maṅgola, made grants of land.
124	On a pillar in the same temple .. ..	....	....	Vikrīta, Śravana <i>su. di.</i> Pournami, Monday.	Do.	Records that the chief Sameyada-Garuḍa Mammarsasa assigned a portion of the rent free land belonging to the temple of Maṅganāthadeva to Bammōja, the architect of that temple.
125	On a slab set up in the court-yard of the same temple.	[Western Chalukya].	Tribhuvanamalla [Vikramāditya VI.] ..	Chalukya-Vikrama year 40, Durmukhi, Pushya, <i>su. di.</i> Sunday, Uttarayana-Samkrānti.	Do. ..	Seriously damaged. Appears to record a gift of land.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
126	On a slab set up in the Vēṇugōpāśvāmin temple, in the same village.	Hoysala	Nīśāṅka-pratāpachakravartin Viśṇu- vardhana Vira-Ballaladeva (II.), 'Emperor of the South'	Śaka 1186, Chāva-Chaitra, su. di. 11, Thursday Sankranti-nāṇa- Vyatipāta and Vijaya, Āśva- yuja, su di 10, [Friday].	Kannarese and Sanskrit	Supplies the Hoysala genealogy from Vinayāṭīya to Vira-Ballala and records that three private indi- viduals of Māgoja consecrated the temple of Sri- Gōpāla in the middle of that village and that then the mahājana of the village together with the king's representative (rājādhyakṣa), presented lands and houses for the worship of the god. Also registers grant of money by the mahāvaḍḍaby- asuhāri Vasudeva-Nāyaka, for a flower-garden to the same temple.
127	On a slab near the south wall of the Kallēśvara temple at Huvinahadagalli (Hadagalli taluk, Bellary district).	Western Chalukya.	Tribhuvanamalla [Vikramāditya VI.]	Śaka 993, Sadharana, Phalgun, su. di. [8], Friday, Vyatipāta.	Kannarese	Records that while the king was encamped at Gov- indavadi "pleased with the victory which he had achieved over Daṇḍanāyaka Biddayya" he granted the village of Kotiganuru in Halpola twelve, a sub-division of Kōguli 600, to the temple of Kalideva at Pavinaṇḍagalli on the request of the mahājana of that village who had gone on a deputation to the king to bless him. Mentions also the Kadamba mahāśāmanṭa Puṭṭi- yarasa.
128	On a slab set up at the western entrance into the Kēśavaśvāmin temple in the same village.	Do.	[Tribhuvanamalla Vikramāditya VI.]	[Chalukya]- Vikrama year 16. Pramōda, Āśvayuja, Amā- vasya, Sunday, solar eclipse, Uttarāyana- Vyatipāta; [Chalukya]- Vikrama year 17. Angira, Vaiśākha, su. di. 8, Monday Yugādīparvan; [Chalukya]- Vikrama year 60. Viśvānu, Bhadra-pu- ṇami, Monday, and [Chalukya]- Vikrama year 13. Kṛtika, Kārtika, Pūr- ṇamāsyā, Thursday, Kṛtika, lunar eclipse.	Do.	Damaged in the beginning. The record first mentions that Tribhuvanamalla-Pāṇḍyadeva the lord of Kulumbapara was ruling over Nolambavadi 32,000 and Masavadi one hundred and forty country. Next it gives a eulogistic account of the king's Brahman military officer Ravi-Daṇḍa- nāyaka. His wife Kebbanabbe or Kebbaladevi, a native of Pavina-ṇḍagalli (i.e., Huvinahadagalli) built in that village a temple for Kēśava and made gifts of land and a house for the worship of the god, for feeding Brāhmanas and for a flower- garden. Other subsidiary grants were also made; viz., (1) a village for conducting repairs to the temple and for worship was granted by king Tribhuvanamalla encamped at Kāśaśaya- nolevidu at the request of Raviyapa-Bhaṭṭa (i.e., Raviga-Daṇḍanātha) on the occasion of his making the gift called Viśvachakra; and (2) gifts of money and land by several individuals for betel- leaves, sandal, worship oblations, perpetual lamps Chaitrapuja, etc.

B.—Stone inscriptions copied in 1913—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
129	On a rock in the Raṅgappana-guḍḍa hill near Tambarahalli (Hidagalli taluk, Bellary district).	....	....	Śaka 1675, Vijaya, Jyēṣṭha, <i>su. di. 5.</i>	Kanarese ..	Records the construction of the <i>uṣa[va]-maṇḍapa</i> ; the god Baṇḍeya-Raṅganātha, by the three sons of a certain Śūriyārāya of Kennehalli-Yittige which was included in Koṭṭāra-stmce.
130	On the same rock .. .. .	....	....	Plava, Bhadrāpāda, <i>su. di. 8.</i>	Do. ..	Damaged at the bottom. Seems to record a private agreement between a <i>pājāri</i> of Baṇḍeya-Raṅgaiyya and another.
131	Do. .. .. .	....	....	Śarvārī, Pūṣya, <i>su. di. 14.</i>	Do ..	Mentions that one Sidaiya, son of Ujini-Vodeṣa presented [perhaps to the same temple] gold, women and land, for the merit of his parents.
132	Do. .. .. .	....	....	Parthiva, Magha	Do. ..	Records that this deep pond ( <i>gaḍa-gonḍa</i> ) was constructed by Śūriyārāya, son of Vabaraasiya, the <i>śānadhoga</i> (Shanbhogue) of Yittige and a devoted worshipper of Baṇḍe-Raṅganātha.
133	On a stone set up in front of the Channakēśavaśvāmin temple at Chinnahottur (Alur taluk, Bellary district).	....	....	Doubtful ..	Do. ..	Damaged. Records the foundation of the temple of Adikēśavanātha by [Pratāpa] Harihararāya. On this, the Śrivaishnavas of the 18 <i>nḍus</i> and others made a gift of five <i>koḷas</i> of land for oblations.
134	On a pillar of the Bhōgēśavaśvāmin temple in the same village.	....	....	....	Telugu ..	States that this is the inscribed pillar of Narasiṃha Sarasvatī who had the adjuncts <i>Sapta-prathama devayuga Sambhutrāya Śrī-Narasimha vara-pradā Vēdantakṛimīti</i> (!).
135	On a slab near a well to the west of the same temple.	....	....	....	Kanarese ..	In archaic characters. Seems to record that the well ( <i>guḷa</i> ?) [was dug by] a certain Gamasiri [Ma]-kaḷa, son of Arjuna.
136	On a slab set up in front of the Baṇavēśvara temple at Pyāpālī (Dhone taluk, Kurnool district).	....	....	Śaka 1667, Rakṣakṣi, Magha, <i>su. di. 6.</i>	Telugu ..	Damaged. Mentions a certain Venkātapa-Nāyanigaru.
137	On a slab set up near the entrance into the Channakēśavaśvāmin temple at Gundāḷa (same taluk and district).	....	....	Śaka 1490, Prabhaṇva, Vaiśākha, <i>su. di. 10.</i>	Do. ..	Registers that the <i>mahāmaṇḍalēśvara</i> Rāmarāja Tirumalarājadeva-Maharāja, granted the two villages of Pēdavapadinna in the district of Drōṇāchala and Jonnagiri in the district of Guttī, to the god Channarāyaḷu of Guṇḍāḷa darga, for worship and festivals.
138	On a slab set up in a field, in the same village.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Maharāja	Śaka 1491, Śukla, Chaitra, <i>su. di. 10.</i>	Do. ..	Damaged at the end. Registers that Doḍḍa Venkātā-nāyanigaru having died, his son appointed an agent to supervise the Doḍḍa charities, viz. [the construction of] the <i>prakāra</i> -wall, pavilions, flower-gardens, ponds and others in the temple of Channakēśava-Perumāḷ at Guṇḍāḷa in Dhōṇi-stma, and gave him some land in Tāḍuru with the consent of the <i>Reḍḍi</i> , <i>Karāṇam</i> , and the <i>Tulārī</i> of that village.
139	On a slab from Dharaukiṭṭa preserved in the Collector's office at Guntur (Guntur taluk, Guntur district).	[Ko]ṭa	Maḥamaṇḍalēśvara] Gaṇapatiḍevatāja	Śaka 1... [Śr]i Vapa, <i>su. di. 6, Thursday.</i>	Do. ..	Mutilated. Seems to record a grant of land to the <i>pājāri</i> and dancing-women attached to some temple.
140	On a second slab preserved in the same office.	..	....	Śaka 1069, [Pi]ṅgala, Chaitra,	Do. ..	Do. [Gift of sheep for] a lamp to the god Ba[d-dhadeva], by a lady.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
141	On the same slab .. .. .	Velanāṇḍu ..	Kulottuṅga-Chōḍa Goṅkarāja .. ..	....	Telugu ..	This may be a grant made in continuation of No. 140. States that a certain merchant of [Po]nnuṅḡoṇḍa gave for the merit of his parents and of his elder brother, [55] sheep for a perpetual lamp to the temple of Buddhadeva.
142	On a slab brought from Yenamadala and preserved in the same office.	Koṭṭa ..	Betu .. .. .	Saka 11[7]3, Vaisakha, <i>su. di. 8</i> , (giriḍuhi-tri-tithi), Monday.	Sanskrit and Telugu.	Damaged. Records that the king ruling at Mahishamūrdhanagari ( <i>i.e.</i> , Yenamadala) founded the temple of Kṛishṇa in that village and granted the required land [for its upkeep]. Queen Gaṇapamadevi also gave land in the village of Garagapaḍa, an oilmill and a flower-garden. The merchants of the village assigned some tolls. The marriage fees granted by Gaṇapamadevi [to the <i>mahājana</i> ] of the village were also transferred by them to the temple of Gopinātha ( <i>i.e.</i> , Kṛishṇa).
143	On a slab set up in the court-yard of the Uttarēśvara temple at Peddakodamagundla (Palnad taluk, Guntur district).	....	....	Saka 1435, Śrīmukha, Śrāvapa, <i>ḡa. di. 12</i> , Friday, the Sun being in Kṛtā ( <i>i.e.</i> , scorpion) combined with Harshaṇa (Yōga) and Bava (Karapa).	Do.	States that a certain Mūhōśvaracharya (also called Mahōśvarayati) founded the temple of Uttarēśvara with the shrine (Śaṅkaraprasāda), bull, flagstaff, minor deities, Vṛōśvara ( <i>i.e.</i> , Vṛabhadra) and Kālikā. He is further stated to have built the compound-wall, the pond, the garden and the well attached to the temple and to have provided for the worship of the <i>līṅga</i> and distribution of food in charity. He was the successor in <i>Pāsupata-Saṁbhavadīkshā</i> , of Saṁkaraguru who attained Siva-hood, on the given date and had become a <i>līṅga</i> through the great penance of [his teacher] Mantramartiguru.
144	On a second slab set up in the same place.	Velanāṇḍu ..	[Kulottuṅga-Chōḍa Goṅkarāja .. ..	Saka 1069, Prabhuva .... <i>su. di. 5</i> , Thursday, Vishu[va]-Sankranti.	Telugu	Registers that the taxes <i>Perusaṅka</i> , <i>Paḍḍarāṇḍu</i> and others, due in and around the <i>agrahāra</i> of Goḍamagōḍa to Yisara-Peggaḍa, an officer of the king, was endowed by him and by others, one of whom was a member of the Mahaya family, for the maintenance of worship in the temples at that <i>agrahāra</i> , for lamps and offerings and for supporting ascetics and students.
145	On a third slab set up in the same place.	....	....	Utthānāśadaśi.	Do.	Mutilated. Mentions the [Mahāmāṇḍalēśvara] Rāmārāja Tirumala[rāja] and the village Kārempa[ndi].
146	On a fourth slab in the same place	....	....	Saka 1810, Suryadhari, Margaśira, <i>ḡa. di. 3</i> , Friday.	Do.	Quotes inscription No. 143 noted above and records that Lakka Saṅkhayya one of the descendants of Lakka Mantramartiguru who was represented by a <i>līṅga</i> in the temple of Uttarēśvarasvāmin granted lands, the income from which was to be devoted for worship and offerings to the said Mantramartiguru. The English dates on which the gifts were made and the extent of lands in acres and cents are also given.

**B.—Stone inscriptions copied in 1913—cont.**

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
147	On a slab set up at the entrance into the Rāmasvāmin temple in the same village.	..	....	Śaka 1809, Sarvajit, Phal-guna, <i>su. di. 5</i> , Friday.	Telugu	Records that the same individual renovated the temple of Sitarāmasvami at Pedakodamagundla built by his father about 40 years prior to the date of the inscription and set apart some of his own lands at Miriyala and Paluśaya for the exclusive use of the temple. These lands had to be cultivated by his descendants and the income therefrom was to be utilized for the worship of the god.
148	On a slab set up in a field at Zakkampudi (Bezwada taluk, Kistna district).	Gajapati ..	Pratapa-Kapileśvaradeva-Maharaya's son Ambidevaraja.	....	Do.	Registers the grant of the village Zak[il]red[il]ipal[il]e for the worship of Papavinasanadeva and Rudradeva at Bejavada and for maintaining two feeding-houses one for the Jangams and another for Brahmanas.
149	On a slab bearing the figure of an Āṣṇa-nāya, near a well at Velagaleru (same taluk and district).	....	....	....	Do.	Refers to the god Anumanta (Hanuman) near (the well) Venkatadri-konera and to the gift of a lump stand (?) by a certain Singadasiri of [Red]dipalle.
150	On a slab near a tank in the same village	....	....	....	Do.	This is the charity-well of the son of Garigipati Venkanna.
151	Near a rock-cut celi at Mogalrajapuram (same taluk and district).	....	....	....	Telugu (archaic)	Refers to a certain Chola-Chaki Vilviradu.
152	On a pillar lying near the Mussalman <i>chdadi</i> at Malkapuram (same taluk and district).	Qutb Shahi	Mahamandu Sahu Sulutana (Muhammad Shah Sultan)	Śaka 145[2], Khura, Chaitra, <i>su. di. 2</i> , Monday.	Telugu	States that Masanadu-Eli Kutumana-Malka-Odaya, a friend of the Sultan, reduced by his prowess Kondupalli and other hill-fortresses and established a feeding house ( <i>langara</i> ) at Kedrabada which he had founded near Peyyalapalli, south of Kondapalli, for the helpless, blind and cripple and for dervises. For the maintenance of this ( <i>langara</i> ), he gave the two villages Kavururu and Kedrabada.
153	On another face of the same pillar	..	..	931 A.H. (= 1524-5 A.D.)	Persian	"Malik Qutb-ul-Mulk set aside the income derived from certain villages for the maintenance of a langar, in memory of khwaja Khizr." (Dr. J. Horowitz).
154	On a slab set up on the bund of a tank at Kavaluru (same taluk and district).	..	..	Śaka 1648, Parabhava, Margashira, <i>su. di. 15</i> , Sunday.	Telugu	Registers that this is one of the <i>Akkadavudulu</i> pillars fixed by a certain Śeshadri Ramesappa and his elder brother, in the tank constructed by them near Kavaluru.
155	On a stone lying in a palmyra tope, in the same village.	....	....	Śaka 1305, Vibhava, (wrong), Pushya <i>su. di. 14</i> , Sunday.	Do.	Records that a certain Poti-Nayanda of Intamukula <i>gōtra</i> , granted to the gods Chena-Malnatha and Varadagopinatha of Kaururu, a flower-garden with fruit trees, for the merit of his parents.
156	On a slab set up in a field to the north of the road leading to Kondapalli from the same village.	Gajapati ..	Pratapa-Purushottamadeva .. ..	Doubtful ..	Do	Damaged. Mentions Mogalraju-Mahapatra who was governing the country.
157	On a slab set up in the village of Yenikepadu (same taluk and district).	V. lanandu (?)	Kulottunga-Chodayadeva-Maharaja	...	Do.	Registers that the village Venakepadu was granted to the temple of Rajanarayana at Bejavada. The Gajapati prince Kumara Hamblimadeva-Mahapatra apparently ratified the grant and distributed Venakepadu among the servants of that temple. These latter included the worshippers, accountants <i>purohita</i> , goldsmiths (?), dancing-girls, painters, men who rang the bell, makers of garlands, watchmen, the blower of the conch and torch-bearer.



B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
158	On a pillar set up in the same place ..	Velanadu ..	Kulottunga Rajendra-Chodayaraja ..	Saka 1093, Uttarayana-Sankranti.	Telugu..	Registers that the king granted lands in the neighbourhood of Venakapadu to the temple of Kesava-deva at Bejavada. The grant was intended for providing oblations, offerings, perpetual lamps, dancing-girls and other servants.
159	On a pillar in a field of the same village	....	...	Lost .. ..	Do. ..	Mutilated. Mentions the <i>Mahamagaladevara</i> [Oha]-gi-Dorayaraja.
160	On the cross beam at the entrance into the Venkateswara's temple at Zupudi (same taluk and district).	....	....	....	Do. ..	Records that the beam was the gift of the two <i>patna-svami</i> (merchant?) brothers, Sarabharaju and Appayya.
161	On a slab lying in the Gokulamma-cheruvu at Kudaravalli (Guduvada taluk, Kistna district).	....	....	Saunhya, Ashadha <i>su. di. 3</i> , Thursday.	Do. ..	A certain Abudalu Husenu servant of Abudulakhanu, who was again the servant of Sakajakhanu, built the sluice of the tank at Kudaravalli.
162	On a slab set up near a tank at Ilaparru (same taluk and district).	....	....	....	Do. ..	In old Telugu characters. The inscription is partly mutilated at the beginning and seems to register a gift of land by Kadaladeva, son of Bandayari, to a certain Basajriya of Barugalpariti in the villages of Jakipodi, Illupadu, Penurodi and Karivinda. The second of the village is probably identical with Ilaparru.
163	On a slab set up in the court-yard of the Viranarayana's temple at Panem (Nandyal taluk, Kurnool district).	Kakatiya ..	Prataparudradeva-Maharaya, ruling at Orungallu (i.e., Warangal).	Saka 1241, Siddharthi, Magha, <i>su. di. 15</i> , Monday, lunar eclipse.	Do. ..	Registers that while the chief minister Mummadi Mataya was ruling the southern country including Pedakallu made a grant of some land on the south side of Panya. Certain fees ( <i>māra</i> ) to be paid by the residents of Panem and a <i>tamu</i> of grain (of each kind) from the markets held in specified villages, for the expenses of worship in the temple of Sri-Viranarayana-deva of that village.
164	On a slab set up in the court-yard of the Pāṇikēśvara's temple, in the same village.	Vijayanagara ..	Virapratapa Krishnadevaraya-Maharaya ..	Saka 1451, Virodhi, Vaisakha <i>su. di. 15</i> , lunar eclipse.	Do. ..	Vakita Pedapa-Nayudu, son of Bokkasam Pedapa-Nayudu, a servant of Krishnadevaraya, granted the <i>kavalikatnam</i> (police fee), for the enjoyment of the god Pāṇikēśvara of Panemu, a village included in Kandana-yolu (i.e., Kurnool) on all the lands held by the temple in that village and in the <i>agralara</i> villages of Bopalunipadu and Lihga-puram.
165	On a second slab set up in the same place	Do.	Virapratapa Krishnadevaraya-Maharaya ..	Saka 1481, Pramoda, Chaitra, <i>su. di. 15</i> .	Do. ..	Homnupa-Nayudu, son of Bokkasam Devapa-Nayudu, granted the village of Bodidepaḍu in Panem-sima to the worshippers ( <i>tammaḍa</i> ) of the god Pāṇikēśvara of Paneya for conducting oblations and other services in the temple.
166	On a third slab set up in the same place ..	Sajaya ..	Immaḍi-Narasimgaraya-Maharaya ..	Saka 1425, Karthikeya, Sravana, <i>su. di. 15</i> , M. day.	Do. ..	The same chief granted for the merit of the king and Narasa-Nayaningaru, land in the village of Panem, included in Penugonda-chavadi, to four <i>sthanikas</i> of the Pāṇikēśvara temple for building a village and conducting the services in the temple.

B.—Stone inscriptions copied in 1912—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
167	On a fourth slab set up in the same place.	Saṣuva .. ..	Narasimgarāya-Maharāya .. ..	Śaka, 1 * * * Rudhīrōdgari, Śrāvana, <i>śu. di.</i> 16, Monday.	Telugu ..	This inscription records the grant registered in No. 166 with a few changes in the wording.
168	On a pillar in the court-yard of the same temple.	....	....	....	Kanarese, Telugu, Tamil and Nāgari.	The oldest which is in Kanarese records that a certain Pallapadiyagan obeyed the orders ( <i>ādya-vāṭṭān</i> ) of the god and the remaining three state that Vibhūti Gauraya, visited the temple.
169	On a pillar in the Mukha-maṇḍapa of the same temple.	..	....	....	Telugu (Sanskrit), Grantha and Nāgari.	The visit of the same Vibhūti Gauraya is mentioned and it is stated that he was born at [Ma]hāhira-jalli near Orogallu, settled on the top of Śrīgiri and was the servant of Paṇḍitarādhyā. Another record in Telugu on the same pillar states that a certain Ākṣa paved with stone the <i>Appāḷike</i> (?) of the maṇḍapa.
170	On a slab lying in the Āḍjanēya temple in the same village.	....	....	Śaka 1623, Vikrama, Āśvīja, <i>śu. di.</i> 16.	Telugu .. ..	Registers that Komāra Timma-Nayudu, son of Narsidhva-Nayudu and grandson of the <i>Nāyāṅka-chārya</i> China-Veṅkaṭappa-Nayudu granted land to a certain Anumābōyi.
171	On a slab set up in the same temple ..	[Vijayanagara]	[Vīra-Narasimharāya] .. ..	Śaka 14[28 *] Krodhana, .. .. <i>śu. di.</i> 3, Thurs- day, Kanyā- Brihaspati.	Do. .. ..	Gift of land (?) by the king in Panem village of Iṇḍakāṇṭi-sima to Mallikarjuna one of the three self born <i>lingas</i> for the merit of his father Narasa-Nāyāṅgaru.
172	On the <i>dhwajastambha</i> in the Mahanandīśvarasvāmin temple at Mahanandi (Nandyal taluk, Kurnool district).	....	....	Śaka 1446, Taraṇa, Māgha, <i>śu. di.</i> 14, Monday, Śivaratri.	Do. .. ..	Records that a merchant built the maṇḍapa called <i>mukhadhadram</i> at the southern entrance into the tank ( <i>gunḍamu</i> ?) and the pillar surmounted by a bull, in the temple of Manandīśvara.
173	On an iron pillar near the western gate of the same temple.	....	....	Śaka 1332, Vikrīta, Māgha, <i>śu. di.</i> 13, Friday.	Do. .. ..	The great grandmother (?) of Tipparāju, son of Pina-Tipparāju, son of Velugōṭi Gaṅgaṛāju-Chenrajuṅgaru, the hero of Krottacherlakōṭa, set up this lamp-pillar before the shrine of Mahanandīśvara.
174	On seven detached stones in the same temple.	....	....	....	Kanarese, Telugu and Nāgari.	In ancient characters of the 8th and 9th centuries of the Christian era. Four in Telugu-Kanarese record the names <i>Śaṛigeśam(pu)ṇṇa-mahāmuni</i> ; <i>Avōga-vā[ṇi]tan</i> ; <i>Uṇḍipidugu-Kāḍmukka[n]</i> ; <i>Mōu-pṛīti</i> ; <i>Śrī-Vyālasimhaguravar</i> and <i>Tellapūṇḍi-Apparāju</i> . One in Nāgari, reads <i>Śrī-Lallamkagōva</i> [?].
175	On six other detached stones .. ..	....	....	....	Telugu ..	Contains the signatures of devotees, three of which seem to be rather old. Among these are [Ja]yavarī and Dōrācharya a mine of architect-intelligence ( <i>chitratējōmihī</i> ).
176	On a slab set up at the entrance into the Lakṣmīnārāyaṇasvāmin temple at Bukkapatnam (Penukonda taluk, Anantapur district).	Vijayanagara ..	Achyuta-Maharāya .. ..	Śaka 1463, Phaṇa, Āśvīja, <i>śu. di.</i> 13, Monday.	Do. .. ..	Records that Peddirājayya under orders of Ramabāṭayavaru remitted the <i>rājulaguttu</i> tax (?) in the <i>nāgaṇi</i> of Krottacheruvu, for the merit of the king.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
177	On another slab set up in the same place	Vijayanagara ..	Achyuta-Maharāya .. .. .	Śaka 1464, Śubhakraṭ, Chaitra, <i>śa. di.</i> 6, Wednesday.	Telugu .. ..	Registers the remission of taxes on marriages and the taxes on the earnings of Brahmanas for the merit of the king. Rāmanabhaṭṭayya issued the orders and Peddirajayya conveyed them to the <i>reḍḍis</i> and <i>karṇams</i> of the village of Krottacheruvu.
178	On the rock below the <i>dhvajastambha</i> in the Chaudēśvari temple in the same village.	Do. .	Virapratāpa Śrīraṅgarāyaḍēva-Maharāya ..	Śaka 1503, Vriśha, Bhādrapada, <i>śa. di.</i> 12, Sunday.	Do. .. ..	Registers that Dalavāyi Venkṭa- <i>[p*]</i> pa-Nayadu under orders of Megōṭi Timma-Nayadu the agent and minister of the king, remitted the taxes <i>nagaribirāḍa Asaveśchāḍu</i> and <i>birudulu</i> due on the lands owned at Bukkasagaram and Anantapuram by the temple of Chavudēśvari of Krottacheruvu-Bukkasagaram.
179	On a slab lying near a sluice of the tank, in the same village.	Do. ..	Virapratāpa Achyutadēvarāya .. ..	Śaka 1456, Vijaya, Phalguṇa, <i>śu. di.</i> 16, Saturday.	Kannarese ..	Records that Bhaṇḍārada Timmarasa, son of Apparasayya made rent-free, the <i>dēvadāya</i> and <i>brahmadāya</i> lands below the tank of Hosakere, included in Penugonda, a district of Yeṇama- <i>[nṭi]</i> -rājya. These had been so enjoyed since the time of Chikka-Oḍaya but had been assessed in corn and in coin owing to some disturbances in the interval. The grant was made on the occasion when the king performed the <i>Lakṣahōma</i> ceremony at Varadajammana- <i>pōṭhe</i> . The stone was put up by Koṇḍapa under orders of Timmarasa at the elephant-sluice of the tank.
180	On a rock near the tank in the same village.	Do. ..	Krishnarāya-Maharāya .. .. .	Śaka * * * * Āṅgīrasa, .. .. <i>śu. di.</i> 12, Wednesday.	Telugu .. ..	Damaged at the beginning. Registers that the <i>dēvadāya</i> and <i>brahmadāya</i> lands under the tank Krottacheruvu in Penugonda-rājya which had been held rent-free ( <i>sarvamāya</i> ) from the time of Chikka-Oḍayalu had been re-assessed on account of certain disturbances in the interval. The king now at Śivanasamudram on state business ordered that the lands might be restored as before and this was announced on the occasion of the <i>Lakṣahōma</i> ceremony conducted at Penugonda. Koṇḍa-Nayadu had this inscription engraved under orders of Rayasaṃ Koṇḍanarasayya Demarasayya.
181	On the west wall of the <i>mandapa</i> in the Mādhavarāyaśvamin temple at Goranṭla (Hindupur taluk, Anantapur district).	Do.	Virapratāpa Tirumaladevarāya-Maharāya ..	Śaka 1446, Tārāṇa, Kārtika, <i>śu. di.</i> 12, Monday, Uthana-dvadasi, Chidra-nakṣatra.	Do. .. ..	Much damaged. Registers that the agent of Vakiṭi Āḍepa-Nayadu granted land to the Viśva (Perunnal) temple at Goranṭla for maintaining festive processions on the <i>dasami</i> days of the month.
182	On the same wall .. .. .	Do. ..	Achyutarāya-Maharāya .. .. .	Śaka 1452, Vikrīta, [Māgha, <i>śu. di.</i> 14, Monday].	Do. .. ..	Much damaged. Mentions Goranṭla-śma which was conferred as a <i>fei nāyanṭara</i> on the son of Vakiṭi Mallapu-Nayadu.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
183	On the same wall .. .. .	Vijayanagara ..	Achutarāya Mahārāya .. .. .	Śaka 1455, Vijaya, .. .. . su. di. 15, Monday.	Telugu ..	Damaged. Timmapa-Nayudu, son of Vakṣi Mallapa-Nayudu ordered the <i>athṛnikas</i> , citizens and the temple cook to revive the processions in the Perumal temple at Gōraṇṭṭa which had been neglected till then.
184	On a stone built into the floor of a <i>mandapa</i> in the same temple.	Do. ..	Vira-Venkaṭapati-deva-Mahārāya, ruling at Penugonda.	Śaka 15[32], Sadharana, Pushya, su. di. 2, Friday.	Do. ..	Damaged. Seems to register the grant of certain taxes (?) to the temple of Madhavēśvara at Gōraṇṭṭa for the merit of the king and of Chika-Venkaṭappa-Nayudu.
185	On the capital of a pillar in the same <i>mandapa</i> .	....	....	....	Do. ..	The four pillars on the east side of the platform ( <i>jagati</i> ) were the gift of Tirupati-varu.
186	On a stone built into the floor in the Tiruvideśvarasvāmin temple at Aska (Aska Zamindari, Ganjam district).	....	..	....	Uriya ..	Babu Sasi Bhushan Palit, B.A., to whom this record was submitted for interpretation says that its translation is "Hundred Samvat Kanya, 15th day" and believes that "the temple was constructed or dedicated to Tiruvideśvarasvāmin" on this day. This is not likely; for the characters appear to be more modern.
187	On a rock near a hill at Bodagulo, on the Boyrāpi-Kallikōṭa road (same district).	Qutb Shāhi ..	Mahamanda Kullī Kudupa Nijam Padasa (Muhammad Qutb Shāh).	Śaka 1512, Virōdhin, Chaitra, first fortnight, 10 Thursday.	Telugu (Sanskrit) and Uriya.	Refers to a general of the king, called Śaha Sukaralli Mōhapa Paritu who was in command of the 84 fortresses of the Andhra Trilinga (country). Mention is also made of the usurpation of the Gajapati throne by Siṅga of the Bahubalendra family. A tank on the west bank of the Asika-Laṅgula (i.e., the river Laṅgulya flowing close by Aska) called Siṅgaṭāgaram was constructed by the Muhammadan chief Śaha evidently in honour of the usurper Siṅga (Narasimha).
188	On the cross-beam of the inner entrance into the Mallikarjuna temple at Garbhām (Gajapatinagaram taluk, Vizagapatam district).	..	....	....	Telugu ..	Seems to mention the name or names of persons who had the image [of Vinayaka] cut on the cross beam.
189	On a stone in front of the Virabhadrasvāmin temple at Lotugedda.	....	....	....	Do. ..	Records that a certain Sōmaya-Pa[n]ḍalu founded this temple of Viśēśvara and gave to it a grove of trees (?) and a garden at Binanapalli.
190	On a stone called <i>Kirukana-bailu gālikallu</i> near Hardur (Coorg).	..	....	....	Kannarese ..	Mentions Ereyapa at the beginning and refers to the death of a hero. The record registers also the gift of a <i>kalmāḍu</i> .
191	On a stone in <i>aramana-kadāṅga</i> , in the reserved forest near Cheralasrimangala of the same province.	Chāṅgāḷva ..	Mahamandalesvara Śrīkanṭhārasa .. .. .	Śaka 1468, Krodhin, Chaitra, su. di. 1.	Do. ..	The king granted the land belonging to Rakutana-kōṭe as a rent-free gift to Liṅganṇodeṛu-dēvara who was perhaps his spiritual teacher.
192	On a stone in Mudduvirapa-Puttamma's garden at Uluguli, in the same province.	..	Mahamandalesvara Munivarāditya Gōpāla-devārasa.	Raktakshi, Kanya-masa.	Do. ..	Gift of land to a hero who fell in the cattle-raid of Kamaṇavalli.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
193	Bellary district, Bellary taluk:— On a stone in front of the Āṅjaneya temple at Havinahalu-Virapura.	Western Chalukya.	Trailokyamalla Ahavamalladeva .. ..	Śaka 967, Pārthiva, Śrāvana, <i>sa. di. 5</i> , Monday.	Kanarese ..	Records that Udayaditya Sindarasa 'lord of Bhōgavati-pura,' and a <i>Sāmānta</i> of Trailokyamalla Nanni Nolamba-Pallava Permanaḍideva 'lord of Kañchi, the best of cities' who was himself a feudatory of the king, conferred on a certain Palimayya the right of collecting the tax called <i>mannaya-sāmyaḍa-tēre</i> at Donḍavatti.
194	On another stone in the same place ..	Vijayanagara ..	Viraj ratāpa Kṛṣṇarāya-Mahārāya.. ..	Śaka, 1450, Sarva-dhārīn, Magha, <i>su. di. 6</i> .	Do. ..	Much damaged. Registers the permanent grant of <i>dasavāṇḍa</i> of the tank at Donḍavate to a certain Malesāpi, by the people of that village with the permission of Mudana-Nāyaka who was enjoying that village as a rent-free gift ( <i>umbāḍi</i> ).
195	On the stone built into a water channel near the same place.	Do. ..	Virapratapa Achyutarāya-Maharaya .. ..	Śaka 145 [6], Jaya, Vaiśākha, <i>su. di. 15</i> .	Do. ..	Gift of the village of Donḍevati in Kuṇḍoḍu-sime, to the god Bukkeśvaradeva consecrated by the king in the name and for the merit of Narasapa-Nāyaka's mother Bukka-amma. Achyuta's grand-father Iśvar[a]-Nāyaka is also mentioned.
196	On a Nandi-stone in front of the Āṅjaneya temple at Chitikinahalu.	Do. ..	Achyutarāya-Mahārāya .. ..	....	Do. ..	Registers the gift of the village Chitikanahalu by Achyutarāya to the temple of Prasanna-Vīrapakṣadeva of Jentegallu, for the merit of his father Narasapa-Nāyaka.
197	On a stone set up near a well at Somalapura.	Nolamba ..	Kanakarasa, 'lord of Kañchīpura' .. ..	Śaka 95 [3], Pram[ō]ḍa, Āshāḍha, <i>sa. di. 10</i> , Sunday.	Do. ..	Gift of land by the king to the temple of Mahadeva at Arakere.
198	On a stone set up in the village of Old Bhatrahalli.	....	....	....	Do. ..	Incomplete and mutilated. Gives a long list of the titles of a king who belonged to the Sinda family. One of the titles was that he was born of the race of Dṛṣṭivishva.
199	On a slab set up in front of the Vighneśvara temple at Baḍanahatti.	.....	.....	Śaka 949, Pra[bhava], Vaiśākha, <i>su. di. 5</i> , Thursday.	Do. ..	Much damaged. Mentions Ballakunde-naḍa and seems to record a gift of land by the Pallava chief Jagadekamalla Nolamba-Pallava Permanaḍi.
200	On a mutilated stone lying near the Rāmalingēśvara temple at Oravayi.	Western Chalukya.	Jagadekamalla ruling at Pattahukero .. ..	Śaka 958, Dhātṛi, Uttarāyana-Samkrānti.	Do. ..	Registers the grant of Ōrāya to three Brahmanas who had placed the body of Nolambamahadevi in the waters of the Ganges. Mentions queen Devaladevi who was a Nolamba princess and the Pallava chief Udayaditya styled 'the lord of Kañchīpura'.
201	On another stone lying in the same place	[Do.]	Jagadeka[malla] .. ..	Śaka 958, Dhātṛi, Uttarāyana-Samkrānti.	Do. ..	Much damaged. This record is a duplicate of No. 200.



B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
202	On a stone lying in front of the Adjaneya temple near Guttigandru.	....	....	Saka 1481, Vikarin, Jyaishtha, 5a. di. 5, Friday.	Kanarese	Gift of land by a certain chief named Banarasa to the temple of Mukhya-Pranatha (i.e. Hanuman) which he had founded on the west side of Yennegandru on the road from Kanyadu to Vijayanagara for the merit of Hirya Thimalarajayya-Maharasa, son of Salakayadeva-Maharasa. In archaic characters. Mentions a certain Guamana-Gavappa.
203	On a hero-stone near the Siddhesvara temple at Nalludi.	....	....	....	Do.	..
204	On a stone set up in the verandah of the Basavesvara temple at Ballur.	Western Chalukya.	Tribhuvanamalla [Vikramaditya VI.]	[Chalukya-Vikrama year] 58 Durdubh (wrong). Ashadha 5a. di. 10, Sunday.	Do.	.. Gift of land to Devanasi-pandita of Donnayabida for the worship of Mallikarjuna. Mentions the Mahamandalesvara Ballareya Bivara.
205	On a stone in front of the Mallesvara temple at Sindigeri.	Do.	Jagadekamalla .. .. .	4th year, Durmati, Bhadrapada, 5a. di. 8, Sunday.	Do.	.. Mutilated. Seems to record a gift of land at Sindigeri for a feeding house. Mentions the teacher Nirvanadeva.
206	On another stone near the same temple ..	Do.	Do. .. .. .	Do.	Do.	.. Gift of land by a subordinate of the Sinda Mahamandalesvara Ballareya Rachamalla-devarasa to the teacher Nirvanadeva who in his turn appears to have assigned it to the temple of Mallikarjuna at Sindigeri for maintaining the Ekoti-chakravartimatha and the feeding house. Nirvanadeva was the third in succession after Vanadeva alias Lakoti-chakravarti, the <i>deharya</i> of the temple of Svayambhudeva at Mulgunda.
207	On a stone near the Basavesvara temple in the same village.	Do.	Trailokyamalladeva .. .. .	....	Do.	.. Gift of land in the district of Ballakunde 300 by the Vaidumba king Mani-Beta-Maharaja who was evidently the subordinate of the Pallava chief Trailokyamalla Iyvanolamba Narasinghadeva, 'the lord of Kanchipura.'
208	On a stone lying in the neighbourhood of Kaggallu.	....	..	Saka 955. Srimukha, Magha, 5a. di. 5, Monday, Uttarayana-Sankranti.	Do.	.. Registers a gift of land by Udayadityayya, husband of Sigadevi, to Utanarasi-pandita for the worship of god Mahadeva. He was entitled Jagadekamalla Nolamba Pallava Perumandi and was ruling at Hampi as his permanent capital ( <i>ikkavida</i> ).
209	On the stone pedestal of Virabhadraswamin at Dammuru.	....	....	Saka, .. . . .	Do.	.. Records that this image of Virabhadra was set up by Kannamaraave, the mother of Pambayyave who was the wife of a Mahamandalesvara.
210	On the rocky floor of the Ramalingesvara temple in the same village.	Western Chalukya.	Tribhuvanamalla [Vikramaditya VI], 'ruling at Kalyana'.	Vaisakha 5a. di. 6, Monday. [Chalukya]-Vikrama year 81, Vyaya .. . .	Do.	.. Much damaged.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
211	On a stone lying in the Soryanarayana-svamin temple at Kolar.	Western Chalukya.	Pratapachakravarti Jagadokanalla, ruling at Kalyāṇa.	10th year, Prabhuva, Pushya, <i>su. di. 2</i> , Thursday, Uttarayana-Sankramana.	Kanarese ..	Registers that while the <i>Sinda</i> chiefs Irinmaḍi Blima and his brother Machanulla were ruling the Ballakundenaja, a native of Kōṭara, named Rāva-gavunda, built temples at that village for Śiva, Viṣṇu, Aditya (Sun), Viṅṇeśvara, and Bhairava. Gifts of land were made for the worship of these gods by the first of the two <i>Sinda</i> chiefs mentioned already.
212	On a stone built into the mud wall in front of the Lakṣminārāyaṇa-svamin temple at Somasamudram.	Vijayanagara ..	Virapratapa Sadāśivadeva-Mahārāja, ruling at Vidyānagara (Vijayanagar)	Śaka, 1478, Nula, Āṣāḍha, <i>su. di. 11</i> , Thursday.	Do. ..	Gift of land by the <i>Mahājanas</i> of Somasamudra in Kurugōda-stone, a sub-division of <i>Māganāḍa-venṭheya</i> in Hastinavati-vaṭṭa, for maintaining a palanquin-procession on <i>Ekādaśī</i> days, in the temple of Lakṣminārāyaṇa of that village.
213	On a rock in a field of the same village ..	....	....	Śaka, 161[4], Āṅgiras, Chaitra, <i>ba. di. 15</i> , Tuesday.	Do ..	Damaged. Seems to record the construction of a well ( <i>gaṇḍagonda</i> ) by the residents of Soma-samudra.
214	On the eastern entrance into the old fort at Hirehala.	....	....	Śaka, 16[7]3, Prajotpati, Śravaṇa, <i>ba. di. 10</i> .	Do. ..	Partly damaged. Registers that under orders of a certain chief whose name is not clear on the impression, Sivaji Mallahari-Pant built the fort at Kiro-Hirehala with bastions and gateway.
215	On a stone in front of the Āñjaneya temple at Yalpi-Kaggallu.	Vijayanagara	Virapratapa Sadāśivadeva-Mahārāja, ruling at Vidyānagara.	Śaka 1485, Rādhirōdgarī, Chaitra, <i>su. di. 10</i> .	Do ..	Gift of land at Kaggallu, by Raghunātharājayya, son of the <i>Mahāmāṇḍalāśvara</i> Rāmārāja-Tirumalārājayya-Mahārāṣa, to the temple of Siddhēśvara at Kōṁṁṁ-Belḷagallu.
216	On a stone in front of the Āñjanēya temple at Yalpi.	Do.	Virapratapa Kṛṣṇarāja-Mahārāja ..	Śaka 1451, Virodhi, Magha, <i>su. di. 1[3]</i> .	Do. ..	Mentions that a certain Timmarasa built a choultry and made provision for feeding twelve Brahmins at Yalapa which was a <i>mukhāṣa-village</i> granted to him by Kṛṣṇarāja to maintain horses. The charity was made for the merit of king Achyutarāja-Mahārāja.
217	On another stone near the same temple ..	Do. ..	Do.	Śaka 1481, Śaka, Magha, <i>ba. di. 14</i> , Śivarātri.	Do. ..	Damaged. Seems to register the remission of marriage-tax in the district Yalapi-stone for the merit of the king, by a favourite chief whose name is lost in the damaged portion of the inscription.
218	On a rock at the same place .. ..	Do. ..	Virapratapa Sadāśivadeva-Mahārāja ..	Śaka 1466, Śobhakarī, Phalguṇa, <i>su. di. 10</i> .	Do. ..	Records that the <i>Mahāmaṇḍalāśvara</i> Rāmārājayya-deva Mahārāṣa, the agent of the king, remitted the taxes payable by the barbers, in Yalappeya-stone
219	On a stone in a field five miles east of Kuntanahalu.	....	....	Krodhi, Phal-guṇa, <i>ba. di. 2</i> .	Telugu ..	Damaged. Mentions a Muhammadan chief named Ibhuram Boku Sahobu and seems to register a grant of land.
220	On a stone in another field five miles from the same village.	....	....	[Śa]bhakarī, Pushya, <i>ba. di. 2</i> .	Do. ..	Much damaged. Mentions a certain Muhammadan chief whose name is not clear and records grant of land to a certain Bu[da]sabi of Beṇṇakallu.
221	On a rock near the Baḷu-Āñjanēya image at Rupanagudi.	....	....	Mahudhanya, Chaitra, <i>su. di. 1</i> .	Kanarese ..	Registers that this pond ( <i>ḍoṇa</i> ) and the image of Hanumanta were caused to be made by a certain Malapa, son of Sirumapa of Govindavadi.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
222	On a stone near the Potulapugudi in the same village.	....	....	Śaka 170[9], Phlavaṅga, Vaiśakha, su. di. 1, Wednesday.	Telugu ..	Records the building (?) of the temple of Potulīṅga-svami and of a stone <i>maṇḍapa</i> , by two private individuals.
223	On a stone near a well in the same village.	[Vijayanagara]	[Achyutadeva-Mahārāja]	Lost .. ..	Kannara ..	Fragment. Gift of land at Yalape to the temple of [Nara]yapaḍeva. To the same temple were also granted the tolls ( <i>mālavā</i> ) on the grains passing either way through Rāpalegudiya-thānya in [Yalape]ya-stime.
224	On a stone in front of the Āñjanaya temple at Yettina-Budehalu.	....	....	Chalukya-Vikrama year 32, Sarvajit, Kārttika, su. di. 6, Friday.	Do. ..	Mentions that Soverasa-Kavarasa and Duggaraja built a <i>maṇḍapa</i> , probably for the use of travellers, and granted land for its upkeep.
225	On another stone in front of the same temple.	Vijayanagara ..	Vimpratāpa Kṛṣṇarāja-Mahārāja	Śaka 1446, Bahudhānya (wrong), Śrā- vapa, ba. di. 10.	Do. ..	Unfinished.
226	On a stone lying in front of the Basavadevara temple in the same village.	....	....	....	Do. ..	In old characters; much damaged. Mentions Saḷuki Eṇayamma whose servant is stated to have split up a stone. Seems to register also a gift of land by the 800 of Baduvāgilu.
227	On a stone lying near the Malloḍvara temple at Moka	Vijayanagara ..	Vimpratāpa Kṛṣṇarāja-Mahārāja	Śaka 14[31], Śukla, Māgha, ba. di. 14, Sivarātri.	Do. ..	Much damaged.
228	On a stone near the Virubhadra temple at Kerekallu.	....	....	Śaka 1477, Rākhaṣa, Jyāishṭha, su. di. 10.	Do. ..	Gift of land by a private individual to the temple of Prasanna-Kṣevanātha at Kārekallu.
229	On a stone in a field near Kerekallu-Virapura.	....	....	Śaka 1615, Śimukha, Śrāvapa, su. di. 15.	Do. ..	Registers a deed granted by the <i>Dēśāyī</i> and <i>Nōḍukula-karṇi</i> of Mōke stime to a certain Mallikēśāyī, son of Viramallikēśāyī. The latter was evidently to be in charge of the small bastions ( <i>hūḍe</i> ) of Mōke-stime.
230	On a stone set up in the Rāmalīṅgodevara temple at Sindavala.	Western Chalukya.	Bhalōkamalla, ruling at Kalyānapura	5th year, Sūdhārāṇa, Kārttika, su. di. 1, Monday, solar eclipse.	Do. ..	Mentions that under orders of 'to Mahāpradhāna, Bānasavergaḍe, Manevargade, Sēnādhipati and the Daṇḍanāyaka, Anantapūlayya, the Mahāpradhān-hergaḍe Bakaṇayya made a gift of land for worship, repairs, etc., to the temple of Sōmēśvaradeva built by the residents of Sindavāḷu in the Sindavāḍi thousand district.
231	On a stone in the street at Gudaduru ..	....	....	Śaka 1689, Parābhava, Māgha, ba. di. 10.	Do. ..	Damaged. Refers to the <i>talavārika</i> 'watchman's fee' of Gudaduru, a village in Mōke-stime.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
232	On a stone in front of the <i>Īsvara</i> temple at <i>Sīrivaram</i> .	Western Chālukya.	Trailōkyamalla-Āhavamalla, ruling at Poṭṭalakere.	Śaka 866, Tarana, Vaiśākha, <i>su. di. 5</i> , Thursday.	Kannarese ..	Gift of the village of Kappakallu in Ballakunde 300, to the ascetic <i>Jyēṣṭhuraśi-Bhaṭṭara</i> , by the chief Pallarasa, a subordinate of Odeyāditya for the temple of Mahādēva and for a <i>maṭha</i> . The Brahmanas also got a share in the village. The occasion for the grant was the installation of Trailōkyamalla Nanni-Nolantādhirāja.
233	On a stone in a field at <i>Sanjivarayanikote</i> .	....	....	....	Do. ..	In old characters. Refers to the 8,000 of <i>Dudavāṇṇu</i> and to the <i>Mahāsāmantādhīpati</i> <i>Rajiyappa</i> <i>Kreyammam</i> . Records gift of land to a temple by <i>Kudamba-Kamarasa</i> and other <i>gāmuṇḍas</i> .
234	On a stone in a street at <i>Kolagallu</i> ..	Rashtrakūṭa ..	Akaṣavarsha Chalakkenallata [Krishna III]	Śaka 888, Raktakṣi, Aṣṣāḍha, <i>su. di. 5</i> , Thursday.	Do. ..	Records a gift of land at <i>Sujingallu</i> by a certain <i>Chunṅa-gavauḍa</i> to the ascetic <i>Sataraśi-Bhaṭṭara</i> for maintaining a feeding house in the <i>maṭha</i> . The grant was confirmed by <i>Gajadharayya</i> , chief of Svāmi Karttikēya- <i>tuṇḍavāna</i> , ruling at <i>Kolgalu</i> .
235	On a stone near a well in the same village.	Western Chālukya.	Tribhuvanamalla [Vikramāditya VI.] ..	Chālukya-Vikrama year 16, Prajāpati . . . 10, Thursday.	Do. ..	Damaged. Seems to record a grant for a temple, a <i>maṭha</i> and <i>vidyādāna</i> .
236	On a stone in another street of the same village.	Rashtrakūṭa ..	Khoṭṭiga .. .. .	Śaka 889, Kṣhaya, Phalguṇa, <i>su. di. 6</i> , Sunday.	Nagari (Sanskrit).	States that Krishna died (in this year) and Khoṭṭiga succeeded him. The record is a eulogy of the god Kumāra who was installed at <i>Kolagalagāṇa</i> and whose agent was <i>Gudādhara</i> .
237	On a stone in front of the <i>Āṇjaneya</i> temple at <i>Andrahala</i> .	....	Maharajadhirāja Virapratapa Hanṇa Chikamula (Kaṇpa-Nāyaka).	Śaka 1584, Subhakṛit, Karttika, <i>su. di. 15</i> , lunar eclipse.	Kannarese ..	Registers the gift of the village of <i>Handarahala</i> by the king to a certain <i>Kodam</i> <i>Sivabasavappa</i> . The record states that the village was originally granted to the king (?) by <i>Alamehanva</i> <i>Sahebu</i> for <i>vajirike</i> (i.e. for being <i>Vasir</i> ).
238	On the north wall of the ruined <i>Īsvara</i> temple at <i>Adapur</i> (Pulhampet taluk, Cuddapah district), right of entrance.	....	....	Śaka 1219, Durmukha, Arpaśi.	Tamil ..	Incomplete Gift of money for rice offerings to the temple of <i>Pavanāsamuḍaiya-Nayanar</i> by a certain <i>Poṣandai</i> <i>Devan-Aṭṭan</i> alias <i>Doratta</i> <i>Veṇṇ</i> of <i>Māṇar</i> .
239	On the same wall, left of entrance ..	....	....	Śaka 1205, Svabhānu, Mīna, . . . . . Punarpōṣam.	Do. ..	Registers that the <i>Mahāmaṇḍana</i> in the temple of <i>Pavanāsamuḍaiya-Nayanar</i> , at <i>Kamachoholamallur</i> in <i>Meṇ-Pakkui-naḍu</i> a sub-division of <i>Adhirajendra-maṇḍala</i> , was the gift of <i>Sēdiyarayan</i> a native of <i>Tirukkachohiyur</i> in <i>Tiṭṭu*</i> . <i>Saṅgonṇi-naḍu</i> a sub-division of <i>Kaṭṭur-kōṭṭam</i> .
240	In the same place .. . . .	....	....	Śaka 1202, Pra[maṭhi], Mīna, <i>su. di. 2</i> , Monday, <i>Āśvini</i> .	Do. ..	Gift of 12 <i>Māḍai</i> for a lamp, to the same temple, by <i>Panditan</i> <i>Pakkilaṇ</i> <i>Kuṇḍarādittan</i> <i>Araḷala-Poruma</i> ].

## B.—Stone inscriptions copied in 1913—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
241	On a mutilated stone in the hillock near the same village.	[Chola] ..	[Vikrama Chola] .. .. .	Lost .. ..	Tamil ..	Mutilated. Mentions Adappār and seems to record a gift of land. Begins with the historical introduction <i>pāndu paṇṇa</i> .
242	On a rock in a field at Nelapalli (Pauganur Zamindari, Chittoor district).	No'amba (Pallava).	Iṅga-Nolamba Ghatayankakasa Pallavaditya.	....	Kanarese ..	Registers that while the king was encamped at Veṅvaṅṇapone in Paṇṇi-nādu he conferred the title of <i>Mummadigavara Pallavaditya Nolambasetti</i> on a B. ligam merchant of Koyntaru and presenting him with royal insignia gave for his perpetual enjoyment as <i>Koḍaga</i> the village of Kolaṭoru in Puli-nādu converting it into a mercantile town ( <i>nagara</i> ) and named Pallavadityapura. In the same old characters as No. 242. Refers to the 48,000 (of the mercantile community?), to Mumma[di*] Uvareṭṭi of Kaṭṭolpara and to his younger brother Sundarachola-Dharmasetti.
243	On the same rock .. .. .	....	....	....	Do. ..	Registers that in a face-to-face tiger hunt arranged by Śrīkanṭhayan, son of Maṇaliya-Vicheḍirar alias Puḷalaṇṇaraiyar, a certain Indappan pierced a tiger and died with it.
244	On a hero-slab in a field of the same village.	....	....	....	Tamil ..	Registers that Maḍappayya, the agent of Ramappayya, "who was bearing the burden of the kingdom with the king" restored the villages and lands belonging to the temple of Mallikarjuna at Old Mōḍaballi in Hedināda sime and [remitted certain taxes in its favour].
245	On a stone in front of the Nandi-mandapa of the Doddapadēsvura temple at Mōdalli (Kollegal taluk, Coimbatore district).	Vijaynagara ..	Achyutaraya-Maharaya .. .. .	Śaka 1456, Jaya, P'hal-gupa, <i>su. di. 5</i> , Sunday.	Kanarese ..	Damaged. Refers to the temple of M. llinathadēva at Mōḍaballi and seems to register a gift of tolls.
246	On another stone in the same place ..	Do. ..	Kampanna-Oḍeya, son of Vira-Bukkaṇṇa-Oḍeya.	Śaka 129[0], Parābhava, Chaitra, <i>sa. di. 10</i> .	Do. ..	Gift of land to certain specified Brahmanas in the village of Mōḍaballi surnamed Kamparājapura. Refers to a previous gift by Hiriya-Kampataya. The two imprecatory verses in the end are written in Grantha characters.
247	On a stone set up in a field of the same village.	Do. ..	Vira Harihara-Maharaya .. .. .	Śaka 1313, Prajōtpatti, P'halgupa, <i>su. di. 15</i> , Tuesday.	Do. ..	Gift of 30 <i>panam</i> , for the celebration of a festival in the temple of Raghunātha-Perumal, in the month of Avani, by Aḥchama [wife of] Pattiṅgi Appaiyaṅgar.
248	On the south base of the Kodandaramasvamin temple, at Urugadām (Chingleput taluk, Chingleput district).	....	....	Vriha, P'atṅuni, 4th day.	Tamil ..	Gift of land and money (400 <i>panam</i> ) by Aḥchal, wife of Agari Appaṅgar, to the temple of Chakravartitirumagaṅgar at <i>agaram</i> Urugadām alias Śrī-Parāṅkuṣa[ <i>pūṇam</i> *].
249	On the same base .. .. .	....	....	Chitrabhanu, Avani, 24th day.	Do. ..	Gift of land by a certain Nallarāyan, son of Karambachettu Varadarāsan to Raghunātha-Perumal at the same village, for conducting the Śrī Rāmanavami festival.
250	On the north base of the same temple ..	....	....	Śrīmukha, Vaigasi, 28th day.	Do. ..	



# B.—Stone inscriptions copied in 1913—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
151	On a rock to the south of the Vadamallivara temple, in the same village.	Chōla .. ..	Rajakesarivarman .. .. .	7th year ..	Tamil .. ..	Much damaged.
252	On a rock to the west of the same temple	Do. .. ..	Parake-arivarman <i>alias</i> Rajendra-Chōla-dēva (I).	4th .. ..	Do. .. ..	Damaged. Gift of sheep for a lamp by a certain Kattān Kumpanaji to the temple of Tiruvaḍamalai-alvar at Uroḍuḡam <i>alias</i> Pullavanalla-chaṭṭurvēti-maṅḡalam, a village in Kulattūr-nāḍu which was a sub-division of Kalattūr-kōttam a district of Jayangondaśōla-maṅḡalam.
253	On the south base of the Sōmasundarēdēvara temple at Vayirapuram (Tindivanam taluk, South Arcot district).	Do. .. ..	Do. .. .. do.	Do. .. ..	Do. .. ..	Gift of 90 sheep for a lamp by Saranamanni, to the temple of Tirumandisvaran-Uḍaiyar at Vayiramēgapuram <i>alias</i> Jananānapuram in Tiranallūr-nāḍu a sub-division of Ōymā-rāḍu in Jayangondaśōla-maṅḡalam.
254	On the same base .. .. .	Do. .. ..	Do. .. .. do.	9th year	Do. .. ..	Gift of 90 sheep for a lamp to the same temple. Vayiramēgapuram is here called a city ( <i>naguram</i> ).
255	On the west base of the same temple ..	Do. .. ..	Parakesarivarman <i>alias</i> Chakravartin [Vikrama-Chōladēva].	Do. .. ..	Do. .. ..	Gift of 24 sheep for two lamps to the same temple by Peran Pichchan for the merit of a private individual whom his arrow had killed by accident.
256	On the same base .. .. .	Do. .. ..	Parakesarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chōladēva.	8th year	Do. .. ..	Gift of land, exempted from <i>ṣiltari</i> and <i>peruvāri</i> , for maintaining various services in the same temple by the residents ( <i>ārōm</i> ) of Vayiramēgapuram <i>alias</i> Jananathanallūr in Tirumallūr-nāḍu a sub-division of Ōymā-nāḍu.
257	On the north base of the same temple ..	Do. .. ..	[Tribhuvana]chakravartin Vikrama-Chōladēva.	Do. .. ..	Do. .. ..	Damaged. Seems to register a gift of land which was situated in Yeyilūr, a hamlet of Vayiramēgapuram, by the residents ( <i>ārōm</i> ) of the latter village.
258	On the same base .. .. .	....	....	....	Do. .. ..	Beginning lost. Gift of land to the temple of Mulaṣṭhānamadaiya-Mahādēva at Vayiramēgapuram, by the inhabitants ( <i>ārōm</i> ) of that village.
259	On a slab lying near the Paṣupatisvara temple at Tiruvakkulam (Chidambaram taluk, South Arcot district).	....	....	Saka 1488, Akshaya, Thai, 25th day.	Do. .. ..	Gift of the village of Tiruvēḷḷikulam to the shrines Chidambareśvara and Śivakāmasundari Amman of the Tirumulaṣṭhānam temple, by Achchutappa-Nāyaka, son of Siṅga-Servappa-Nāyaka for the merit of Tirumalaṁjayaṅ ( <i>i.e.</i> , the Karpata king Tirumala I).
260	On the south wall of the Bhimēdēvara temple at Siṅgarattoppu near Chidambaram (same taluk and district).	Chōla .. ..	Tribhuvanachakravartin [Vira]rajendra-dēva ( <i>i.e.</i> , Kulōttunga II).	8th year, Karkāṭaka, 1st day.	Do. .. ..	Gift of land at the hamlet of Manalūr for two lamps to the temple of Tirukkaṇḍi-Mahādēva at Perumbarrappuliūr a <i>taṇṇiyār</i> in Rajādhirajavalanāḍu.
261	On the same wall .. .. .	Pallava ..	Sukalabhuvana-chakravartin Kōpperuṇḍigadēva.	11th year, Mēsha, 5th day.	Do. .. ..	Sale of 9 <i>mā</i> of land, for 5,000 <i>kāṭu</i> to the temple of Nayanār Tirukkaṇḍi-Uḍaiyar at Pannan-gudiḷcheri <i>alias</i> Parakesarinallūr, a hamlet of Perumbarrappuliūr. The land sold was a field of the western hamlet of Iḷanāṅṅur <i>alias</i> Sundaraśōlapāṇḍyanallūr which was situated in Gaṅḡaikondaśōlapperiḷamāl-nāḍu and the sale was witnessed by the assembly of the village.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
262	On the north wall of the same temple ..	Chola ..	Parakṣasri-varman <i>alias</i> Tribhuvanaśhakravartin Kulōttuṅga-Chōlādēva (III).	2nd year and 126th day.	Tamil ..	Registers an order of the king that, from this date, the assessed lands ( <i>ṭayam-pṛṣṭa-nīlam</i> ) standing in the name of the Subrahmanya-Pillaiyar shrine in the Arumoliśvara temple of this village be included with those of the latter, that lands declared to be superior to the eighth class be assessed as per those of the eighth class ( <i>ṣṭhām-ṭayam</i> ) and that those below the eighth class be allowed to continue as before and that the site of the temple of Tiruttōḍattogai-śāyaram-Uḍaiyar, its enclosures, premises and the sacred tank till now included in the account of assessed lands be removed from that register. The order was executed by the 'land-survey' committee ( <i>ṇīlam-alavupaḍa-pperumakkul</i> ) of the village assembly of Perumbarappuliyaṛ. Full details of the lands (extent, boundaries, etc.) thus dealt with are recorded.
263	On the same wall .. .. .	Do. ..	Tribhuvanaśhakravartin Rajadhiraśadēva <i>alias</i> Karikāla-Chōlādēva	2nd year, and 121st day.	Do. ..	Refer to the order registered in No. 262 and states that it was issued by Villavarayan at the request of Vaidumbarayan. The document is signed by ten officers of the king of whom the <i>Tirumandira-ślāi-nāyaku</i> was Nār[ayana]-Muvēndaveḷaṇ.
264	Do .. .. .	Do. ..	Tribhuvanaśhakravartin Kulōttuṅga-Chōlādēva, 'who took Madurai (Madura) and was pleased to take the crowned head of the Pāṇḍya.'	17th year, Kaṇṇi, 21st day.	Do. ..	Gift of interest on 1100 <i>kāṣu</i> for maintaining a lamp and a lampstand. It was stipulated that the grant was to be renewed at the end of every 6 years being produced after each period before the assembly and the <i>śhāpattār</i> .
265	Do .. .. .	Do. ..	Tribhuvanaśhakravartin Kulōttuṅga-Chōlādēva, 'who was pleased to take Madurai (Madura), Iḷam (Ceylon) and the crowned head of the Pāṇḍya.'	20th year and 121st day.	Do. ..	Damaged. Seems to record the gift of a lamp.
266	On the east wall of the 1st <i>prākāra</i> , of the Nāṭuraja temple at Chidambaram; right of entrance.	Do. ..	Tribhuvanaśhakravartin Rajarajaśadēva ..	16 + 1st year and 272nd day.	Do. ..	Gift of land belonging to the village of Pāṇḍar <i>alias</i> Kulōttuṅgaśōḷaṇ-Vallam in Rajadhiraśa-veḷaṇaḍu for maintaining the feeding house named Arappu-ruḷjelvi-śōḷai at Perumbarappuliyaṛ in the west street called Muḍittalaigōḍa-Perumal-tiruvēḍhi.
267	In the same place .. .. .	Do. ..	Do. ..	4th year and 250th day.	Do. ..	Gift of land for the offering called <i>tiruppaḍāḍai</i> on the day of Pushya in the month of Tai to the god Aḷaḍaiyaṛ. The inscription was ordered to be engraved on the Kulōttuṅgaśōḷaṇ-tirumaligaḷi by the <i>Tirumandira-śōḷai</i> Rajanāṛayaṇa-Muvēndaveḷaṇ.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
268	On the same wall, left of entrance ..	Chola ..	Parakesarivarman <i>alias</i> Tribhuvanaachakravartin Vikrama-Chōladēva.	3rd year and 95th day.	Tamil ..	Gift of land by a native of Tiraimur in Tiraima-nadu which was a district of Uyyakkondar-vaṇaṇaḍu, at Maṇarkuḍi-kattakki, a hamlet of Jayaṅḡondaśōla-ohaturvedimaṅḡalam in Merkal-nadu, a sub division of Virudarājabhayaṅkam-vaṇaṇaḍu, for a flower garden. Also records another gift of land in Paṇṇaṅḡuḍichcheri <i>alias</i> Parakesarinallūr which was a hamlet of Perambarrappuliūr with four tenants ( <i>kudī</i> ) for maintaining the garden and for providing the <i>mantraśushpa</i> in the temple of Tiruohirrambalam-Uḍaiyār.
269	In the same place .. .. .	Pandya ..	Māravarman Tribhuvanaachakravartin Vira-Pandyaḍēva.	8th year and 67th day.	Do. ..	Registers that under the orders of Vikrama-Pandya Gaṅḡayarāyan some land was set apart for building a quarter to be inhabited exclusively by the weavers ( <i>Śōliya-Śaliyar</i> ) and named Teriyavaranigra-perumalpuram, on condition that these weavers supplied four new cloths (every year) to the goddess Sivakamasundari on the day of the <i>tiruppudiyidu</i> festival and five other small cloths for the shrines of Tiruṇanaśambandaṅ.
270	Do. .. .. .	Do. ..	Māravarman Tribhuvanaachakravartin Vikrama-Pandyaḍēva.	5th year and 270th day.	Do. ..	Built in at the beginning. Registers that, under orders of Gaṅḡayarāyan, land was granted for supplying garlands on the occasion of the service called Rajakkalṇāyan- <i>ṣaṇḍi</i> after the king, and on the day of a festival called Rajakkalṇāyan- <i>periya-tirunāḍi</i> .
271	Do. .. .. .	Vijayanagara ..	Mahāmaṇḍaleśvara Śrīraṅgarāya (VI) ..	Śaka 1665, Svabhānu, Paṅḡuni 7, Paṇḡhami, Friday and Rāvati.	Do. ..	Records that the king repaired the big <i>maṇḍapa</i> in front of the Tillaī Gōvindarājāsvarṇin shrine in Tiru-Chitrakūḍam, the <i>gōpura</i> of the shrine, the <i>śmāṇas</i> of the goddesses Puṇḍarikavalli-naoh-ohiyar and Śōḷikoḍutta-naohohiyar and the <i>maṇḍapa</i> in front of Tiruvāli-Āḷvāṇ. He is also stated to have made rent-free the five villages Āḍūr, Karuṅḡuḷi, Kuṇḡiyamaṅḡalam, Mārṇ-dantanallār and Uḍaiyūr in which the Śrī-Vaiṣṇavans were permanently living.
272	On the south wall of the same <i>prākāra</i> ..	Do. ..	Anhyatayya-Mahārāya .. .. .	Śaka 1461 Vishu (wrong), Mithuna, <i>su. di.</i> 14, Śādhyā-yōga, Saturday, Anūradhā.	Do. ..	The king ordered that the image of Tillaī-Gōvinda-raja-Perumal at Perambarrappuliūr in Vajadambattu-uśavadi, a sub-division of Veṅṇaiyūr-nadu in Rajadhiraja-vaṇaṇaḍu, might be set up according to the ritual of Vaikhanasa- <i>sūtra</i> and granted 600 <i>pon</i> which was the income from four villages for the upkeep of daily worship.

B.— Stone inscriptions copied in 1918—*cont.*

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No. 920, PUBLIC, 4TH AUGUST 1914.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
273	On the same wall .. .. .	Chōla .. ..	Tribhuvanachakravartin Tribhuvanaviradeva, 'who having taken Madurai (Madura), Ilam (Ceylon), Karuvur and the crowned head of the Pandyas, was pleased to perform the anointment of heroes and the anointment of victors.'	32nd year and 160th day.	Tamil .. ..	Records that a gift of land for a flower-garden called <i>Ponnambalakkuttan</i> , in the village of Koyilpudi, a hamlet of Perumbarrappuliyūr, was made to the temple of Aṇḍaiyār by a certain <i>Ponnambalakkuttan alias Nandipannan</i> . He also provided for its upkeep by another gift of land made at Serundimaṅgalam, which was a hamlet of Tyāgavallibhaturvēdimāṅgalam in Nerka-naḍu. These transactions and gifts were engraved on the walls of the temple by the order of the king's officers at the request of Nandipannan.
274	Do. .. .. .	Pandya .. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandya-deva.	14 + 1st year and 363rd day.	Do. .. ..	Records an order of Villavarayan and other officers of the king that the maintenance of worship and offerings in the temple of Devargal-Nayappar was to be met from certain grants of land made to that temple.
275	Do. .. .. .	Do. .. ..	Do do.	14th year and 124th day.	Do. .. ..	Incomplete. Registers another order of Villavarayan with reference to certain grants of land providing flower garlands to the god and goddess. One of these latter was situated in Vikramaśōlanallūr (also called Akkappalippadai) near Perumbarrappuliyūr and was granted by Svāmidēvar. Still another grant of land, in the hamlet of Kōlam <i>alias</i> Śōla-kēraladēvanallūr was made for providing offerings on the occasion when the images were taken on procession to the sea.
276	Do. .. .. .	Do. .. ..	Maraverman <i>alias</i> Tribhuvanachakravartin Vikrama-Pandya-deva.	6th year and 366th day.	Do. .. ..	Registers an order of Vaṅgattaraiyan to the temple authorities to engrave on the walls of Vikramaśōlan-tirumāligai the gift of lands in Palippadai <i>alias</i> Vikramaśōlanallūr, Erukkattāṇḍēri <i>alias</i> Jayanḡondaśōlanallūr and Maṇalūr <i>alias</i> Jayanḡondaśōlanallūr, for the flower-garden Ulaga-mūḷudumuḍaiyāl-tirunandaranam which was so named after the queen.
277	Do. .. .. .	Do. .. ..	Tribhuvanachakravartin Kōnerinmaikondan Sundara-Pandya-deva.	13th year	Do. .. ..	Registers the founding of an <i>agrahāra</i> named Vikrama-Pandya-chaturvēdimāṅgalam on the western side of Perumbarrappuliyūr and its presentation to 108 learned Brāhmanas. For the maintenance of these and of other village accessories ( <i>grāmaparikara</i> ) the village Rājasikhamanallūr <i>alias</i> Puliyangudi on the western bank of Poyyēri was acquired and granted being divided into 147½ shares ( <i>paṇṇu</i> ).

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date	Language and alphabet	Remarks.
278	On the same wall .. .. .	....	Tribhuvanaachakravartin Kōnerinmaikondan	6th year and 361st day.	Tamil .. ..	Gift of 116 <i>vēlis</i> of land of <i>Āṇṇ</i> <i>alias</i> Jananathanallār to 108 Brahmanas, to the god Ulagamu-lududaiya-Pillaiyar, the <i>maṭha</i> , etc., of Ulagamu-ludumudaiya-chaturvēdimangalam, a hamlet on the western side of Perumbarrappuliyūr. The recipients had to measure out 1 <i>kalam</i> on each <i>vēli</i> of land to the temple of Tiliṭai-Nayaka as the donees of Vikrama-lāṇḍiya-chaturvēdimangalam did.
279	Do. .. .. .	Pāṇḍya .. ..	Maṇavarman Tribhuvanaachakravartin Vira-Pāṇḍyadeva.	4th year and 192nd day.	Do. .. ..	Registers an order of Pallavarayan to the temple authorities to engrave on the walls of the Kulōt-tuṅgaśōlan-tirumāligai, a gift of land for offerings to the shrine Aḷaḍaiya-Tiruchchirrambalamudaiyār built by a Brahman at the hamlet of Kaṇṇaṅgudi <i>alias</i> Pavitrarnanikyanallār.
280	On the north wall of the same <i>prākāra</i> ..	Chōla .. ..	Tribhuvanaachakravartin Rājārājadeva ..	14th year and 107th day.	Do. .. ..	Gift of land at Tiranirruchochōlanmangalam by a certain Kāṇḍurayan, for supplying 500 jack fruits, 5,000 mangoes and 5,000 plantains to the temple of Aḷaḍaiya-Nāyanar. The assembly of that village agreed to make the land rent-free by charging the taxes due on it, to the village. The <i>Tirumandiravōlai</i> was Neriyaḍaichōchōla-Mōvēndavēlan.
281	On the same wall .. .. .	Do. .. ..	Do. .. ..	10th year and 235th day.	Do. .. ..	Built in at the end. Gift of land by two private individuals for a flower-garden. Provision was also made for the servants who looked after the garden.
282	Do. .. .. .	....	....	3rd year .. ..	Do. .. ..	Built in at the end. Records that under orders of Tōṇḍaimān, a land presented at Midinikkudi <i>alias</i> Dānavinōḍaṇallār for a flower-garden was made tax-free and the same was engraved on the walls of Vikramaśōlan-tirumāligai.
283	Do. .. .. .	Chōla .. ..	Tribhuvanaachakravartin Rājārājadeva ..	3rd year and 115th day.	Do. .. ..	Gift of land at Vallam in Vēṇṇaiyūr-naḍu, a sub-division of Rājadhira-vaḷanaḍu, for supplying a garland of 130 red lotuses every day. The document registering this grant was engraved under orders of Tōṇḍaimān, the <i>Tirumandiravōlai</i> being Miṇṇavan Mōvēndavēlan.
284	Do. .. .. .	Do. .. ..	Tribhuvanaachakravartin Tribhuvanavira-deva, 'who having taken Maṭṭurai (Madura), Iḷam (Ceylon), Kēruvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	39th year and 224th day.	Do. .. ..	Registers an order of three officers of the king, viz., Tōṇḍaimān, Tīruvaṇṇaiyārādaiyan and Maḍhurāntaka Brahma-Mārayan, that lands granted by a certain Laukēśvaran of Kiliyūr for providing 200 red lotuses to the temple and for maintaining the people that grew them, was to be engraved on the walls of Vikramaśōlan-tirumāligai. The <i>Tirumandiravōlai</i> is stated to be Neriyaḍaichōchōla-Mōvēndavēlan. Still another gift of land by the same person made for a flower-garden in the "34th year and the 52nd day" of the king, was also engraved, the old document having "become worn out."



B.-- Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
285	On the same wall .. .. .	Chola .. ..	Tribhuvanaachakravartin Rajarajadeva ..	16+1st year and 197th day.	Tamil .. ..	Gift of garden land at Koyilpōṇḍi, a hamlet of Perumbarrappuliyūr for providing garlands to the shrines of the god and the goddesses by a certain Vāṇadhirajan. The order of the grant was as usual engraved on the walls of the temple.
286	Do. .. .. .	Pandya.. ..	Maravarman Tribhuvanaachakravartin Kulasekha[ra*]deva.	5th year and 363rd day.	Do. .. ..	Built in at the end. Order of Chēdiyarayan to engrave on the temple walls a gift of land for providing offerings, etc., in a shrine situated in one of the streets of Perumbarrappuliyūr.
287	Do. .. .. .	....	....	7th year and 225th day.	Do. .. ..	Registers an order of Tondaimān that an arrangement regarding a certain land made in order to provide flowers, coconuts, etc., be engraved on the wall of Vikkiramāśolan-tirumaligai.
288	Do. .. .. .	Pandya .. ..	Sundara-Pandyaadeva, 'who was pleased to take all countries.'	9th year and 200th day.	Do. .. ..	Gift of land. Order of Villavadaraiyan approving of certain arrangements about specified temple lands made by the assembly ( <i>mūlu-paruṣaigār</i> ) of Perumbarrappuliyūr.
289	Do. .. .. .	Do. .. ..	Do. do.	7th year and 262nd day.	Do. .. ..	The first ten lines are engraved over another inscription of Vikrama Chōladeva beginning with the historical introduction <i>parvathasāg</i> , etc. Order of Tondaimān to the temple authorities remitting certain taxes on lands which had been originally granted for the maintenance of the servants of a flower garden belonging to the temple. The reason for the remission was that the said lands being close to the sea had become filled up with sand and overgrown with weeds. Mentions Virarajaseya-Vāṇakkāra.
290	Do. .. .. .	Chōla .. ..	Tribhuvanaachakravartin Kulottunga-Chōladeva.	47 year	Do. .. ..	This is stated to be a copy of an inscription originally engraved on the opposite "Edir-Ambalam" (shrine). Gift of land by purchase for supplying garlands of red lotuses to the temple.
291	Do. .. .. .	Do. .. ..	Do. do.	46th year, Simha, 2[2]nd tedi.	Do. .. ..	Unfinished. This is evidently also a copy. Refers to the purchase of a <i>dēvādāna</i> land by a private individual.
292	Do. .. .. .	.. .. .	....	....	Do. .. ..	Registers an order of Villavarayan and four other officers assigning the income in paddy from certain land originally granted for the upkeep of a flower garden, for the maintenance of the servants of the temple and of the flower-garden.
293	Do. .. .. .	Pandya .. ..	Jatavarman alias Tribhuvanaachakravartin Sundara-Pandyaadeva.	11th year and 56th day.	Do. .. ..	An order of the same officer remitting assessments on certain lands granted to the temple for a flower-garden. The transactions were engraved on the Vikramāśolan-tirumal.
294	Do. .. .. .	....	.. .. .	....	Do. .. ..	Registers that certain lands granted by Gangeyarayan were made tax-free and exempted from duties. The car procession was to be maintained and the temple was to receive 100 <i>kāṣu</i> as <i>kuṣimai</i> assessment and 6 <i>kalam</i> of paddy as <i>virabhōga</i> on each <i>vēli</i> of land.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
296	On the same wall .. .. .	Pāṇḍya	Maṇavarman Tribhuvanaśakravartin Vikrama-Pāṇḍyadeva.	4th year and 18th day.	Tamil .. ..	Order of Kuṭaśekhara-Śolakoṇ exempting duties and assessments on lands presented by a certain Chōḍi-yarayan for maintaining 36 persons employed in a water-shed in the <i>maṇḍapa</i> known as Aṇaiyārakk-kūḷam south of the seven-storeyed <i>gōpura</i> on the east side of Rājakkal-tambirūṇ-tirumaligai, 54 persons who prepared offerings for the god, 32 learned Brahmanas, 54 persons who prepared offerings at Śikāḷi (i.e., the shrine of the goddess?) and lastly the temple supervisors.
296	On the north wall of the second <i>prākāra</i> of the same temple.	Pallava	Sakalabhuvanaśakravartin Avaniyalap-piṇḍan <i>alias</i> Kōpperuḷḷiṅgadeva.	8th year	Do. .. ..	Registers an order of Śolakoṇ that certain arrangements made by the temple authorities and the village assembly regarding the gift of a flower garden and the maintenance of its servants, may be engraved on the temple.
297	On the same wall .. .. .	Pāṇḍya	Jaṭavarman <i>alias</i> Tribhuvanaśakravartin Sundara-Pāṇḍyadeva.	8th .. ..	Do. .. ..	Damaged. Order of Kuṭappalarayar to register as <i>tirumamattukkāḷi</i> , certain lands granted for conducting festivals and providing offerings in the temple of Tiruochchirambala-Mākali which was founded on the south side of the road by which the god was taken in procession for the sea-bath, and to engrave the same on stone.
298	Do .. .. .	Chōḷa	Tribhuvanaśakravartin Tribhuvanavira- deva, 'who being pleased to take Madurai (Madura), Karuvūr, Ilam (Ceylon) and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.'	34th year and 45th day.	Do. .. ..	Registers that, at the request of the chiefs Pottappi- ochchōḷan and Karānai-Viḷappenniyan, the original documents pertaining to a gift of land which was made to the temple for a flower-garden were preserved in the treasury of the temple and engraved on its walls.
299	Do. .. .. .	Do. .. ..	Tribhuvanaśakravartin Rājaraḷadeva	2nd year and 14th day.	Do. .. ..	Damaged. Gift of land for providing flower-garlands to the temple. The grant was ordered to be engraved on the temple walls and the original documents deposited in the temple treasury. The royal secretary (Tirumandira-olai) was Rajendrasinga-Mavendavolai.
300	Do. .. .. .	Do. .. ..	Do. .. ..	Do.	Do. .. ..	Gift of lands for a flower-garden and its servants by the donor mentioned in No. 299.
301	Do. .. .. .	....	....	86th year and 100th day.	Do. .. ..	A number of lands which had been granted for a flower-garden and were partly enjoyed by the servants of the garden were included at the donor's request in the <i>tirumamattukkāḷi</i> lands of the temple and the fact engraved on the temple walls. The Tirumandira-olai was Neriyaḍuichohōḷa-Mavenda- volai.
302	Do. .. .. .	Pallava	Sakalabhuvanaśakravartin Avaniyalap- piṇḍan <i>alias</i> Kōpperuḷḷiṅgadeva.	12th year ..	Do. .. ..	Registers an order of Perumal-Pillai <i>alias</i> Śolakoṇ and mentions the gift of land for a flower-garden.
303	Do. .. .. .	Chōḷa	Tribhuvanaśakravartin Rājaraḷadeva	3rd year and 57th day.	Do. .. ..	Mentions the gift of land for a flower-garden by Umaiyaḷvi, daughter of Vijayanulamban, chief of Nulambapaḍi <i>alias</i> Nigarilīśōḷa-maṇḍalam. She had purchased the land from different people.

B.—Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
304	On the same wall .. .. .	Pallava ..	Sakalabhuvanachakravartin Avaniyalap- pirandan <i>alias</i> Kopperuñjīngadeva.	7th year ..	Tamil .. ..	Registers an order of Śōlakōṇ recording gift of land for a flower-garden by a dancing girl.
305	Do. .. .. .	Do. ..	Do.	Do. ..	Do. .. ..	Registers an order of Śōlakōṇ that eight <i>sandi</i> oblations, like those offered at the shrine of Mālaśthanam-Uḍaiyar in (the temple of) Tiruchehiggaṃbalain, be also offered at the shrine of Dakṣiṇāmūrti and that the gift of land made for providing five of these eight <i>sandis</i> , be made tax-free.
306	Do. .. .. .	Chōla ..	Tribhuvanaachakravartin [Rajarajadeva] ..	8 + 1st year and 85th day.	Do. .. ..	Registers an order of the king's officers passed at the request of Gaṅgōyṇarayan, that certain lands granted to the temple for supplying flowers and maintaining the servants of the flower-gardens, were to be made free of <i>kudimai</i> , that the documents pertaining to the lands in question were to be deposited in the temple treasury ( <i>tiṛukkaiolli</i> P), and that the transaction was to be engraved on the walls of the temple.
307	Do. .. .. .	Pallava ..	Sakalabhuvanachakravartin Kopperuñjīngadeva.	17th year ..	Do. .. ..	Registers an order of Śōlakōṇ that a gift of land was made for additional offerings in the shrine of Dakṣiṇāmūrtideva (referred to in No. 305), and that this land was made a rent-free <i>tiṛunduttuk-kāṇi</i> under the command of the king.
308	Do. .. .. .	Do. ..	Sakalabhuvanachakravartin Avaniyalap- pirandan <i>alias</i> Kopperuñjīngadeva.	8th .. ..	Do. .. ..	Registers an order of Śōlakōṇ, that the <i>śāliya</i> merchants ( <i>nagara</i> ) were to be provided with land for building their houses on condition that they would supply the necessary cloths for the <i>paṇṇaṭṭam</i> of the god and the goddess.
309	Do. .. .. .	Chōla ..	Tribhuvanaachakravartin Kulōttunga- Chōladeva, 'who was pleased to take Madurai (Madura) and the crowned head of the Paṇḍya.'	12th year and 125th day; and Kumbha, 5th day (in the middle of the record).	Do. .. ..	Registers that a certain Ediriśōlaṇ <i>alias</i> Irūṅḷōlaṇ having founded a temple called Vikramaśōla- varam-Uḍaiyar at Parakeśarinallūr, a hamlet of Perumbayappuliyaṇ after acquiring the required land from various people and having provided for houses of Brāhmaṇas and temple servants, the king ordered the assessment on this land to be deducted from the revenue of the village, to be entered in the temple accounts with the original documents preserved in the temple and the whole transaction engraved on the walls of the temple.
310	Do. .. .. .	Do. ..	Do. do.	21st year and 6th day.	Do. .. ..	Registers that a land was granted for a flower-garden and another for maintaining its four servants. It was ordered that these lands might be included with the other temple lands and that the excess ( <i>maḍakkū</i> ) in measurement be deducted from the village (accounts). The <i>Tirumandira-śalai</i> was Minuvan-Mavendaveḷaṇ.
311	Do. .. .. .	Do. ..	Do. do.	18th year and 224th day.	Do. .. ..	Gift of land for a flower-garden and its servants. Again the excess of land discovered by comparison with existing village accounts was granted to the temple and the village accountants ( <i>varikūṇṇa-śeyvār</i> ) were ordered to correct their figures. The servants of the garden were exempted from certain services usual to <i>niṇṇaḍakkārār</i> . The <i>tirumandira-śalai</i> was Rajanarāja(ya)ṇa-Mavendaveḷaṇ.

## B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
312	On the same wall .. .. .	Pallava ..	Sakalabhavanachakravartin Avargalappigandag alias Kopperudjigadava.	16th year Simha, 9th day.	Tamil ..	Registers an order of Perumal-Pillai alias Solakko, made for the welfare of the king. Records an exchange of land and refers incidentally to the temple (Sri-Siva) of the Pajari called Tiruncheigumbala-Makali on the south side of the street Vikkramastilag-tadga-thiruvadi by which the god was taken on procession to the sea.
313	Do. .. .. .	Chola ..	Tribhuvannachakravartin Tribhuvannaradava, 'who having been pleased to take Madurai (Madura), Karnaivir, Ilam (Ceylon) and the crowned head of the Pandya was pleased to perform the anointment of heroes and the anointment of victors.'	24th year and 52nd day.	Do. ..	Gift of land for a flower-garden. It was ordered that the four servants of the garden must supply <i>Aravindam</i> , <i>maligai</i> , and <i>Aravindam</i> flowers to the temple regularly; when these failed other flowers had to be supplied.
314	Do. .. .. .	Do. ..	Do. ..	39th year	Do. ..	Gift of land for a flower-garden to supply flowers to the temple of the goddess. Refers to a transaction which happened in the 38th year of the king.
315	Do. .. .. .	Do. ..	Tribhuvannachakravartin Rajarajadeva	2nd year and 69th day.	Do. ..	Registers that an additional land was granted by a certain Kundan alias Lathesvara of Anathir for the maintenance of a flower-garden which had been already granted by himself, for supplying 700 red lotuses to the temple every day. The ten servants and a <i>adyaka</i> who cultivated the garden were permitted to enjoy the land given them as a <i>kya</i> . The transaction was engraved on the temple walls.
316	Do. .. .. .	Do. ..	Do. ..	10th year and 86th day.	Do. ..	Registers that a flower-garden had been founded for the benefit of the temple by a certain Karupparajayan alias Rajathirjappallavarayan at the hamlet of Kolluppalai surnamed Kshatriyakkhamanallur, that land in three different villages had been granted for the maintenance of the gardeners who had to water the flower-plants, pick flowers and supply them to the temple, and that these lands were now included with other temple lands under orders of the king's officers, the transaction being engraved on temple walls and the original documents deposited in the temple treasury.
317	Do. .. .. .	Do. ..	Do. ..	3rd year and 224th day.	Do. ..	Gift of land for growing red lotuses and for providing food ( <i>daya</i> ?) and cloth-money to the gardeners who grew them. Refers to the land-grave made in the 18th year of <i>Saigavadevita Kulathangaladeva</i> and to the 25th year of <i>Periyadeva</i> Tribhuvannaradava.
318	Do. .. .. .	Pallava ..	Sakalabhavanachakravartin Avargalappigandag alias Kopperudjigadava.	9th year	Do. ..	Registers an order of Perumal-Pillai alias Solakko, that certain gifts of land for the maintenance of gardeners, be recorded on the temple walls.
319	Do. .. .. .	Do. ..	Do. ..	19th ..	Do. ..	Solakko ordered that a gift of land for a grove of trees be made a rent-free <i>devadana</i> and so registered on the temple walls.





B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On the base of a small shrine in the western <i>prākāra</i> of the same temple.	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin ..	6th year, Sīrha, 26th day.	Tamil ..	Incomplete. Contains some detailed account of land measurement.
331	On a slab built into the floor in front of the Gaṇapati shrine in the same temple.	....	Sundara-Pāṇḍyadeva. ....	Manmatha, Dhannu. ....	Do. ..	Unfinished. Refers to a gift by purchase of some godowns, by a certain Nāgama-Nāyaka.
332	On the east <i>gōpura</i> of the same temple; right of entrance.	....	....	....	Tamil verse ..	Consists of two verses the first of which refers to a conquest of the Pāṇḍya king over the Chōla, the latter being driven into the forest. The second mentions Kāḍavarkōṇ and the Pāṇḍya king Sundarattōi.
333	In the same place .. .. .	Vijayanagara ..	Kṛṣṇarāya .. .. .	Śaka 1443, Vṛi- āba, Kārttika.	Do. ..	Records that a certain Maṅgarāḍan granted the village of Chidambaranāthapuram (to the temple).
334	Do. .. .. .	Do. ..	Virapratāpa Venkaṭadeva-Mahārāja ..	Śaka 1500, Par- thiva (wrong), Sīrha, <i>su. d.</i> 16, Monday, Sub- hayōga, Svāti.	Tamil ..	Gift of four villages to the temple of Chidambara- vara and Sivakāmasundari-Ammal to provide oblations and sacred bath in early mornings, for the merit of Vaiyappa-Kṛṣṇappa-Koṇḍama-Nāyaka.
335	Do. .. .. .	Do. ..	Venkaṭadeva-Mahārāja .. .. .	Śaka 1510, Sarvadhāri, Mārgaṣī, 22nd day.	Do. ..	Gift of 300 <i>poṇ</i> for providing 20 (rice) offerings to the god Chidambaraśvara and distributing the same among begging devotees. It is stated that this amount was till then being set apart by the temple for the <i>ilakkai</i> and <i>korru</i> of the king and his followers ( <i>rājagaram</i> ?).
336	Do. .. .. .	....	....	....	Tamil verse ..	Contains three verses the first of which refers to a battle fought on the banks of Vellāra in which a certain Bhuvanākaviraṇ was victorious. The last refers to Vikrama-Pāṇḍya.
337	Do. .. .. .	....	....	....	Do. ..	One verse describing the anger of Vikrama-Pāṇḍya.
338	Do. .. .. .	....	....	....	Do. ..	One verse in praise of Sundara-Pāṇḍya and his weighing himself against gold.
339	Do. .. .. .	Vijayanagara ..	Venkaṭadeva-Mahārāja .. .. .	Śaka 1510, Sarvadhāri, 'lai, 22nd day.	Tamil ..	Registers that Vaiyappa-Kṛṣṇappa-Koṇḍama-Nā- yaka ordered that the 30 (rice) offerings for which he had provided 50,000 <i>kalams</i> of paddy in the district of Viranarāyaṇachchirmal, be dis- tributed among Śaiva mendicants ( <i>tiruvittu-nāya- mar</i> ).
340	Do. .. .. .	....	....	....	Tamil verse ..	Glorifies the prowess of Sundara-Maṇ (i.e., Sundara- Pāṇḍya) who annihilated the forces of the Telīṅgas that surrounded him and drove the Bāṇa chief into the forest.
341	Do. .. .. .	....	....	Doubtful; Āṇi, Svāti.	Tamil ..	Mentions Śōlakulavalli and appears to make provi- sion for singing the <i>pāṇḍalai</i> (hymns) of the Nāya- mar (Śaiva saints) in the temple of Tirumūluttāna- muḍaiyāṇ. Also mentions the village (?) of Kaḷamalam.
342	In the same place, left of entrance	..	....	....	Do. ..	In modern characters. Registers that Śūppammāl mother of Ayyaḷammāl who was the wife of Paṇḍaiyappa-Mudaliyār of Kāñchīpuram, repaired this eastern <i>gōpura</i> and founded a Brah- man settlement ( <i>agrahāra</i> ).

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
343	In niches on the inner walls of the same <i>gōpura</i> .	....	....	....	Grantha	These are labels engraved below images representing women in various dancing postures. The inscriptions are in Sanskrit poetry.
344	On the south <i>gōpura</i> of the same temple; right of entrance.	Saluva .. ..	Virapratāpa Tamararāya .. ..	Saka 1426, Rudhirōdgarin, Simha. <i>su. di.</i> 14, Śravaṇa, Monday.	Tamil .. ..	Records that a certain Mondukoli Rāmanāyakkār Mallanāyakkār gave the village of Karikkūḍi the western hamlet of Perumbayappuliyūr, for a double garland and offerings to be offered every day. The king receives the usual Vijayanagara titles.
345	In the same place .. ..	....	....	....	Tamil verse ..	Much damaged. Mentions Por-puliyūr.
346	Do. .. ..	Vijayanagara ..	Veṅkaṭāḍeva-Maharāya .. ..	Saka 1610, Sarvadhārin, Margaḷi, 22nd day.	Tamil .. ..	Same as No. 335, above.
347	Do. .. ..	Do.	Do. .. ..	Saka 1610, Sarvadhārin, Tai, 22nd day.	Do. .. ..	Same as No. 339, above.
348	Do. .. ..	Do.	Śrīraṅgadeva-Maharāya (II) .. ..	Saka 1608, Vṛiṣha, Kumbha, <i>su. di.</i> 14, Thursday, Śrāvishṭha ( <i>i.e.</i> Dhanishṭha).	Do. .. ..	Gift of seven villages and of income from pepper trade called <i>miṭṭu-taragu</i> , for oblations and festivals in the shrines of the god and goddess, by Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyaka.
349	Do. .. ..	Do.	Veṅkaṭāḍeva-Maharāya .. ..	Saka 1610, Sarvadhārin, Tai, 22nd day.	Do. .. ..	Records that the provision made by the same for 20 offerings to be distributed among the Śaiva mendicants ( <i>paradśi</i> ) in the temple, was placed under the supervision of Nannāśivāya-Uḍaiyār the "superintendent of all services ( <i>kaṭṭalai</i> )."
350	Do. .. ..	Pāṇḍya ..	Māravarman Tribhuvanaśakravartin Virākeraḷa <i>alias</i> Kulasekharāḍeva.	4th year and 67th day.	Do. .. ..	Registers an order of Śēdiyarāyan exempting certain lands granted for a flower-garden by a native of Puḷḷikōḍu in Malai-maṇḍalam, from paying <i>kaṭṭamai</i> and <i>kuḷimai</i> and declaring that these lands might enjoy the privileges of irrigation by channels, permission and bailing.
351	On the same <i>gōpura</i> ; left of entrance ..	Do. ..	Māravarman <i>alias</i> Tribhuvanaśakravartin Virā-Pāṇḍyāḍeva.	4th year and 128rd day.	Do. .. ..	Registers an order of Śēdiyarāyan that the gift of garden lands made by a certain Villavadarāyan together with lands provided for the maintenance of 18 servants of the garden and of the water-shed within it, may be engraved on temple walls.
352	On a slab set up near the same <i>gōpura</i> ..	....	....	Saka 1520, Vilambin, Āḍi, 1st day.	Do. .. ..	Damaged. Provides for some specified repairs to the temple made for the merit of Muttu-Kṛishṇappa-Nāyaka, son of Vaiyappa-Kṛishṇappa-Koṇḍama-Nāyaka. Also mentions a <i>maṇḍapa</i> on the bank of Koḷḷiḍavāru, built by the same donor.
353	On the west <i>gōpura</i> of the same temple; right of entrance.	....	....	....	Tamil verse ..	In praise of the Pāṇḍya king ( <i>Miṇavaṇ</i> ) Vikrama-Pāṇḍya.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
354	In the same place .. .. .	....	....	...	Tamil verse ..	Three verses describing the glory of king Sundara-Pandya who conquered the kings of Venadu (i.e. Travancore), those of the North (i.e., the Telingaa) and those of the Kongu (country) and killed Gaṇḍagōpala.
355	Do. .. .. .	Vijayanagara ..	Veṅkaṭadeva-Maharāya .. .. .	Śaka 1510, Sarvadhari, Margali, 22nd day.	Tamil .. ..	Same as No. 335, above.
356	Do. .. .. .	Cochin ..	Rāmanarāma-Maharāja, of the family of Śeraṁaṇ-Perumaḷ-Nāyapaṇ.	Śaka 1497, Dhātṛi, Margali, 12th day.	Do. .. ..	The king is stated to have been born under the asterism Viśākha. Provides for 33 <i>taligai</i> (offerings) to be offered to Anantaṇḍava-Perumaḷ Nāyapaṇ and distributed among Brāhmaṇas, Māheśvaras and the temple cooks.
357	Do. .. .. .	..	....	....	Tamil verse ..	In praise of the Pandya king. Mentions Kūḍal (i.e. Madura).
358	Do. .. .. .	Vijayanagara ..	Virabūpatirāya .. .. .	....	Grantha and Tamil.	Registers that 64 cows were granted for maintaining perpetual lamps in the presence of Nṛtiṇaṭha, by the ministers Chaṇḍarāsa and Adittarāsa.
359	Do. .. .. .	Do. ..	Virapratāpa Śriraṅgadeva-Maharāya (II) ..	Śaka 1503, Vṛṣha, Kumbha, <i>śu.ā.</i> 14, Thursday, Śravishṭha (i.e. Dhanishṭha).	Tamil .. ..	Same as No. 348, above.
360	Do. .. .. .	..	....	Śaka 1517, Durmukhi, Chaitra, full-moon, Chitra, lunar eclipse.	Do. .. ..	Gift of a village surnamed Parappettai, for meeting the expenses of one day during the Appisi-Pāram festivities, in honour of the goddess.
361	Do. .. .. .	..	....	....	Tamil verse ..	Contains three verses and refers to the fight between Sundara-Pandya and the Teluṅgas, at Madugarin which the dead bodies were strewn up to the banks of the Peraru.
362	Do. .. .. .	Vijayanagara ..	Veṅkaṭadeva Maharāya .. .. .	Śaka 1510, Sarvadhari, Tai, 22nd day.	Tamil .. ..	Same as No. 349, above.
363	Do. .. .. .	..	....	....	Tamil verse ..	Consists of two verses. There is apparently a reference to Sundara-Pandya's weighing himself against gold and using it for covering the temple.
364	On the same <i>gōpura</i> ; left of entrance ..	..	....	....	Do. .. ..	Damaged. Two of the verses are in praise of the Pandya king (Māraṇ).
365	In the same place .. .. .	..	....	....	Do. .. ..	Three verses extolling Vikrama-Pandya. The first says that he conquered the king of Venadu (i.e. Travancore) at Podiyil. In the second he is addressed as Bhuvanēkavira and Kōṭkai-kavala and is stated to have been the enemy of Gaṇapati. The third advises king Vikrama-Pandya not to go to the north ; for there it says is a foe—a woman ruling with a man's name.

B.—Stone inscriptions copied in 1913—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
366	In the same place .. .. .	Pandya ..	Māgarvarman Tribhuvanaśhakravartin Kulasekhara [dēva].	2 [0]th year ..	Tamil .. ..	Built in at the bottom. Registers an order of Kalin-garayan. Provides for offerings to the god Kulō-tung-śōla-Vinayaka-Pillaiyai who is enshrined on the south side of the seven storeyed <i>gōpura</i> of Rajakkal-tāmbirān-tirumaligai. Refers to Ellān-dalaiyan-Perumāḷ-tundi.
367	Do. .. .. .	Vijayanagar ..	Venkaṭādeva-Maharāya .. .. .	Śaka 1510, Sarva-dhārin, Tai, 22nd day. ....	Do. .. ..	Same as No. 339, above.
368	In niches on the inner walls of the same <i>gōpura</i> .	..	....	....	Grantha ..	Registers the names of the various dances in Sanskrit, as in No. 343.
369	On a slab set up near the same <i>gōpura</i> ..	Vijayanagara ..	Venkaṭādeva-Maharāya .. .. .	Śaka 1515, Vijaya, Ādi, 1st day, Saturday, Jyēṣṭhā.	Tamil ..	Registers that for the merit of Vaiyappa-Krishnappa-Kopḍama-Nayaka, the districts Devamāṇḍak-śīrmai, Viranārayanaśhōhīrmai, Teṅku-nādu, Vṇḍakku-nādu, the five villages grouped under Aśuvār and all others that had been enjoyed by the temple of Chidambaraśvara from early times, were made tax-free and that a fresh provision was made for a daily offering of 750 <i>taṅgais</i> .
370	On the north <i>gōpura</i> of the same temple; right of entrance.	Do. ..	Do. .. .. .	Śaka 1510, Sarva-dhārin, Tai, 22nd day. ....	Do. .. ..	Same as No. 339, above.
371	In the same place .. .. .	....	....	....	Telugu ..	Registers that Virapratāpa Krishnādeva-Maharāya after having started on a campaign against Simhādri-Pottunūru, planted a pillar of victory there and returning thence, he paid a visit to Ponnambalam (i.e. Chidambaram), worshipped the god and built the northern <i>gōpura</i> of the temple.
372	On the same <i>gōpura</i> ; left of entrance ..	Vijayanagara ..	Venkaṭādeva-Maharāya .. .. .	Śaka 1510, Sarva-dhārin, Margalī, 22nd day.	Tamil .. ..	Same as No. 335, above.
373	In the same place .. .. .	Do. ..	Do. .. .. .	Śaka 1510, Sarva-dhārin, Tai, 22nd day. ....	Do. .. ..	Same as No. 349, above.
374	Do. .. .. .	....	....	....	Tamil verse (?) ..	Registers that the three <i>gōpuras</i> were the gifts of kings who wore a crown. This the northern <i>gōpura</i> was built by the god himself. The poet evidently means to say that this is the best of the four. We know from No. 371 that Krishnarāya built it.
375	On a slab set up near the same <i>gōpura</i> ..	Vijayanagara ..	Venkaṭādeva-Maharāya .. .. .	Śaka 1515, Vijaya, Ādi, 1st day, Saturday, Jyēṣṭhā.	Tamil ..	Same as No. 369, above.
376	On the north wall of the Karpaga-Vinayaka temple, at the western <i>gōpura</i> of the same temple.	Do. ..	Virapratāpa Dēvarāya-Maharāya .. ..	Śaka 1349, Pīlavaṅga, Mīna, Śu. 5, Sunday, Rohiṇī.	Do. ..	One stone missing in the middle. Registers that the king ordered certain irregularities in temples and temple lands, to be set right.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On a detached fragment built into the waste weir of the Virāṇam tank at Lalapettai (Chidambaram taluk, South Arcot district).	....	....	... Sunday, Makha.	Tamil .. ..	Contains a portion of the historical introduction of Rajendra-Chōla I. commencing with <i>Śigraṇṇa</i> , etc.
378	On the south base of the central shrine in the Kāṁbavanēśvara temple at Erumbur (same taluk and district).	Chōla .. ..	Vikrama-Chōlādēva .. .. .	18th year ..	Do. .. ..	Unfinished. Gift of money for a lamp to the temple of Śīru-Tirukkōyil-Mahādēva at Uṇmūr <i>alias</i> Vikramachōla-chaturvēdimaṅḡalam, for the merit of Tiramambalaṁṣarri <i>alias</i> Munaiyadaraiyap-Pallavaraiyan a Chāṇṇki of Tondā-maṇḡalam residing at Aṇṇivari, the eastern hamlet of Vāṇavanmādevi-chaturvēdimaṅḡalam in Virudarājaḥayaṇkara-valanādu on the northern bank (of the Coleeroon).
379	On the same base .. .. .	Do. .. ..	Madiraiṇḡḡa Parakēsarivarman .. ..	18th ,, ..	Do. .. ..	Gift of a lamp-stand and of 80 sheep for a lamp, by a certain Kalinṇki Kapaṇan, native of Marangil in Kō-nādu, to the temple of Śīru-Tirukkōyil-Peruma-nadiga], at Uṇmūr a <i>dēvādāna</i> in Nalvayalūr-kūṇṇam on the northern bank (of the Coleeroon).
380	Do. .. .. .	Do. .. ..	Tribhuvanachakravartin Rājaraḡadēva ..	[29]th ,, ..	Do. .. ..	Gift of (money ?) for a lamp, by a native of [Uṇmūr <i>alias</i> ] Vikramachōla-chaturvēdimaṅḡalam.
381	On the south wall of the same shrine ..	Do. .. ..	Madiraiṇḡḡa Parakēsarivarman .. ..	26th ,, ..	Do. .. ..	Gift of 80 sheep for a lamp by a lady, to the temple mentioned in No. 379, above. The <i>sāḡḡa</i> (assembly) of Uṇmūr agreed to see the lamp regularly maintained in the temple.
382	On the same wall .. .. .	Do. .. ..	Do. .. ..	20th ,, ..	Do. .. ..	Gift of a lamp-stand weighing 200 <i>palaṁ</i> and of 90 sheep for a lamp to the temple by a resident of the northern suburb of the same village.
383	Do. .. .. .	Do. .. ..	Rājakesarivarman .. ..	10th ,, ..	Do. .. ..	Gift of a lamp-stand and of 90 sheep for a lamp to the temple of Śīru-Tirukkōyil-Mahādēva at Uṇmūr. The donor was a certain Kuraṁḡai Siraḡuṇ, native of Viḷḷaṇḡattar in Arumbur-kūṇṇam, a sub-division of Paṇḡi-nādu.
384	Do. .. .. .	Do. .. ..	Madiraiṇḡḡa Parakēsarivarman .. ..	28th .. ..	Do .. ..	Registers that the central shrine ( <i>śrīvimāna</i> ) was built of stone and that the <i>gōpura</i> with the <i>aṣṭa-parivāra</i> was erected by Irūṇḡōḷṇ Kupaṇan Aparājitun. A gift of 3½ <i>vēḷis</i> of land was also made by the same individual with the permission of king Solaperumaṇadiga] Parantakādēva to the temple of Śīru-Tirukkōyil-Bhaṭṭara at Uṇmūr for <i>śrīuṣa-chēṇṇal</i> , <i>arēṇāḡḡḡa</i> and the maintenance of drummers at <i>śrī-baḷi</i> .
385	Do. .. .. .	Do. .. ..	Rājaraḡakesarivarman <i>alias</i> Rājaraḡadēva ..	23rd ,, ..	Do. .. ..	Gift of 5 <i>kaḷaṇṇu</i> of gold by a certain Araiyan Viṇḡohadiraṇ of Uṇmūr, on receiving which the assembly of Uṇmūr a <i>dēvādāna</i> and <i>brahmadāya</i> in Nalvayalūr-kūṇṇam, a sub-division of Paṇḡarai-Rajendrasūrinna-valanādu, agreed to pay themselves the annual fee usually collected from the drummers of the temple ( <i>uvachohar</i> ) [and to have the <i>śrī-baḷi</i> of the temple properly conducted].



B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
886	On the same wall .. .. .	Pāṇḍya ..	Māgavarman Tribhuvanachakravartin Virapāṇḍyadeva.	[5]th year, Simha, <i>śu. dā.</i> 8, Saturday, Anīlam.	Tamil .. ..	Damaged. Registers a sale of land to the temple as a <i>tirundāttukkāṇi</i> of the goddess, by the <i>subhā</i> of [Uṇmūr <i>alias</i> Vikrama]chōḷa-chaturvedimaṅgalam.
887	On the west wall of the same shrine ..	Chōḷa .. ..	Tribhuvanachakravartin Rājārajadeva ..	7th year ..	Do. .. ..	Unfinished. Gift of 96 sheep for a lamp and of 14 cows for curds and milk, by a native of Oḷugarai near Poyyū-Araśūr to the temple of Tiruviramiśvaramūḍaiya-Pēriyapayāṇar at kṛambār which was also called Uṇmūr <i>alias</i> Vikramachōḷa-chaturvedimaṅgalam a <i>brahmadēya</i> in Mērkā-nāḍu, a sub-division of Vaḍagarai Virudārajabhayānkara-vaḷaṇāḍu.
888	On the same wall .. .. .	Do. .. ..	Rājārajakēsarivarman <i>alias</i> Rājārajadeva ..	23rd .. ..	Do. .. ..	Unfinished. Sale of land to the temple by the assembly of Uṇmūr a <i>dēvadāna</i> and <i>brahmadēya</i> in Nalvōḷūr-kūṇṇam which was a sub-division of Vaḍagarai Rājēndrasimha-vaḷaṇāḍu. Mentions the taxes <i>echeḷēṇṇu</i> , <i>Vāḷulilpōnda-kuḷimai</i> and <i>āriḷu-vari</i> .
889	Do. .. .. .	Do. .. ..	Parakēsarivarman .. .. .	5th ..	Do. .. ..	Gift of 90 sheep for a lamp to the temple of Siga-Tirukkōyil-Bhūṭara.
890	Do. .. .. .	Do. .. ..	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Kolōttuṅga-Chōḷadeva (II).	[1]2th year, Vriśchika, <i>śu. dā.</i> 12, Wednesday, Revati.	Do. .. ..	Gift of land for oblations to the same temple by a certain Tōṇaṇuvallavappērayaṇ, a servant and tenant of Kaḍavarayaṇ.
891	On the north wall of the same shrine ..	Do. .. ..	Parakēsarivarman .. .. .	16th year ..	Do. .. ..	Damaged. Seems to record a gift of go'd for a lamp, by a lady.
892	Do. .. .. .	Do. .. ..	Rājakēsarivarman .. .. .	[3]rd .. ..	Do. .. ..	Gift of land for offerings.
893	Do. .. .. .	Do. .. ..	Parakēsarivarman .. .. .	9th .. ..	Do. .. ..	Unfinished. Registers that ten <i>kālāṇṇu</i> of <i>tuḷai-pēṇ</i> were paid to the village assembly for making a certain land which was presented to the temple, tax-free.
894	Do. .. .. .	Do. .. ..	Do. .. .. .	Do. .. ..	Do. .. ..	Gift of 90 sheep for a lamp.
895	Do. .. .. .	Do. .. ..	Parakēsarivarman <i>alias</i> Rājendra-Chōḷadeva.	6th year ..	Do. .. ..	Gift of land for a lamp and offerings to the temple of Siga-Tirukkōyil-Mahādēva at Uṇmūr, a <i>brahmadēya</i> in Nalvayalūr-kūṇṇam, a sub-division of Vaḍagarai Rājēndrasimha-vaḷaṇāḍu.
896	Do. .. .. .	Do. .. ..	[Parakē]sarivarman <i>alias</i> Uḍaiyar śri-Rājēndradeva.	4th .. ..	Do. .. ..	Incomplete. Refers to a decision ( <i>vyavasthai</i> ) arrived at by the assembly of Vāṇavannādēvi-chaturvedimaṅgalam a <i>brahmadēya</i> in Mērkā-nāḍu a sub-division of Rājādhirāja-vaḷaṇāḍu on the occasion when it met in the temple of Vāḷavannādēvi-Viṇṇagar-Āḷvar. Mentions Vijayaṅṇōḍaśōḷiśvaram-udaiya-kōyil and the boundaries of certain lands which had been assigned for oblations.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
397	On the same wall .. .. .	Chōla ..	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Rajarajadeva (II).	7th year, Makara, <i>su. di.</i> 8, Saturday, Revati.	Tamil ..	Registers that lands were purchased from the assembly of Uppundr <i>alias</i> Vikramachōla-ohaturvedimaṅḡlam and granted as <i>āṇḍādāna</i> to the temple of Tiruvirāmaśvaran-udaiya-Nāyanār, near by Vasudōvan Periyān <i>alias</i> Tiruchēṭṭirambala-Muvondaveḷan of Oḷugarai near Poygai-Araśūr. The taxes <i>kuṭamai</i> , <i>pāṭikāval</i> , <i>etc.</i> payable on these lands which amounted to 65 <i>kulams</i> of paddy were agreed to be paid to the temple by the assembly of the village. Refers also to a loan borrowed by the assembly from the temple treasury on account of "bad time" (famine?) and scarcity of grain ( <i>aḷḷam</i> ).
398	Do. .. .. .	Do. .. ..	Parakesarivarman <i>alias</i> Rajendradeva ( <i>i. e.</i> Rajendra-Chōla I).	14th year and 341st day..	Do. ..	Damaged. Begins with the introduction <i>śiṅḡarāśi</i> <i>car</i> , <i>etc.</i> The assembly of the <i>brahmadēya</i> village, Valaṇṇmadevi-ohaturvedimaṅḡlam in Merka-nāḷu, a sub-division of <i>Paḷagarai</i> Rajendrasimha-valaṇḍa assembled together in the hall called <i>Tiruvaiṇḍāḍēvan</i> within the temple and in the presence of the "annual supervision committee" agreed to pay in paddy the <i>tilvari</i> on certain lands belonging to the temples of Śiṅṭ-Tirukkōvil-udaiyār, Tiruvēṇḡadattalvar and Tirumaykōvil-aiḷar. The income was to be utilized for lamps and offerings.
399	On the south wall of the Madurantaka-Chōlōśvara temple at Toludur (Vridhachalam taluk, South Arcot district).	....	....	9th year ..	Do. ..	Refers to an exchange of wet land in Toluvūr granted to the temple of Madurantaka-Chōlōśvaran-udaiya-Nāyanār, in place of the one at Chandi-sēkharanallūr given by Vanakōvaraiyān (?) under the tank called Tirunīṅṭu-Virumāḡadaśōḷapperiya-eri.
400	On the same wall .. .. .	Chōla ..	Tribhuvannachakravartin 'Tribhuvanaviradeva, 'who was pleased to take Madurai (Madura), the crowned head of the Paṇḍya and Karuvār.'	82nd ..	Do. ..	Registers that a certain Sēdiyaravaiḷḷāṇ, chief of Sambai built the stone temple and the <i>maṇḍapa</i> for the god Madurantakīśvaran-udaiya-Nāyanār at Perun-Toluvūr in Uḡaiḷūr-kūṇṇam, a sub-division of <i>Paḷagarai</i> Rajasīṅḡa-valaṇḍa. He had also presented to the same temple the processional images of the god and the goddess.
401	On a slab lying in the same temple ..	....	..	....	Do. ..	Fragment. Seems to record gifts of land to the temples of Madurantaka-īśvaran-Uḡaiyār and Araśūnduṅṡai-Nāyanār.
402	On a conch preserved in the Varadarāja-Perumal temple in the same village.	....	....	....	Do. ..	This conch was the gift of Tirunīṅṭu-Virumāḡadaśōḷāṇ Tayilunalla-Perumal, to the temple of Madurantaka-Chōlōśvaran-udaiya-Nāyanār at Toluvūr.

B.—Stone inscriptions copied in 1810—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
403	On the south base of the Kayanirmalaśvara temple at Attur (Attur taluk, Salem district).	Vijayanagara ..	Kṛṣṇarāya .. .. .	Śaka 1435, Śrīmukha, Sittirai, 13th day, 3, Friday, Rohini, Saubhagya-yoga	Tamil .. ..	Registers that the chief Akki-Timmayya-Nayaka who was ruling Malāḍu <i>alias</i> Jananatha-vaḷanadu in Magadai-maṇḍalam, gave the village called Villavāyannattam on the northern bank of the river Nivā, in the district of Āṇṇar-kōṇṇam in Āṇṇar-naḍu, to a certain Śrīraṅgarāja-bhaṭṭa, son of Aruṇagirinātha, a native of Iṅgaivāṇṇaiyūr. The granted village received the surname Akki-Timmayya-Nayaka-chaturvedimangalam, after the donor.
404	On the west base of the same temple ..	Do.	Vīrapratāpa Kṛṣṇarāya-Mahārāya ..	Śaka 14[4]9, Vīrodbi (wrong), Simha, <i>su. di.</i> 11, Sunday, Pushya.	Do. .. ..	Incomplete. Seems to record the grant of a village for the merit of the king.
405	On the same base .. . . .	....	..	32nd year ..	Do. .. ..	Registers the order of Vāṇṇēṣja-Perumaḷ that the gift of 200 <i>kuḷi</i> of wet land granted to the temple of Tirumēḷṭali-udaiya-Nayanaṇṇar at Āṇṇar for maintaining lamps, was to be demarcated by <i>triśūla</i> -stones and the transaction engraved on stone.
406	On the north base of the same temple ..	....	....	Śaka 1431, Sukla, Arpaśi, 22nd day.	Do. .. ..	Damaged. Seems to refer to the gift of Kaḷḷinattam near Āṇṇar in Āṇṇar-naḍu, a sub-division of Magadai-maṇḍalam, under the name Mayittay-agaram by a certain Tulokkapa-Nayaka, to Paṇṇanabha-bhaṭṭa son of Aruṇagirinātha of Iṅgaivāṇṇaiyūr. The document was engraved on the <i>kumudappadai</i> in the temple of Tirumēḷṭali-udaiya-Tambirāṇṇar at Āṇṇar.
407	On a slab set up in the same temple ..	Chola .. ..	Parakōsarivarman .. .. .	14th year ..	Do. .. ..	Gift of paddy to the temple of Tirumēḷṭali-Nakkar (or Alvar) at Malaiyaṇanāṇṇu a <i>brahmadēya</i> in Āṇṇar-kōṇṇam which was a sub-division of Milāḍu, by three servants of that temple.
408	On the north wall of the central shrine in the Kameśvara temple at Aragal (Attur taluk, Salem district). ur	Vijayanagara ..	Kumāra Vīra-Narasimha Bhujabala Vasanta-rāya.	Śaka 1430, V[i]bhava, Kumbha, <i>su. di.</i> 7, Friday, Aśvini, Subhayōga.	Do. .. ..	Incomplete. Registers Eṇṇamāñchi Timmaya-Nayaka's son Tulokkapa-Nayaka, provided a car (which had not existed since the time of the Pāṇḍya kings), to the temple of Tirukṭamē-varum-udaiya-Tambirāṇṇar at Aragalūr in Āṇṇar-kōṇṇam a sub-division of Magadai-maṇḍalam in Malāḍu <i>alias</i> Jananatha-vaḷanadu.
409	On the same wall .. . . .	Do. ..	Kṛṣṇadeva-Mahārāya .. .. .	Śaka 1435, Bhava, Simha, <i>su. di.</i> 11, Wednesday, Svāti.	Do. .. ..	Registers that Eṇṇamāñchi Akki-Timmayya-Nayaka rehabilitated the deserted village of Paṇṇattalai a <i>dēvadāna</i> and <i>sarvaṁānya</i> of the same temple, under the name Iṇṇamāḍi-Tulokkapa-Nayakkaṇ-ṭēṭṭai and fixed certain taxes which were evidently collected by the temple.

B.—Stone inscriptions copied in 1913—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
410	On the same wall .. .. .	Chōla .. ..	Tribhuvanaachakravartin Rajarajadēva (III P)	4th year	Tamil ..	Gift of the village Narattilai-Nāvalar to the temple of Tirukkāmlēvaram-udaiya-Nāyanār at Aragalūr in Arūr-kurram a sub-division of Magadamāḍalam, for burning 16 <sup>1</sup> / <sub>2</sub> lamps in the shrines of the god and goddess and the subsidiary shrines.
411	On the south base of the same shrine ..	....		Saka 1430, Vibhava, Kumbha, <i>su. di.</i> 10, Sunday, Āśleṣha.	Do. .. ..	Records that Eramāñchi Tulakkapa-Nāyaka, seeing that the temple of Tirukkāmlēvaram-udaiya-Nāyanār at Aragalūr was not provided with festive procession since the time of the Pādya, constructed a car for it, and fixed the days for the festivals. Also registers a grant of land by the temple authorities and a house to a certain <i>kaiḱkōlan</i> called Parayan of Tamadannūr.
412	On the west base of the same shrine ..	Saluva .. ..	Dharmaraya, son of Saluva Naraśiṅga Bhujabala Dēva-Maharāya.	Saka 1426, Raktakshi, Sinhā, <i>su. di.</i> 13, Friday, Svāti.	Do. .. ..	Registers that Pakkamāḍi, a village in Tenkarai Nariyūr-kurram, a district of Magadai-maḱḱalam in Malādu <i>alias</i> Jumanāthi-valanādu, was for a long time a <i>dēvadāna</i> [of the temple] and that subsequently taxes were collected from it; Eramāñchi Tulakkapa-Nāyaka restored the village to the temple with all its income for worship and repairs.
413	On the north base of the same shrine ..	....		Raktakshi, Karttigai, 27th day.	Do. .. ..	Registers the decision of Tirumalli-Nāyaka regarding the right of worship in the temple of Tirukkāmlēvaram-udaiya-Nāyanār.
414	On the same base .. .. .	Hoyśala .. ..	Ramanāthadēva .. .. .	13th year, Tai..	Do. .. ..	Registers an order of Rābutterayan that the village Nāttamāṅḱalam in Sela-naḱu which was given to him as a <i>jēṭṭu</i> by the king, was now granted with all its income as a rent-free <i>dēvadāna</i> to the temple of Tirukkāmlēvaram-udaiya-Nāyanār at Aragalūr, for maintaining worship and repairs.
415	On the south wall of the <i>maṇḱapa</i> in front of the same shrine.	Chōla .. ..	Tribhuvanaachakravartin Rajarajadēva (III P)	14th year, Rishabha, <i>sa. di.</i> 7, Monday, Dhanishṭha.	Do. .. ..	Grant of 15,000 <i>kāṣu</i> by a certain Naachchi for maintaining worship, sacred bath, garlands, cloths, lamps, oil, offerings and festivals in the shrine of Kariyāṅṅa-Ivaramuḱhiya-Nāyanār set up in the north-west corner of the first enclosure in the temple of Tirukkāmlēvaram-udaiya-Nāyanār. The donation was accepted by the servants of the temple.
416	On the same wall .. .. .	Do. .. ..	Tribhuvanaachakravartin Chōladēva (III).	15th year ..	Do. .. ..	Registers that the village of Ilattipāḱi which had been purchased from Malaiyanuḱai-Sambai by the trustees, was made tax-free in favour of the same temple, for maintaining worship, festivals and repairs by the trustees of that temple. The document is attested by the officers Vagakovaraiyan and Villavarayan.
417	Do .. .. .	Do. .. ..	Do.	18th .. ..	Do. .. ..	Sale of Ilattipāḱi to the trustees of the temple by Malaiyanuḱaiyan Sambaiyāḱḱan, for 135 <i>poḱ</i> .
418	Do. .. .. .	Do. .. ..	Do.	29th year, Kanya, <i>su. di.</i> 2, Wednesday, Hasta.	Do. .. ..	Gift of 5,000 <i>kāṣu</i> for maintaining the sacred bath, twilight lamps, garlands, cloths and offerings to the three saints ( <i>embarumakkal</i> ) ( <i>i.e.</i> Appar, Sundarar and Sambandar) set up in the temple of Tirukkāmlēvaram-udaiya-Nāyanār at Aragalūr.

B.—Stone inscriptions copied in 1918—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
419	On the south base of the same <i>maṇḍapa</i> ..	Pāṇḍya ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva. .	15th year ..	Tamil ..	Registers a gift of 1,000 <i>kūḷi</i> of land, made rent-free in the 15th year of the king, for the maintenance of two Brāhmanas who recited the Vedas (செருகுடி யசெருடி) in the temple, by the chief Śeḍḍi-jayaṇ. Also at the command of the king, the <i>nāṭṭār</i> inhabiting the districts included between the rivers Vembarāgu and Pennai were required to assign certain specified taxes to the temple for the health of the king. The <i>nāṭṭār</i> having however collected the <i>kāṇikkai-paṇam</i> in the 15th year of the king, they were ordered to return the collections immediately to the temple.
420	On the same base .. ..	Saluva .. ..	Tamaraya Iṉmaṇḍi-Narasē Nayaka ..	Śaka 1427, Krōdhanā, Makara, <i>su. di.</i> 5, Sunday, Dhanishṭha, Mahā-Saṁkrānti day. ..	Do. ..	Registers that Allajānatha Iḷaiya-Nayaka and the inhabitants of Aṅṅur-naḍu and Mulaippaṇu-naḍu having met together provided for supplying oil to burn perpetual lamps and twilight lamps in the temple for the health of Eṇmaṇḍi-Tulukkapa Nayaka.
421	Do. .. ..	....	....	7th year ..	Do. ..	Registers that the chiefs Vāpakōvaraiyaṇ and Villavarayaṇ granted annually 14 of their bull-calves as <i>viśadabhas</i> to the temple and assigned the remainder for work in connection with temple repairs including that of the enclosure wall called Poṇṇarappiṇa Perumaḷ-tirumadiḷ.
422	Do. .. ..	....	....	Plava, Nāsi, 10th day.	Do. ..	Registers a pledge <i>aḍai-ōlai</i> granted by Tyāgana-Nayaka to the inhabitants of the districts ( <i>nāṭṭār</i> ) of Magadai-maṇḍalam who had left the country owing to much oppression. Mentions <i>Seḍḍi</i> Iṣvara-Nayaka.
423	Do. .. ..	....	....	....	Do. ..	Built in at the beginning. Fixes the details of <i>aḍandāṇṇam</i> to be observed by the inhabitants of Magadai-maṇḍalam.
424	Do. .. ..	....	Tribhuvanachakravartin Kōṇṇerimēlkoṇḍaṇ.	13th year, and 319th day.	Do. ..	Registers the grant of the village Alambalam in Magadai-maṇḍalam with all its income for instituting a service in the temple called Kōṇḍarāmaṇḍandi, after the king, for celebrating a festival on his birthday every year and for repairs. Attested by Kāḷiṅgarāya.
425	On the north wall of the same <i>maṇḍapa</i> ..	Pāṇḍya.. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	10th year, Mīna, <i>su. di.</i> 18, Thursday, Makha.	Do. ..	Registers that the king granted $\frac{1}{2}$ [ <i>vēḷi</i> ] of land at Poṇṇarappi <i>alias</i> Rājanaṭṭayanānallār as a <i>dāna</i> to the shrines of Kulaśekhara-Āvudaiyār and Vāḷvitta-Maṇḍaiyār which Kāṇḍiyadeva had founded in the same temple in the name of the [king's] elder brother ( <i>aṇḍāḷvi</i> ). Attested by Adichoban Gaṇapati Aḷvay <i>alias</i> Kāḍavēṭṭi of Kappalūr in Muttorru-kūṇṇam, a sub-division of Pāṇḍi-maṇḍalam.



B.--Stone inscriptions copied in 1913--*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
426	On the same wall .. .. .	Pandya ..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Sandara-Pandyaadeva.	8+1st year, Aji.	Tamil ..	Gift of 3,000 <i>kuli</i> of wet land below the tank Kula-sekharan-Periyeri at Aragular, to the shrine of Kula-sekharan-Avudaiyar mentioned above, for offerings.
427	Do. .. .. .	Vijayanagara ..	Krishnaraya .. .. .	Saka 1430, Sukla, Mina, <i>su. di.</i> 7, Thursday, Visakha.	Do. ..	The king receives Saluva titles. Registers that Egnanohi Talakkupa-Nayaka built a car for the temple which had not been in existence subsequent to the rule of the Pandya kings, instituted a festival called after Sivili-Nayaka and appointed a private individual providing him with maintenance, for carrying the god in processions ( <i>śrī-pādam-tāngi</i> ).
428	Do. .. .. .	Do. ..	Krishnadeva-Maharaya .. ..	Saka 1436, Yuvan, Mithuna, <i>su. di.</i> 5, Monday, Aśvini.	Do. ..	Incomplete. The king receives Saluva titles. Records that Akki-Timmaraya-Nayaka of Egnanohi and the temple authorities together, granted to a private individual, 250 <i>kuli</i> of land as <i>śranai</i> .
429	Do. .. .. .	Pandya.. ..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Sandara-Pandyaadeva, 'who took every country.'	9th year, Madi, 19th day.	Do. ..	Gift of 2,000 <i>kuli</i> of wet land below the tank Kula-sekharan-Periyeri for a garden, by the king. Attested by Achohan Ganapati Alvan <i>alias</i> Kaduvetti, native of Kuppalar <i>alias</i> Ulaguṇḍasōlanallār in Mattaru-kāṇṇan, a sub-division of Paṇḍi-maṇḍalam.
430	On the north base of the same <i>maṇḍapa</i> ..	Vijayanagara ..	Virupanna-Udaiyar, son of Vira-Ariyana-Udaiyar.	Saka 1306, Raktakshi, Mesha, <i>su. di.</i> [Paurṇami], Wednesday, Svati.	Do. ..	Registers the sale of the right ( <i>kāṇi</i> ) of worship by three priests of the temple of Tirukkamisvaramudaiya-Nayanar at Aragular to a priest of the temple of Tiruvallanjiram-udaiya-Nayanar at Vallanjiram in Paṇḍar-kāṇṇan, a sub-division of Malaḍu <i>alias</i> Jananatha-vallanaḍu, in Magadai-maṇḍalam.
431	On the same base .. .. .	Do. ..	Vira-Kampanna-Udaiyar, son of Vira-Bukkanna-Udaiyar.	Saka 1207, Rakshasa, Vriśchika, <i>su. di.</i> 11, Friday, Rohini.	Do. ..	The servants of the temple, <i>vis.</i> , the <i>śrīrudras</i> , <i>śrī-Mahāśivaras</i> and temple accountants having assembled together, gave to a certain Eppudaiya-Nayanar, son of Aghoradeva-Mudaiyar, the work of supervising the different services in the temple and a house for his living.
432	Do. .. .. .	Pandya ..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Sandara-Pandyaadeva.	18th year, Mithuna, <i>su. di.</i> 18, Friday, Anuradha.	Do. ..	Refers to a dispute between the oil-merchants ( <i>edniya-nagarattār</i> ) and the <i>śeṭṭis</i> in which the latter permitted the former to manage the business of the temple. The management continued to be in the hands of the oil-merchants for some time. This having failed, the district people ( <i>nāṭṭavar</i> ) granted the village of Talaiyay for conducting permanently the festivals in the temple.

## B.—Stone inscriptions copied in 1913—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
433	On the same base .. .. .	Vijayanagara ..	Achytadeva-Maharaya .. .. .	Śaka 1461, Vikārin, Kanya, <i>su. di. 7</i> , Friday, Mūla.	Tamil .. ..	Damaged. Seems to record the grant of a land, and <i>māhapatya</i> to a private individual for doing the duties of the temple ( <i>kōyil-ōḷiyam</i> ).
434	Do. .. .. .	....	....	13th year, Paṅg-upi.	Do. .. ..	Registers that the temples Tirukkamiśuram-udaiya-Nāyanār, Tayilunaila-śōḷisuram-udaiya-Nāyanār and Ponparappiṇa-śōḷisuram-udaiya-Nāyanār were granted as <i>kāpi</i> to a certain Śoramānār. Also 200 <i>kuḷi</i> of wet land and 2,000 <i>kuḷi</i> of dry land were given to this same person in the villages of Kuruk-kaiṇṇāḍi, Pakkaṇṇāḍi, Ilaiṇṇāḍi and Viśalūr.
435	On the east wall of the same <i>maṇḍapa</i> ; right of entrance.	Chōḷa .. ..	Tribhuvanaśakravartin Chōḷadeva (III).	Kulōttuṅga-35th year ..	Do. . . .	Registers a political compact given by Śeṅgeṇi Ammaiyappaṇ Aḷagaiyāśōḷaṇ <i>alias</i> Ediriḷiśōḷachōḷamhuvarāyaṇ to the chiefs Ponparappiṇa-Vaṇakōvaraiyar, Kulōttuṅgaśōḷa Vaṇakōvaraiyar and brother-in-law ( <i>maichōḷuṇṇāṇār</i> ) Kāḍavaraiyar.
436	On the wall behind the Dvārapāḷa-image in the same <i>maṇḍapa</i> ; right of entrance.	Do. .. ..	Tribhuvanaśakravartin Rājaraḷadeva (III).	Lost. Tula, <i>śa. di. 4</i> , Monday.	Do. .. ..	Built in at the end. Gift of 2,000 <i>kāṣu</i> for one lamp and of 49 cows for seven other lamps to be burnt in the temple of Tirukkamiśvaram-udaiya-Nāyanār and subordinate shrines.
437	In the same place; left of entrance ..	Do. .. ..	[Raja]raḷadeva .. .. .	12th year ..	Do. .. ..	Built in at the beginning. Gift of land for offerings by Achōhi who has been mentioned above in No. 415.
438	On the south wall of the second <i>prākāra</i> of the same templo.	....	....	10th „ ..	Do. .. ..	An order (from the king) to the managers of the temple, stating that the weavers settled by them outside the northern gate of Aragaḷūr were to be cultivators ( <i>kuḷimakkal</i> ) of the <i>dēvadāna</i> lands belonging to the shrine of Kulāśekhara-Āḷudaiyar founded in this temple by the chief Kāṇḍiyādevār. Attested by Adittāṇ Gaṇapati-Āḷvāṇ <i>alias</i> Kāḍuvettī of Kappaiṇṇār.
439	On the north wall of the same <i>prākāra</i> ..	Pāṇḍya .. ..	..... <i>alias</i> Tribhuvanaśakravartin Sundara-Pāṇḍyadeva.	1[2]th year, Māśha, <i>śu. di. Pūrṇai</i> , Thursday, Svāti.	Do. .. ..	The right of worship for 3½ days of a month in the temple owned by a certain lady, was ordered to be sold evidently on account of some defalcation of temple jewels. The amount 250 <i>paṇan</i> (= 25,000 <i>śōḷiya-kāṣu</i> ) was paid by the other worshippers of the temple by selling part of their own privileges and distributing among themselves the privileges that were under dispute.
440	On the east wall of the same <i>prākāra</i> ; right of entrance.	....	....	13th year ..	Do. .. ..	Stones out of order. Refers to the terms of a political compact between the two chiefs Rājaraḷadevaṇ Ponparappiṇār <i>alias</i> Kulōttuṅgaśōḷa-Vaṇakōvaraiyar and Kūḷiyār Malaiyamāṇ of Tirukkovaḷūr.

## B.—Stone inscriptions copied in 1913—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
441	On the same wall; left of entrance ..	....	....	10th year, Parat-tadi.	Tamil .. ..	Gift of 3,000 <i>kuḷi</i> of wet land reclaimed from forest in the village of Daviyakurubohi in Arur-nadu for worship and repairs in the shrines of Kulasekhara-Āṇḍavar and Vāṇḍi-Maṅgaiyār in the temple of Tirukkamēṣaram-nāḍiya-Nāyanār at Arugaḷār. Attested by Kūḍavettī chief of Nappallūr.
442	Do. ..	....	....	11th year, Avagi	Do. .. ..	Gift of land, made tax-free, for the maintenance of the gardeners of a flower-garden belonging to the temple Tirukkamēṣaram-nāḍiya-Nāyanār. Attested by the same person.
443	Do. ..	....	....	..	Tamil .. ..	Registers an order of the king to the managers of the temple stating that the service Uḷagamajudaiyaḷ-ṣeṇḍi founded in his name was to be maintained from the 8,500 <i>kuḷi</i> of land granted at Āḷambalūm in Nanniyar-kūṭṭam a sub-division of Mūḷiṇḍi alias Janurathu-vaḷuṇḍi.
444	Do. ..	....	....	16th year, Aḷi	Do. .. ..	Gift of 4 <i>kuḷi</i> of wet land in Arur, for feeding ten persons in the temple. Attested by Kūḍavettī.
445	On the north base of the central shrine in the Kariyaṭaraiya-Perumal temple in the same village.	Saḷva .. ..	Dharmaraya, son of Saḷva Narasiṅgaraiya	Śaka 1444, Darmati, Śirha, i.e. 26. 10. Monday, Hastā.	Do. .. ..	The third figure of the Śaka year must be 2. Records that a certain Ammana Nāyaka gave to the temple of Kariyaṭaraiya-Perumal at Arugaḷār, the fee called <i>ṣṣiṇai-ḷiṇ</i> collected from the <i>ṣṣiṇḍi</i> and a female servant ( <i>ṣṣiṇḍi</i> ), providing for her maintenance in order that <i>ṣṣiṇai</i> Naras-Nāyaka may be victorious.
446	On the north wall of the same shrine ..	....	....	6th year, Paṭṭaṅgi, 12th day	Do. .. ..	Registers an order of Vapaḍavaraiyaṅ that wet and dry lands in different villages were to be purchased as <i>Vinaiṇḍiṇḍi</i> peravaiḷ, the former at 8 <i>ḷiṇ</i> for one <i>ḷiṇ</i> and the latter at 2 <i>ḷiṇ</i> for one <i>ḷiṇ</i> and granted as <i>ṣṣiṇai</i> to the temple of Kariya-Perumal at Arugaḷār.
447	On the same wall .. ..	....	....	..	Do. .. ..	The <i>ṣṣiṇḍi</i> (i.e. central shrine) of this Kariya-Perumal temple called also Rajaraja-Viṣṇagar was built of stone by Puzayavettīyar wife of Rajaraja-Vapaḍavaraiyaṅ. She was the daughter of Irupay Kōvalaraiyaṅ.
448	On the east base of the same shrine ..	....	....	13th year, Paṭṭaṅgi, an eclipse (not specified).	Do. .. ..	Gift of 1,000 <i>kuḷi</i> of wet land below the tank at Paṭṭaṅgi alias Rajarajavettīyār for oblations and repairs to the shrine of Śiṅga (i.e. Nṛaiṇḍa) in the temple of Kariya-Perumal in order to secure happiness to the king's elder brother ( <i>ṣṣiṇḍi</i> ) Sannara-Paḷḷya. Attested by Aḍiṇḍi (Sannara-Paḷḷya) of Nappallūr who was surnamed Vapaḍavaraiyaṅ.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
449	On the same base .. .. .	Vijayanagara ..	Krishnadeva-Maharaya .. .. .	Saka 1441, Prathamini, Mithuna, <i>su. di. 13, Friday, Anuradha.</i>	Tamil .. ..	Registers that three <i>sthūthikas</i> of the temple of Perumal-Kariyavar went on a deputation to the king, to Vijayanagara and complained of the injustice done by the authorities ( <i>raja-garam</i> ) stationed at Deviyakuruchchi a village belonging to the temple. The chief Amaram Timmarasa introduced them to the king, got their grievance redressed presented them each with a garland, a head dress, a horse and an umbrella and granted 900 <i>kuli</i> of wet land at Ponperappi and at Deviyakuruchchi, as a <i>sarvamanya</i> gift.
450	On the south base of the same shrine .. .. .	Saluva .. ..	[Ta]mmayyuraya, son of Saluva Narasingh-raya.	Saka 1442[4], Rudhirdoga-rin (wrong), Mithuna, <i>su. di. 10, Friday, Svati.</i>	Tamil .. ..	A certain Tammaya-Nayaka in the name of his master Kumara Ammasa-Nayaka granted land at Sigeri a hamlet of Aragalur, to three worshippers in the temple of Perumal-Kariyavar who were in the enjoyment of the privilege called <i>Archandevibhava-kāni</i> , for the victory of Narasa-Nayaka.
451	On the south base of the <i>mandapa</i> in front of the same shrine.	Vijayanagara ..	Krishnadeva-Maharaya .. .. .	Saka 1446, Tarama, Mukara, 11, Revati, Friday, Sakhramapa-ponyukala.	Do. .. ..	Gives a genealogy of the king from Tammayaraya. Registers a grant of eight <i>Emberumanadiyār</i> for service in the temple of Kariya-Perumal and a provision of 1,000 <i>kuli</i> of land made for their maintenance, by a certain Mritynājaya-Nayaka for the merit of his master Tirumalai-Nayaka.
452	On the north base of the same <i>mandapa</i> .. .. .	Do. .. ..	Achyutadeva-Maharaya, 'who levied tribute from all countries.'	Saka 145[4], Nandana, Kumbha, <i>su. di. 3, Monday, Uttara-Bha-drapada.</i>	Do. .. ..	Kannan, a <i>kaikkola</i> of Kuhaiyur having instituted a car-festival in the temple, the managers met together in the Sōpāna-mandapa and decided to grant him and his descendants, a house, a loom, a piece of land and some privileges in the temple.
453	On the south wall of the Kamalanāgai shrine in the same temple.	Pandya .. ..	Jatavarman alias Tribhuvanachakravartin Sundar-Pandya-deva.	18th year ..	Do. .. ..	Gift of 1,000 <i>kuli</i> of land below the tank at Tojvūr for worship and repairs in the temple of Vairava-Isvaram-udaiya-Nayanar at Aragalur.
454	On the south base of the Chōlēsvara temple in the same village.	....	....	[9]th year, Paṅguni, 8th day.	Do. .. ..	Gift of the village Kurukkuipadi for worship and repairs in the temple of Tayilunnalla-Chōlēsvaram-udaiya-Nayanar at Aragalur. Attested by Vapa-kōvaraiyan and Viluppadarayan and order communicated to Viladaraya, and the accountants ( <i>puravariyār</i> ).
455	On the north base of the same temple .. .. .	....	....	7th year ..	Do. .. ..	Gift of land at Kil-Nagarur to the same temple. Attested and communicated as before.
456	On the south wall of the Ekāmrānatha-svāmin temple at Tadavur (Attar taluk, Salem district).	....	....	9th .. ..	Do. .. ..	Gift of land at Virasōlanallūr, to the temple Tiruvēgambālm-udaiya-Nayanar at Tadavur. Attested by Tayilunnalla-Perumal and Viluppadarayan and communicated to Viladaraya and the accountants ( <i>puravariyār</i> ).

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
457	On the same wall .. .. .	Chōla .. ..	Vijayarājendradeva .. .. .	10th year ..	Tamil .. ..	Gift of land for worship and repairs to the temples of Tiruvēga[mbam-udaiya-Nāyanaṛ] and Kuṇṇamerinda-Perumāl.
458	Do. .. .. .	Do. .. ..	Tribhuvanachakravartin Kulōttuṅga-Chōla-deva, 'who was pleased to take Madurai (Madura) and the crowned head of the Paṇḍya.'	27th .. ..	Do. .. ..	Registers that the temple of Tiruvēgambam-udaiya-Nāyanaṛ at Melgāṅgaṇaḍi ( <i>alias</i> ) Taḍavur in Āṇṇarkūṅgam, a sub-division of Milaḍu <i>alias</i> Jananathavalanaḍu, was built of stone, the cost being met from gold already in possession of the temple and from what was now presented by the king and the youngest of the queens.
459	On the north wall of the same temple ..	....	....	17th year, Vugaṣi.	Do. .. ..	Gift of a land which had been lying waste for many years as a <i>dēvadāna</i> to the same temple for worship, repairs and festivals. Attested by Adittan Gaṇapati-Āṭṭaṇ <i>alias</i> Vāṇadarayaṇ of Kappalor.
460	On the same wall .. .. .	....	....	20th year and 57th day, Avani.	Do. .. ..	Gift of 500 <i>kuḷi</i> of land at Taḍavur as <i>kāṇi</i> to a certain Perukkāḷuparaiyaṇ Pakkam-ulaṅgiyaṇ by Magadēṣaṇ Ulaṅgakkāṭṭa Vāṇakōvaraiyaṇ.
461	Do. .. .. .	Chōla .. ..	Kulōttuṅga-Chōla-deva (III)	5th year ..	Do. .. ..	Gift of land to the temple of Tiruvēgambam-udaiya-Nāyanaṛ at Taḍavur in Mel-Gāṅgaṇaḍi-naḍu, a sub-division of Āṇṇarkūṅgam in Malaḍu <i>alias</i> Jananathavalanaḍu, for worship, repairs and festivals, by Kulōttuṅgaśōḷa Vāṇakōvaraiyaṇ.
462	Do. .. .. .	Do. .. ..	Vija[ya]rājendra-Chōla-deva ( <i>i.e.</i> , Kulōttuṅga-Chōla III).	9th .. ..	Do. .. ..	Gift of land to the same temple, by the same chief.
463	Do. .. .. .	....	....	7th .. ..	Do. .. ..	Gift of the village of Puttūr ( <i>alias</i> ) Mel-Gāṅgaṇaḍi-naḍu. Attested by Tayilunalla-Perumāl and Viḷuppādarayaṇ and communicated to Viḷadarayer and the accountants of the temple.
464	On the stone trough for the sacred <i>Viṭṭu</i> , in the same temple.	..	....	....	Do. .. ..	Registers that this <i>nirmālya</i> -trough was the gift of a certain Vaniyaṇ Kavaṇ Kōttāṇḍan.
465	On the south wall of the Brahmāṇḍiśvara temple at Kokkarayanpet (Trichengode taluk, Salem district).	Vijayanagara ..	Virapratāpa Achyutadēva-Mahārāya ..	Śaka 1453, Vikṛti, Arpaśi, 26th day, <i>in. di.</i> 12, Punnurvasu, Monday.	Do. .. ..	Gift of the village of Tagadappāḍipalāiyam <i>alias</i> Vāḍivudaiyamāṅguipuraṁ to the temple of Brahmīśvara-m-udaiya-Tambiraṇaṛ, by a certain Śana-Naiyaṇaṛ, agent of Kṛiṣṇarāya-Nayaka.
466	On the east wall of the same temple; left of entrance.	Do. .. ..	Virapratāpa Kṛiṣṇadēva-Mahārāya ..	Śaka 1438, 14vara (wrong), Tai, 2[9]th day, Parva-Phal-guṇi, 14, Āyushya-yōga, Monday.	Do. .. ..	The king receives, among others, the title Rājakkāḷ-tambiraṇ. Registers the gift of the village Saḍ-gamāpura, to the same temple.
467	On the same wall .. .. .	....	....	Sarvadhārin, Āḍi, 1st day.	Do. .. ..	Unfinished and damaged. Seems to record a gift of two villages (P) for the enjoyment and repairs of the temple of Brahmīśvara and for the maintenance of a dancing-master, <i>etc.</i> , in the temple.



B. —Stone inscriptions copied in 1918—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
468	On four slabs built into the floor of the same temple.	Chōla .. ..	Rajakesarivarman <i>alias</i> Chakravartin Kulottunga-Chōladeva (I).	4th year ..	Tamil .. ..	Registers the detailed provision made for offerings at the temple of Brahmasvaram-Udaiyar at Kilkarai .. .. maṅḡalam in Nāḍaiya-naḍu a district of Kōṅḡ <i>alias</i> Virasōḷa-maṅḡalam by Gaṅgaikondaṅ Ammairappaṅ <i>alias</i> Madhavarāja, for the health of the emperor ( <i>chakravartin</i> ).
469	On the north and east walls of the Madhyapurisvara temple at Kūḡalur (Gopichettipalaiyam taluk, Coimbatore district).	Kōṅḡ (P)-Chōla.	Perakēṣari Tribhuvanachakravartin Kōṇḍimakoṇḍaṅ Tribhuvanaviradeva.	2nd year and 10th day.	Do. .. ..	Mutilated and stones out of order. An imperfect copy of No. 185 of 1910 from Pariyūr in the Gōpiobettipalaiyam taluk ( <i>Annual Report</i> for 1911, page 77, paragraph 37).
470	On the east wall of the same temple ..	Kōṅḡ (P)-Pāṇḍya.	Sundara-Pāṇḍyadeva .. .. .	2nd year ..	Do. .. ..	Damaged and incomplete. Seems to record a gift of land for a lamp by Naṭṭogamiṇḍaṅ Naṭṭar-Āṇḍaṅ and other inhabitants of Kūḡalur in Kañchikkūval-naḍu.
471	Above the entrance into the same temple	Hoysala ..	Vira-Vallabadeva (III.) .. .. .	Pramōdita ( <i>i.e.</i> Pramōda = A.D. 1380-81), Tai.	Do. .. ..	Gift of money for a lamp by a certain Śokkaṅ Naṭṭarap of Kūḡalur in Kañchikkūval-naḍu to the temple of Naṭṭar-Āṇḍar of that place.
472	In the same place .. .. .	Kōṅḡ (P)-Pāṇḍya.	Sundara-Pāṇḍya[dēva] .. .. .	26th year ..	Do. .. ..	Built in at the right end.
473 to 483	On inscribed slabs from Amaravati preserved in an underground room of the Central Museum, Madras.	....	....	....	Pali .. ..	Will be sent to Dr. Lüders for publication in the <i>Epigraphia Indica</i> . One of these mentions the Andhra king Gōtāmpata Araka Siri-yaña-Balakapi and another, the Upāsaka Uṭara.
484	On another slab in the same room ..	Kōṭa .. ..	Mahāmaṇḍaleśvara Manma-Kēṣarāja ..	Śaka 1157, Thursday.	Telugu .. ..	Gift of a lamp to the temple of [Bu]ddha. The king was evidently a grandson of Kēṣa II whose inscription is published on pp. 146 ff. of <i>Epigraphia Indica</i> , Vol. VI.
485	Do. do. ..	....	....	....	Do. .. ..	The <i>nīdāḷi</i> (tomb) of Chōchi-seṭṭi son of Honni-seṭṭi, a merchant of Penugonda.
486 to 503	Do. do. ..	....	....	....	Pali .. ..	Will be sent to Dr. Lüders for publication in the <i>Epigraphia Indica</i> . One of the slabs mentions a Vakataka <i>gahapati</i> and another a certain Mahā-Chaḍamukha. A third registers the gift of a rail bar ( <i>suchi</i> ) by Tuka.
504	Do. do. ..	....	....	....	Telugu (Sanskrit).	Records that the temple Chaḷa[kya]-Viśvaṅgrīha was built for a certain Nandaputra native of Bōrihapura, by the learned artisan Jayakirti, son of Āḍvacharya.
505	Do. do. ..	....	....	....	Nāgarī (Sanskrit).	The [image?] of Kirtinarayana was made for the same person, perhaps also by the same artisan here mentioned to be a brother-in-law ( <i>śiṅka</i> ) of the former.
506	Do. do. ..	....	....	....	Do. .. ..	Appears to record the visit of a pilgrim named Pa[dma]vāriohandra Kuśalabārin.
507	On a slab in the grounds outside the Museum building.	....	....	Akshaya, Sivaratri.	Telugu .. ..	Damaged. Mentions the temple of Vi[śve]śvara at Viśvanāthapura.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
508	On a slab in the grounds outside the Museum building.	....	....	..... Śarvati, Aśvadhya, Aśvadhya, Monday, Solar eclipse.	Kanarese ..	Much damaged. Seems to record grant of lands on this occasion to the temple of Gopāladēva with the permission of the great men of Hoṣavāṅgilu which was an ancient <i>agradēva</i> of the time of Janamājaya. The temple is stated to have been founded by the Ekadāṇḍi-vrati Gopālapriyasvami. Refers at the beginning to Vijaya-lāṇḍyadēva who was ruling the [No]ṇṇambavāḍi 32,000 country.
509	Do. .. ..	Western Chalukya.	Tribhuvanamalladēva [Vikramāditya VI] ..	Chalukya-Vikrama year 18, Śrī[mukha], Aśvadhya, Aśvadhya, Vaddavara (Wednesday), Nakshinayana-Sankranti.	Do. ..	The 1,000 great men of Kukkanūr met together to make a grant of land to Vāsudēva-Ghaṇḍasa.
510	Do. .. ..	Chōla ..	Rajakesa[rivarman-Rajarajadēva I] ..	23rd year ..	Tamil ..	Mutilated. Mentions Kōvūr in Maṅgaḍu-naḍu and seems to record gift of a lamp.
511	Do. .. ..	Vijayanagara ..	Vīra-Kampāna-[Uḍaiyar] .. ..	[Kali] 447[2], Śaka 1293, Virodhikrit, Mithuna, <i>du. di.</i> 5, Wednesday, Dhanishṭhā.	Do. ..	Mutilated. Seems to register the gift of the village 'Iḷikkaraṇai to Brahmanas, by a certain 'Iam-maiya-Nayaka.
512	Do. .. ..	Chōla ..	Rajarāja-Rajakesarivarman <i>alias</i> Raja-Rajarajadēva.	19th year ..	Do. ..	Gift of 90 sheep for a lamp to the temple of ..... at Tappiyalattur in Śūratūr-naḍu, a sub-division of Puliyūr-kōttam, by a member of the <i>ganattār</i> who were administering that village. Another record in continuation of the same king and of the same date, provides also for a lamp, and a garden.
513	On a stone set up at the entrance into the Museum.	Do. ..	Tribhuvanachakravartin, Virarāṇḍraśōḷa-dēva ( <i>i.e.</i> , Kulottaṅga-Chōla III).	11th year, Rishabha, <i>su. di.</i> 3, Sunday, Paurvasu.	Do. ..	Gift of the village of Tappiyalattur in Śūratūr-naḍu, a district of Puliyūr-kōttam <i>alias</i> Kulottaṅga-śōḷa-valanaḍu in Jayaṅḡḡaśōḷa-maṇḍalam, to the <i>Aḷḷivirataṁ-kopḍaṁ-maṭṭa</i> of Tiruvappamalai. The order was issued by Paṇḡhanadivāṇaṇ Ḥiḷa-gaṅgaraiyaṇ.
514	On another stone in the same place ..	Vijayanagara ..	Achyutadēva-Mahārāya .. ..	Śaka 1452, Virodhin, [Vīroḍhi]ka, <i>su. di.</i> 13, Monday, Pūshya.	Do. ..	Much damaged. Refers to the village Polichohalar [of] Tappiyalattur-sīrmai in Śūratūr-kōttam, a district of Puliyūr in Jayaṅḡḡaśōḷa-maṇḍalam.
515	On a third stone in the same place ..	....	....	2nd year, Mārgaḷi.	Do. ..	Much damaged. Mentions the temple of Nirvaṇṇa-Perumaḷ at Tiruṇimālai.

## B.—Stone inscriptions copied in 1913—cont.

56

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
516	On a fourth stone in the same place	Vijayanagara	Vira-Venkatesavaraya-Maharaja	Saka 1595, Sanyasa (wrong), Bhasa-cha, Rasati, 11, Friday.	Tamil	Registers that a certain Raja-Vaishya having built a temple for Agastya-Udayar at Pottichalur in Saptith-rada, a sub-division of Polayakottam in Jayasigoda-Tondanagalam, Katti Yellappa-Nayaka made a grant of land (?) to the temple for the merit of king Venkatesavaraya.
517 to 524	On slabs in the Archaeological show room of the Madras Museum.	....	....	..	Pala	Will be forwarded to Dr. Lüders for publication in the <i>Epigraphia Indica</i> . One of these mentions the name Maladham-kathaka.
525	On the base of a Jaina image in the same place.	....	....	..	Kannarese	This is the image of SantinathaGera of the temple Yegga Jinnaya founded by the Mahapradhana [Brahmadana, a lay disciple of Balajabhadra-Bhattaraka, entitled MahadandaBhattaraka and belonging to Mlasadiga, Kudakundavaya, Kapu(gam) and [Tini]rist-gachcha.
526	On the base of another Jaina image in the same place.	....	..	..	Kannarese (Sanskrit).	Records that king Salavadera, a great lover of Saktiya, got an image of Santi-Nisa made according to rule and set it up.
527	In the ruined temple of Narasimhasvamin at the foot of the hill at Vinakonda; (Vinakonda taluk, Guntur district); right of entrance.	....	..	Saka 1399, Hamsalembi, Kartika, sa. di 10, Thursday.	Telugu (Sanskrit).	Registers that the Naga chief Gama or Gannama-Nayaka, son of Gada, grandson of Peda-Gama and great grandson of Annama-Nayaka of the fourth (i.e. Saka) era, founded the temple of Narasimha or Lokanath-Narasimha at Vinakonda.
528	In the same place, left of entrance	....	....	No.	Telugu	A translation of No. 527. The chief Gannama-Nayaka receives the titles Kuvavila-Bhairava, Pajjamarikolagunda and Gopdabhirunda. Below the inscription is a fine figure of the fabulous man-bird Gopdabhirunda lifting up two elephants with his two hands.
529	On a stone placed in the verandah of the Sub-Registrar's office in the same village.	....	....	....	Telugu (archaic)	This (stone) was set up by Padavala Kattiraja entitled Immadigappa, Bhadranga-Radre, Kalliga-Narayana and Ghanasiddhaja.
530	In the same place	Vijayanagara	Vinayakata Salasivara-Maharaja, ruling at Vidyavagara.	Saka 1484, Irandabbi, Ashadha, sa. di. 11, Thursday.	Telugu	Registers a gift of land for maintaining a flower-garden of the temple of Bhagvanayaka at Vinakonda in Vinakonda-rama which was the first given to Kodrajayyadava Mahasaja by the MahadandaBhattaraka Ramesaja-Tirumalarajayyadava-Maharaja.
531	On a slab built into the wall of the big Mosque in the same village.	Qutb Shahi	Abdullah Qutb Shah	A. H. 1050 (= 1540-41 A.D.).	Arabic and Persian.	Records the erection of the mosque by 'Ali Riza Khan. Begins with quotations from the Qu'ran as well as praise of the Prophet and the twelve Imams of the Shi'a (Dr. Hicovitz).
532	On a pillar lying in front of the Gopala-svamin temple at Ipara (same taluk, same district).	Kakatiya	Mahamandalesvara Rudradewa-Maharaja	Saka 1200, Bahudhanya, Ashadha, sa. di. 11, Thursday.	Telugu	Gift of land by the sons of Bhojayada, a body-guard (singa-rakata) of the king.

B.—Stone inscriptions copied in 1913—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
533	On the same pillar .. .. .	Kakatiya ..	Mahamaṇḍalēśvara Rudradēva-Maharāja ..	Śaka 1200, Bahudhānya, Aśvadhā, <i>su. di.</i> 11, Thursday.	Telugu .. ..	Gift of money by a merchant for offerings to the temple of Allāḍanātha at Yipuru.
534	Do. .. .. .	....	....	Śaka 1496, Śtimukha, Aśvadhā, <i>su. di.</i> 11.	Do. .. ..	Gift of land to the same temple by Channapa, son of Kāvūri Timma-Nayḍu, for conducting special worship on the 10th <i>tithi</i> ( <i>daśami</i> ) [of each fortnight].
535	Do. .. .. .	....	....	Śaka 11[7]2, Nala; Phalaguna, <i>ta. di.</i> 6, [Monday].	Do. .. ..	Registers the foundation of the temple of Allāḍanātha at I[pa]ru and of a gift of land to it, for the merit of the <i>Mahamaṇḍalēśvara</i> Kōṭa Gaṇapama-devayammaṅgaru.
536	Do. .. .. .	Kakatiya ..	Mahamaṇḍalēśvara Rudradēva-Maharāja ..	Śaka 1211, Virōdhin, Margasira, <i>su. di.</i> 15, [Monday].	Do. .. ..	Gift of land to the dancing girls of the same temple, for the merit of Bōlnayḍu.
537	Do. .. .. .	Do.	Do.	Śaka 1185, Raktakshi, Chai[tra], <i>su. di.</i> 13, Wednesday.	Do. .. ..	Gift of 55 goats for a lamp to the same temple by Goṅkayya, son of Surapeṅgaḍa.
538	On a slab set up in the Virabhadrasvāmin temple, in the same village.	....	....	Śaka 1574, Khara, Vaiśākha, <i>su. di.</i> Trēdyugādi-Akshatritiya, Saturday, Karkāṣaka-lagna which happened at 12 <i>ghaṭikas</i> after sunrise.	Do. .. ..	Registers that on this date Nandikēśvara [the sacred bull] in the temple of Virēśvara at Yipuru was renewed by Śararāyani Timmaḷipantulu, the old one having become mutilated. A gift of land was also made for offerings.
539	On a slab set up outside the <i>prakāra</i> of the same temple.	Kakatiya ..	Mahamaṇḍalēśvara Rudradēva-Maharāja ..	Śaka 1200, Bahudhānya, Aśvadhā, <i>su. di.</i> 11, [Tuesday].	Do. .. ..	Gift of money by the merchant Bachchu Naraya-ṣeṭṭi for offerings to the temple of Kālēśvara-Mahadēva, for the merit of the king.

## Appendix C.—List of photographs taken during 1913-14.

Number (continued from last report).	Locality.	Description.	Size of negative.
250	..	Seal of the Tiruvālaṅgāḍu copper-plates of Rājendra- Chōla I.	Full plate.
251	..	The Trichinopoly Cave Inscription of the Pāṇḍya king Varaguna-Mahārāja.	Do.
252	..	Grāmam Inscription of Madiraikoṇḍa Parakēsarivar- man I.	Do.
253	..	Triplicane Inscription of the Pallavatilaka king Danti- varma-Mahārāja.	Do.
254	..	The Uttaramallūr Inscription of Parāntaka I ..	Do.
(a to c) 255	..	The Musical treatise on the rock at Kuḍumiyāmalai of about the 9th century A.D.	Do.
(a to d) 256	Kōtagiri ..	Stone pillar .. .. .	Do.
257	Do. ..	Do. .. .. .	Do.
258	Madras Museum	Kṛishṇa (metallic image of) .. .. .	Do.
259	Do.	Do. .. .. .	Do.
260	Do.	Narasimha .. .. .	Do.
261	Do.	Brahmā, front .. .. .	Do.
262	Do.	Do. back .. .. .	Do.
263	Do.	Goddess, seated .. .. .	Do.
264	Do.	Do. with eight hands (metallic image of) ..	Do.
265	Do.	Vishṇu, standing .. .. .	Do.
266	Do.	Ardhanārīśvara .. .. .	Do.
267	Do.	Vishṇu and his two consorts .. .. .	Do.
268	Ekāmrēśvara temple, Con- jeeveram.	Bhadra-Kālī (stone image of) .. .. .	Do.
269	Do.	Bhairava .. .. .	Do.
270	Do.	Lingōdbhava .. .. .	Do.
271	Do.	Durgā .. .. .	Do.
272	Do.	Dakṣiṇāmūrti .. .. .	Do.
273	Do.	Bhikṣhāṭanamūrti (metallic image of) .. ..	Do.



APPENDIX D.—Dates from appendices B and C to the Annual Report for 1912-13, calculated by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.

NOTE.—The following abbreviations have been employed in these statements :—

1. *Su.* and *cu.* respectively for *Śuklapakṣa* and *dhruvapakṣa*, the bright and dark fortnights of the lunar month.
2. The ending moments of tithis and nakshatras are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the tithi, and the second the ending moment of the nakshatra. Thus the result—

A.D. 1610; Monday, Decr. 30; .94; .59 means that on the day in question the tithi quoted in the inscription ended at .94 of the day, i.e., 56½ ghaṭikas after mean sunrise, while the nakshatra quoted in the inscription ended at .59 of the day i.e., 30 ghaṭikas after mean sunrise. A key to this decimal notation will be found in the *Eye Table* appended to "*Tadisa Chronology*" by the author.

When only the tithi is quoted, its ending moment is shown by decimal figures next to the day or month thus, "A.D. 1289, Monday, Nov. 28.70" is a convenient way of indicating the fact that a tithi ended at .70 of the day (42 ghaṭikas after sunrise) on 28 Nov. A.D. 1289, which was Monday.

3. When a tithi or nakshatra that is quoted in a record only commenced on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus,

No. 430 "Wed. 6 Ap. A.D. 1384; .88; f.d.n. .29" means that the tithi quoted in the inscription ended at .88 (= 41 ghaṭikas after sunrise) on Wednesday, 6 Ap. A.D. 1384, but that the nakshatra quoted in the inscription only commenced on Wednesday and came to end at .29 (= 17½ ghaṭikas after sunrise) on the following day, Thursday.

Similarly No. 412 "Friday, Ap. 26; f.d.t. .08; f.d.n. .13" means that the tithi and nakshatra quoted were current for the greater part of Friday but came to end next day at .88 (= 5 ghaṭikas after sunrise) and .13 (= 8 ghaṭikas after sunrise) respectively on Saturday.

Year.	Number of Inscription.	English equivalent and remarks.
<b>CHŌLA.</b>		
<i>Kulōttunga-Chōla I.</i>		
1912	425	Monday, 29th November 1071; .84; .99.
"	459	Saturday, 28th June 1119 (= 3 Ādi). Reign must have commenced before 28th June 1070.
<i>Rājarāja II.</i>		
"	419	Tuesday, 27th September 1160.
<i>Rājādhirāja II.</i>		
"	421	Saturday, 1st July 1167; f. d. t., .06.
"	494	Possibly Monday, 24th June 1168; <i>Err.</i> Mēsha, <i>su.</i> 3 for Mithuna, <i>ba.</i> 3.
1913	19	Eighth year? = 12th October 1170 (= 15 Tula and "Visakhā"; .90).
"	80	Wednesday, 24th July 1174; .34 — <i>Err.</i> 13th for 12th regnal year.
1912	451	Saturday, 26th July 1175.
"	449	Tuesday, 29th July 1175. <i>Err. su.</i> 6 for <i>su.</i> 9. Comp. with No. 451.
"	428	Thursday, 18th August 1177 ( <i>Err.</i> 12th for 15th reg. year); f. d. t. .09.
<i>Kulōttunga-Chōla III.</i>		
"	427	Thursday, 15th May 1180, <i>Err. su.</i> 5 for <i>ba.</i> 5.
"	454	Sunday, 4th October 1181, <i>Err.</i> 3rd reg. year should be 4th.
1913	49	Thursday, 10th December 1181; .83; .96.
1912	552	Sunday, 30th October 1183 (= 3 Vriśchika); .76; .15 <i>Errs.</i> Wednesday for Sunday and 3 Tula for 3 Vriśchika.
"	108	Friday, 19th April 1186; f. d. t. .20; f. d. n. .24 <i>Err.</i> 9th year Kāṭaka for 8th year Mēsha.
"	545	Sunday, 26th March 1187; f. d. t. .39—Suits 9th year only.
1913	65	Friday, 19th November 1199; .11; .54 <i>Err.</i> 11th for 22nd year, 175th day implies that reign began on 23rd May 1178.
1912	503	Friday, 1st January 1194; f. d. t. .29; f. d. n. .20.
"	485	Saturday, 18th November 1195; .33 f. d. t.; f. d. n. .33.
1913	47	Tuesday, 15th October 1196; .94; f. d. n. .23.
1912	521	Thursday, 24th December 1198 (Makara not Kumbha); f.d.t. .31; f.d.n. .60.
"	557	Saturday, 17th July 1210; but no week day in inscription.
"	556	Regnal year may be 32nd or 39th, i.e. 1210 or 1217 A.D.
"	507	Monday, 16th December 1213; f.d.t. .05.

D.—Dates from appendices B and C to the Annual Report for 1912-13.—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
		<i>CHOLA—cont.</i>
		<i>Rājarāja III.</i>
1912	482	Monday, 22nd January 1218. <i>Err.</i> Dhanus for Makara.
1913	63	Monday, 7th May 1218; f.d.t. .08; .99 <i>Err.</i> Kāṭaka for Rishabha.
1912	214	Wednesday, 4th December 1219.
	535	Monday, 21st March 1222; .65.
"	475	Monday, 13th June 1222; .83; f.d.n. .33.
"	533	Sunday, 23rd October 1222 (= 26 Tula)—Read 26 Tula.
"	466	Saturday, 15th May 1227; f.d.n. .12.
"	500	Monday, 31st May 1232; .77; .96— <i>Err.</i> 11th for 16th year.
"	467	Monday, 18th October 1227.
"	106	Wednesday, 5th July 1228 (f.d.n. .11).
"	550	Wednesday 22nd May 1230; f.d.t. .37; f.d.n. .10
"	563	Thursday 23rd May 1230; .37; .10
"	473	Saturday 30th September 1233— <i>Err.</i> Rishabha for Tula. 316th day implies that the reign began on 17th June.
"	497	Wednesday 6th April 1233.
"	499	<i>Err.</i> 27th for 17th year. Wednesday 21st July 1232; Nak. ended at .90.
"	501	(Same as No. 499; but regnal year is correctly given here). Wednesday 21st July 1232.
"	495	Saturday 23rd July 1233, when both tithi and nakshatra ended; <i>Err.</i> Sunday for Saturday.
"	496	Wednesday 10th August 1233.
"	122	Sunday 30th July 1234. <i>Err.</i> Uttirattādi for Uttiram.
"	561	Sunday 29th May 1239; f.d.n. .61.
"	69	Saturday 30th July 1239; .22; .88.
1913	115	Sunday 20th October 1241 (= 23 Tula).
1912	99	Wednesday 10th December 1243.
		<i>PANDYAS.</i>
		<i>Jaṭ. Sundara-Pāṇḍya I.</i>
"	508	Date suits only 12th regnal year; Monday 23rd October 1262; f.d.t. .30.
		<i>Jaṭ. Sundara-Pāṇḍya II.</i>
"	426	Wednesday 30th December 1276, Svāti ended at .74. No other suitable date between A.D. 1255 and A.D. 1322. Even this is only 6th year, not 5th of Sundara-Pāṇḍya who began in 1271.
		<i>Jaṭ. Sundara-Pāṇḍya III.</i>
"	498	Monday 20th January 1281; <i>ba.</i> 13 and Utt. Āshādha ended at .05 and .66 respectively, but the month was Makara not Mīna. <i>Err.</i> <i>su.</i> 13 for <i>ba.</i> 13.
"	110	Friday 5th August 1289. 13th regnal year should be 14th.
"	537	Wednesday 30th July 1292. Śirṃha not Mīna. <i>su.</i> 15 not <i>su.</i> 5 and Nak. Śravaṇa ended at .80 and .09 respectively. <i>Note.</i> —Tamil <i>u</i> which alone indicates tithi may be read as <i>Paurṇami</i> or <i>pañchamī</i> indifferently.
		<i>Jaṭ. Vīra-Pāṇḍya.</i>
1913	38	Either (1) Monday 5th November 1274; .62; .75 (21st year of one Jaṭ. Vīra-Pāṇḍya, the Īlam and Kōngu man). Or (2) Monday 30th October 1318; .28; .97 (23rd year of another Jaṭ. Vīra-Pāṇḍya, viz., he of the Muhammadan invasion).
		<i>Mār. Kulāśekhara I.</i>
1912	555	Wednesday 8th July 1304. <i>su.</i> 5 and Uttiram ended at .57 and .53 respectively of day.
		<i>Mār. Kulāśekhara II.</i>
1913	29	Friday 2nd October 1332. <i>su.</i> 13 ended at .89 of day.

D.—Dates from appendices B and C to the Annual Report for 1912-13.—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
		<p>NOLAMBA.</p> <p><i>Iṛiṇa Nolaṃbādhiraṇja.</i></p>
1913	93	Sunday 5th March 965. Chaitra śukla pratipadā began on Monday 6th March. Amāvāsya tithi ended at 11 of the same day. The eclipse which fell on the same day as well as Phālguna Amāvāsya is referred however in the inscription to the previous day Sunday. The year Krōdhana (= Ś. 887) did not begin till Tuesday 7th March 965.
		<p>W. CHALUKYA.</p> <p><i>Jagadekamalla II.</i></p>
"	83	Uttarāyana-Saṅkramaṇa in A. D. 1139-40 (= Siddhārthi) fell on Monday 25th December 1139 which was Pausa śukla 3, not Mārgaśīra śukla 5. Mārgaśīra śu. 5 cannot join with Uttarāyana-Saṅkramaṇa, because Mārgaśīra even in a year in which it is preceded by an <i>adhika</i> month cannot begin after the 266th day of the Solar year and the 5th tithi of Mārgaśīra can therefore never take us beyond the 271st day of the Solar year, whereas Uttarāyana-Saṅkramaṇa must fall on the 275th or 276th day.
		"Doubtful."
"	100	The reference is perhaps to the Lunar eclipse in Vaiśākha <i>Paurṇimā</i> (not Chaitra <i>Paurṇimā</i> ) of A.D. 1185-86. The <i>Paurṇimā</i> ended on 5 Tuesday 16th April 1185 at 56 of the day but the tithi had commenced on the previous day Monday. There are other examples of such loose citations of eclipses.
		<p>HOYSALA.</p> <p><i>Vīra-Rāmanāthadēva.</i></p>
"	40	Wednesday 10th March 1266; f.d.t. 45; 70.
		<p>SĀLUVA.</p> <p><i>Immaḍi Narasiṃha-Tammayadēva.</i></p>
1912	395	Wednesday 25th September 1504.
		<i>Immaḍi Narasiṃharāya.</i>
"	396	Sunday 2nd February 1505; f.d.t. 14; 92. <i>Note.</i> —Śivarātri is the day at the midnight of which Nak. Śravaṇa is current. Midnight between Sunday and Monday 2nd and 3rd February 1505 satisfies the condition.
		<i>Immaḍirāyadēva.</i>
"	354	Friday 28th February 1505 (= Baktākshi = Śaka 1427 current, not Śaka 1429); 56; f.d.n. 04.
		<i>Achyutayadēva.</i>
"	356	Friday 3rd September 1530 (= Vikṛiti, Śaka, 1453 current not Śaka 1455); 42; f.d.n. 08.
		<i>Narasingarāya-Uḍaiyar.</i>
"	402	Perhaps Monday 22nd June A.D. 1478.
		<p>VIJAYANAGARA I.</p> <p><i>Kampana-Uḍaiyar II.</i></p>
"	309	Tuesday 7th September 1361; 58; f.d.n. 42. <i>Err.</i> Thursday for Tuesday.
"	271	Monday 24th May 1367; 00; 31. <i>Err.</i> Nak. was Rēvatī not Śōdi.
"	210	Monday 7th February 1368; <i>Err.</i> Wednesday for Monday.
"	208	Sunday 11th February 1369; f.d.t. 17; 79. <i>Err.</i> śu. 14 for śu. 4.

D.—Dates from appendices B and C to the Annual Report for 1912-13.—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
VIJAYANAGARA I— <i>cont.</i>		
<i>Harihara II.</i>		
1912	205	Wednesday 12th September 1380. <i>Err.</i> Thursday for Wednesday.
"	196	Monday 22nd September 1382. <i>Err.</i> Kanni Purnamī ended on Tuesday at 26 and Uttirattadi on Sunday at 64.
<i>Virūpāksha I.</i>		
1913	79	Friday 2nd May 1399; f.d.t. 26; 31.
"	75	Sunday 5th February 1385; 65; 75.
<i>Vīra-Bukkarāya.</i>		
"	25	<i>Err. ba. for śu.</i>
<i>Vijayarāya-Udayar.</i>		
1912	324	Vikrīta = A.D. 1410-11 Chaitra śu. 5 in March 1410 fell on Monday and in March 1411 on Sunday.
<i>Dēvarāya II.</i>		
"	347	17th January 1432 (Lunar eclipse).
"	424	1st June 1433 (= Mithuna 5) but it was not the day of Śadayam.
"	272	A.D. 1436-37 Nala, Tai, Saṅkramaṇa.
1913	26	Monday 1st February 1440, Śravaṇa not Śōdi.
<i>Pṣaudhadēvarāya (Mallikārjuna).</i>		
1912	346	21st July 1455.
VIJAYANAGARA II.		
<i>Vīra-Narasīṅgadēva.</i>		
"	413	Probably Sunday 28th March 1506 (= 2 Mēsha, not Mīna or Paṅgunī; and Rōhīṇī, not Attam).
<i>Kṛishṇadēvarāya.</i>		
"	372	23rd September 1509. Kanni, not Makara.
1913	96	Kartt. śu. 12 in Āṅgirasa (= 1512-13) fell on Friday 22nd October 1512.
1912	389	Friday 13th May 1513: f.d.t. 46; 98. Rishabha, not Kāṭaka.
"	353	Both dates are the same but the 2nd is ascribed in the Annual Report to Saluva dynasty and the 1st to Vijayanagara. In 1518-19 Āśvinī and Siddha-yōga concurred only on Friday śu. 7, 7th January 1519, while Rōhīṇī and Śubha-yōga concurred on Pausa śu. 13, Dhanus-Mārgaṇi, Tuesday 14th December 1518.
"	358	
"	352	21st January 1519.
"	361	Monday 9 July 1520; 92; 91; tithi was ba. 10 not ba. 11.
"	368	Saturday 16 February 1521; 54; f.d.n. 41. <i>Note.</i> —Śaka 1444 was not yet begun, though it was at hand.
"	366	Friday 22nd February 1521; tithi was ba. 1 not śu. 15.
"	365	Saturday 28th March 1523 (= 1 Mēsha not Tai); 45; f.d.n. 60 (śu. 12 not śu. 10).
"	259	29th September 1522; f.d.t. 36; 95 (Tulā).
"	301	Saturday 18th February 1525 (= 24 Māśi) was Uttirādam.
"	298	1st March 1526; 91; 64.
"	299	20th August 1526; 31; 13 (Simha, not Mithuna).
"	370	(śu. 5), Monday 22nd June 1528; f.d.n. 44.
"	367	Saturday 20th March 1529 (Mīna, śu. 11 not 10).
"	294	Saturday 26th June 1529; 34; f.d.n. 80 (? Nak. <i>Err.</i> for Pūrattadi).
"	369	Probably a date at beginning of 1530-31 when Virōdhi was past.

D.—Dates from appendices B and C to the Annual Report for 1912-13.—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
<b>VIJAYANAGARA II.—<i>cont.</i></b>		
<i>Achyutadēvarāya.</i>		
1912.	375	7th August 1530; ·98; ·82.
"	373	30th January 1531 (Kumbha); ·77; f.d.n. ·34.
"	374	Monday 27th February 1531 [S. 1454 was at hand].
"	377	Friday, 13th January 1531 (= <i>ba.</i> 11 not <i>su.</i> 11 and <i>Makara</i> ); f.d.t. ·21; ·19.
"	288	Sunday 6th April 1533, when both tithi and Nak. ended.
"	415	Sunday 28th December 1533 (= 1 <i>Tai</i> and <i>Magha su.</i> 12).
"	574	In 1533-34 the tithi fell on Thursday, not on Monday.
"	382	Friday 17th March 1536 ( <i>Mina ba.</i> 10); ·27; ·49.
"	571	Perhaps <i>Āshādha ba.</i> 10, as <i>Jyai. ba.</i> 10 in 1537-38 was <i>Sund. v.</i>
"	577	Monday 24th September 1537.
"	572	} Monday 15th October 1537.
"	&	
"	576	
"	524	(= 1540-41). Apparently an error in week-day.
<i>Sadāsivadēvarāya.</i>		
"	391	Friday 26th November 1546. <i>Śravana</i> commenced at ·95.
"	310	Sunday 9th April 1559 was <i>Vais. su.</i> 2.
<b>VIJAYANAGARA III.</b>		
<i>Ranga II.</i>		
"	399	Sunday 22 February A.D. 1578; ·91; f. d. n. ·01. The day of Solar month was, however, Kumbha 27 not Kumbha 28.
<i>Venkatapatidēva II.</i>		
1913	1	1st May 1623.
<i>Śrirāṅgadēva.</i>		
"	2	16th April 1669.
<b>MISCELLANEOUS.</b>		
<i>Vijaya Gaṇḍagopāladēva.</i>		
1912	117	13th September 1259; <i>ba.</i> 10, not <i>ba.</i> 5.
"	238	Monday 22nd September 1263; ·99; Nak. commenced at ·95 of day.
"	243	Wednesday, 12th August 1271; ·62; f.d.n. ·10.
<i>Iruṅgōladēva.</i>		
1913	89	Tuesday 24th March 1248, which was <i>Vishu, i.e.,</i> the day of the <i>Māsha-Saṅkrānti</i> .
<i>Anonymous.</i>		
1912	401	Monday 22nd June 1478. This however was <i>ba.</i> 7 (not <i>su.</i> 7) and <i>Sōbhana-yōga</i> , (not <i>Subha-yōga</i> ) and probably <i>Bhadra-karaṇa</i> . <i>Gara-karaṇa</i> seems to have been put down on the assumption that the tithi was <i>su.</i> 7 (see <i>Ind. Chron.</i> art. 55 and Table III— <i>Karaṇas</i> ) which could not have been the case.
"	355	Friday 3rd July 1500; ·81; ·33.
1913	14	There was a Solar eclipse on <i>Amāvāsya</i> day in <i>Makara</i> of <i>Prabhava</i> (= A.D. 1507-08), <i>i.e.</i> on Wednesday 13th January 1508, but the <i>Nakshatra</i> of the day was not <i>Pūrāḍam</i> but <i>Tiruvōṇam</i> . <i>Śaka</i> 1432 should be <i>Ś.</i> 1430.
1912	390	Saturday 3rd June 1514; f.d.t. ·27; f.d.n. ·53. <i>Note</i> —Saturday is possibly an error for Sunday on which day both tithi and <i>Nakshatra</i> ended.
"	567	Perhaps Thursday 23rd March 1531 but Nak. is incorrect.
"	569	Thursday 21st February 1538.
"	585	Friday 17th May 1549.
"	581	Monday 9th May 1681.



APPENDIX E.—Dates from appendices A and B to the *Annual Report* for 1913-14 calculated by Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B.

Year.	Number of Inscription.	English equivalent and remarks.
		CHŌLA.
		<i>Kulōttuṅga—Chōla I.</i>
1913	291	46th year. Date can be calculated, but cannot be verified.
		<i>Kullōttuṅga—Chōla II.</i>
"	390	12th year. A.D. 1144; Wednesday, November 8; f.d.t. '15; '53.
		<i>Rājarāja II.</i>
"	397	7th year. A.D. 1152; Saturday, December 6; '44; f.d.n. '49. <i>Makara</i> error for <i>Dhanus</i> .
		<i>Kulōttuṅga—Chōla III.</i>
"	260	6th year. Date can be calculated, but cannot be verified.
"	264	17th year. Do. do.
"	309	12th year and 125th day = Kumbha 8th day. This would mean that the king came to the throne on the 188th day (abt. 26 Sep.) of a particular year, whereas Kielhorn has found that he came to the throne between 6th and 8th July A.D. 1178.
"	418	29th year. A.D. 1206; Wednesday, September 6; '27; but "Hasta" had ended at '63 on Tuesday; possibly the week-day intended was not Wednesday but Tuesday, on which both <i>śu.</i> 2 and "Hasta" were current for the greater part of the day.
"	513	5th year. Rishabha, <i>śu.</i> 3, Sunday, Punarvasu. In the 5th year of this reign, A.D. 1183, Śukla 3 and "Punarvasu" joined on the 1st day of Mithuna (not in Rishabha) which was Thursday, 26 May A.D. 1183. There is apparently an error also in the week-day, <i>Sunday</i> for <i>Thursday</i> .
		<i>Rājarāja III.</i>
"	415	14th year. A.D. 1230; Monday, May 6; '54; '59.
		PĀṆḌYA.
		<i>Jaṭavarman Sundara-Pāṇḍya.</i>
"	330	6th year. Details not enough for calculation.
"	425	10th year { There are two alternative solutions for this date:— (1) A.D. 1260; Thursday, February 26; '50; '82. (2) A.D. 1287; Thursday, February 27; '73; '97. The latter would be the 11th year, not the 10th of Jaṭ. Sundara-Pāṇḍya whose reign began in A.D. 1276. The former which is more probable would be two months short of the commencement of the 10th year of Jaṭ. Sundara-Pāṇḍya I who has elsewhere the introduction <i>Samasta-jagada, etc.</i>
"	432	13th year. A.D. 1289; Friday, June 3; '46; '72. This was the last month of the 13th year of Jaṭ. Sundara-Pāṇḍya whose reign began in A.D. 1276.

Appendix E.—Dates from appendices A and B to the Annual Report for 1913-14—*cont.*

Year.	Number of Inscription.	English equivalent and remarks.
		<i>PANDYA—cont.</i>
		<i>Jatavarman Sundara-Pandya.—cont.</i>
1913	439	1[2]th year. A.D. 1282; Thursday, April 23; f.d.t. '41; '68; this would be the 12th year of Jat. Sundara-Pandya whose reign began about January 1271 ( <i>vide</i> article by the author in June and August issues of <i>Ind. Ant.</i> for 1913). Epigraphist in the body of this report (p. 91) is of the same view. "A.D. 1262, Thursday, April 6; '27; '92" is another solution, referring to Jat. Sundara-Pandya I, but April 1262 would be two weeks short of commencement of his 12th year.
"	448	13th year of (?) See paragraph 19 of Part II of the Report. The eclipse was presumably one coinciding with Nak. Pūrva-Bhādrapadā. The indication is that of a solar eclipse. Such a coincidence can only take place at the end of ordinary lunar Māgha; while a coincidence of Nak. Pūr.-Bhādrapadā with a lunar eclipse can take place in ordinary lunar Āśvina. It is curious that a coincidence of each of the two kinds took place in the 13th year of one Pandya, viz., Mājavarman Kulasekhara. The first kind of coincidence took place in A.D. 1281, Thursday, February 20; '34; '75. The second kind of coincidence took place in A.D. 1280 on Monday, September 9; f.d.t., '38; '73.
		<i>Mājavarman Vira-Pandya.</i>
"	386	[5]th year. A.D. 1267, Saturday, August 18; f.d.t. '07; '28. Although the epigraphist informs me that the characters are later than those of the conqueror of Īlam and Kōngu whose reign began in 1254, yet computation offers no alternative to the above date which would be the 5th year of Mājavarman Vira-Pandya (Kielhorn's "E") the only Pandya of that name so far known in the 13th century— <i>vide</i> articles in <i>Ind. Ant.</i> for June and August 1913, quoted above.
		<i>NOḶAMBA.</i>
		<i>Kānakarasa, "lord of Kāñchipura."</i>
"	197	A.D. 1030 (= Śaka 953 current), Sunday, June 20-20.
		<i>WESTERN CHĀLUKYA.</i>
		<i>Jagadekamalla.</i>
"	200	Details not enough for calculation.
"	201	Do. do.
"	205	4th year. A.D. 1141, Sunday, August 10.
"	206	Do. do.
"	211	10th year. A.D. 1147, Thursday, December 25—but not Uttarāyana Saṅkrānti.
		<i>Trailokyamalla Āhavamalla.</i>
"	121	A.D. 1058, Thursday, March 5-67. <i>N.B.</i> —This was lunar Chaitra at end of Hēmalamba, A.D. 1057-58. For three possible meanings of a citation of lunar Chaitra, see section 111 of " <i>Indian Chronology</i> ."
"	193	A.D. 1045, Monday, August 5-49.
"	232	A.D. 1044, Thursday, April 5-48.
		<i>Vikramāditya VI.</i>
"	4	[3]5th year. A.D. 1110; Sunday September 11-83. The day being the 171st of the year, it could not of course be Uttarāyana Saṅkrānti.
"	115	33rd year. Details not enough for calculation.
"	118	61st year. In A.D. 1136-37 (Nala), Māgha śu. 10 fell, not on Monday, but on Sunday, January 3, A.D. 1137. 4th year: apparently error for 63rd year A.D. 1138-39 (Kālayukta). But in this year Māgha śu. 5 fell, not on Sunday, but on Saturday, January 7, A.D. 1139 and ended at '16 of day. Neither day was Uttarāyana Saṅkrānti.

## Appendix E.—Dates from appendices A and B to the Annual Report for 1913-14.—cont.

Year.	Number of inscription.	English equivalent and remarks.
<b>WESTERN CHĀLUKYA—cont.</b>		
<i>Vikramāditya VI.—cont.</i>		
1913.	122	41st year, Durmukhi, Pushya <i>śu.</i> 3, Sunday. A.D. 1116-17 was Durmukhi. In that year Pushya <i>śu.</i> 3 fell, not on Sunday, but on Saturday 9th December and ended at 19 of day.
"	125	Yuva, Māgha <i>śu.</i> 5: this tithi in Yuva = A.D. 1095-96 fell, not on Sunday, but on Thursday, January 3, A.D. 1096 and ended at 22 of day.
"	127	4[0]th year. Details not enough for calculation.
"	128	A.D. 1071 (= Śaka 993 current), Friday, February 25-51.
"	128	15th year. Pramōḍa, Āsvayuja, Amāvāsyā, eclipse. The solar eclipse was in Kārttika month, (not in Āśvina month) i.e., Sunday 24 Nov. A.D. 1090.
"		17th year. Āṅgīrasa <i>śu.</i> 3 Monday = A.D. 1092, Monday 12th April.
"		50th year. Viśvāvasu—Banada Purnāme, Monday. It is stated in the Tables of Calculation published by the Basel Mission Tract Depository that the full moon day of the month of Pushya is called <i>Banada purnāmē</i> . The only <i>purnāmī</i> s which in A.D. 1125-26 (= Viśvāvasu) fell Monday were (1) Āśvina full moon, Monday, September 14-58, A.D. 1125 a.m. (2) the full moon in the Solar month of Pushya (Tamil Tai = Makara) which ended on Monday, 11th January, A.D. 1126, very shortly after sunrise: the lunar month was Māgha, not Pausa. If the <i>purnāmī</i> in question is regulated by the solar month of Pushya, the second of these dates must be the one intended in the inscription.
"		53rd year. Kīlaka, Kārttika Pūrnimā, "Krittikā". Thursday = A.D. 1128, Thursday, November 8; 83; 56. There was a lunar eclipse on that day.
"	204	56th year. A.D. 1131, Sunday, June 21-94. N.B.—The <i>Āshāḍha</i> in question was <i>Adhika Āshāḍha</i> .
"	210	31st year. Details not enough for calculation.
"	235	16th year. do.
"	509	18th year. Śrīmukha, Āshāḍha, Amāvāsyā, Wednesday. In year A.D. 1093 (= Śrīmukha) which was also the 18th year of the Chal. Vik. era, Āshāḍha. Amāvāsyā fell on Sunday, June 26, which was also the civil first day of Karkāṭaka month, when Dakṣiṇāyana Śankrānti would be celebrated: but the week-day was Sunday not Wednesday.
<i>Bhūlōkamalla.</i>		
"	230	5th year. Sādhāraṇa, Kārttika, <i>śu.</i> 1, Monday, solar eclipse. In A.D. 1130 (= Sādhāraṇa), on Sunday, October 5, <i>śukla</i> 1 ended at 28 of day and eclipse was on previous day. Neither <i>śu.</i> 1 nor eclipse was on Monday.
<b>HOYSAĀ.</b>		
<i>Vīra-Ballāla II.</i>		
"	123	Error in week-day: because in A.D. 1209-10 (= Śaka 1131, Śukla-Saṃvat), the lunar eclipse in Śrāvaṇa month fell on Saturday 18th July, tithi ending at 76 of day.
"	126	Śaka 1136, Bhava, Chaitra <i>śu.</i> 11, Thursday = A.D. 1215, Thursday, March 12-48. N.B.—A.D. 1214-15 was Bhava-Saṃvat, and Śaka 1136, but the Chaitra here referred to is Chaitra at the end, not Chaitra at the beginning, of the year: vide section 111 of <i>Indian Chronology</i> .
<i>Nārasiṅgadēva.</i>		
"	116	A.D. 1224, Friday, February, 2; f.d.t., 86. N.B.—The tithi must have commenced very late on Friday which could therefore not have been called after that tithi. There is presumably an error in the week-day, Friday for Saturday.
<i>Vīra-Ballāla III.</i>		
"	471	Details not enough for calculation.

PLATE I.—Dancing figures in the East gopura, Nataraja temple, Chidambaram.



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PLATE I.—Dancing figures in the East gopura, Nataraja temple, Chidambaram.—*cont.*

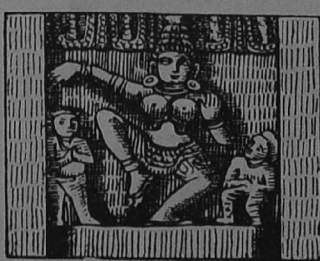
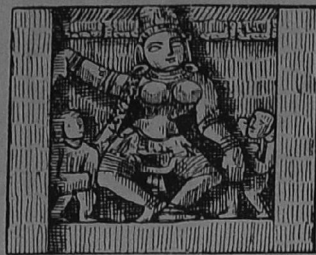




PLATE II.--Dancing figures in the East gopura, Nataraja temple, Chidambaram.—*cont.*



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37.



38.



39.



40.



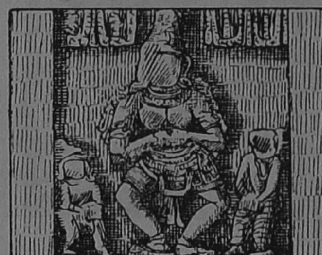
41.



42.



43.



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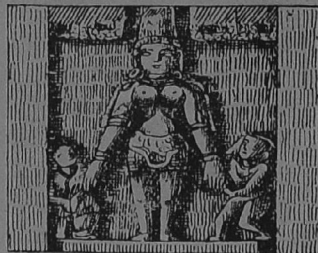
PLATE II.—Dancing figures in the East gopura, Nataraja temple, Chidambaram.—*cont.*



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51.

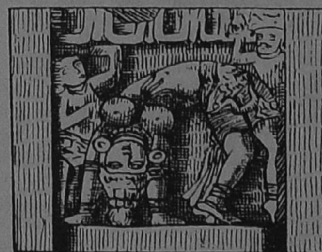


52.



M.S. 53.

53.



54.



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56.



57.



58.



59.



60.



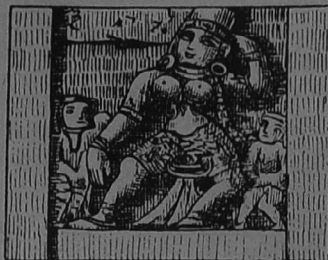
PLATE III.—Dancing figures in the East gopura, Nataraja temple, Chidambaram.—*cont.*



61.



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63.



64.



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66.



67.



68.



69.



70.



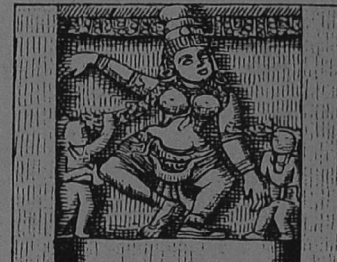
71.



72.



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75.

PLATE III.—Dancing figures in the East gopura, Nataraja temple, Chidambaram.—*cont.*



76.



77.



78.



79.



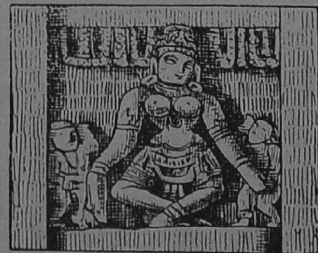
80.



81.



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83.



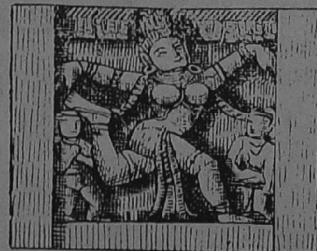
84.



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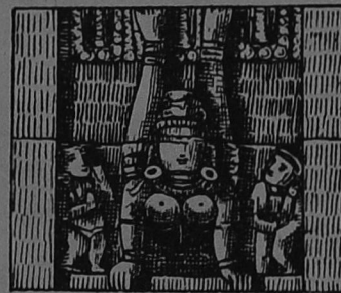
PLATE IV.—Dancing figures in the East gopura, Nataraja temple, Chidambaram.—*cont.*



91.



92.



93.



on account of the descriptive verses engraved in Grantha characters above them. Dancing as a fine art is gradually dying out in India. It is hoped that the appended plates illustrating the postures described (already in the *Bhāratiya Nāṭya-sāstra*) will greatly help those who have a desire to revive that art.\* Mahārājasimha of the Tripurāntakam inscription could be no other than Kōpperuñjīgadēva on whose account the chief Śōlakōṇ set up the pillars Nos. 321, 324 and 325. The repairs carried out in the last century by a relation of Pachchayappa-Mudaliyar (No. 342) could not have extended to the first floor of the *gōpura* which is built of stone. No. 332 from Chidambaram is in Tamil verse and mentions a certain Kādavarkōṇ and the Pāndya king Sundara who was his enemy. Kādavarkōṇ "the king of Kādavar (i.e., the Pallavas)" might here be taken as referring to Kōpperuñjīgadēva who was a contemporary of Jaṭavarman Sundara-Pāndya I (see below, paragraph 18).

#### WESTERN GANGAS.

3. The three copperplates which make up this charter belong to one Ādembhaṭṭa, a *purōhit* of Penugōṇḍa. The plates have been found among his family records since a very long time of which he has no correct knowledge. They were brought to me for examination by my friend Mr. Karnam Venkatarayappa of Kañchasamudram (Hindupur taluk) in the belief that the contents may reveal some unknown privileges granted to the ancestors of Ādembhaṭṭa as the hereditary *purōhīts* of Penugōṇḍa. The plates measure roughly 3" by 2½" and are strung on an oval ring whose major and minor axes are 2⅞" and 2¼" respectively. The edges of the ring are secured at the bottom of a circular seal, 1¼" in diameter, which bears at its top on a counter-sunk surface a standing elephant—the crest of the Gaṅga—facing the proper left with its trunk hanging down between its tusks. The ring was not cut when the plates were placed in my hands. The plates, ring and seal weigh 83 tolas.

4. A large number of Gaṅga forgeries have been mentioned by Dr. Fleet in his paper on the spurious Sūdi plates published in *Epigraphia Indica*, Vol. III, pp. 158ff. From a study of these, following closely the remarks made by Dr. Fleet, it appears as if almost all the early Gaṅga copper-plates so far discovered, have been consistent forgeries betraying palpable errors both chronological and palæographical. Exception has, however, to be made in the case of the Penugōṇḍa plates which, though referring to the early Gaṅga sovereigns in words almost similar to those of the established forgeries, uniformly preserves a perfectly old type of Kannada characters of the period to which it has to be referred and supplies two con-

Its importance for Gaṅga history.

temporaneous names of the early Pallava kings of Kāñchī whose approximate dates

when determined satisfactorily, would throw a flood of light on Gaṅga chronology. The plates mention in order the king Koṅkaṇivarman Dharma-Mahādhiraṇḍa of the Kānvāyana-gōṭra, his son Mādhaba-Mahādhiraṇḍa I "an able exponent and demonstrator of the science of Polity," his son the Gaṅga king Āryavarman (i.e. Harivarman of other plates) "who was duly installed on the throne by Śimhavarman-Mahārāja, the lord of the prosperous Pallava family" and his son "the banner of the Gaṅgēya race," the Gaṅga king Mādhaba-Mahādhiraṇḍa II [*alias*] Śimhavarman "who was duly installed on the throne by the illustrious Pallava (king) Skandavarman-Mahārāja." This account of succession derived from the Penugōṇḍa plates differs from the other grants in stating that the son of Āryavarman (Harivarman) was Mādhaba II; while according to those, he was Vishnugōpa-Mahādhiraṇḍa. The mention, however, of the contemporaneous Pallava kings Śimhavarman-Mahārāja and Skandavarman-Mahārāja which we do not find in any of the hitherto edited Gaṅga grants, is very important. These must have been related as father and son inasmuch as they are mentioned to have been respectively present at the installation of Āryavarman and of his son Mādhaba II. The only inscription where the Pallava kings of these two names are

\* The *Bhāratiya Nāṭya-sāstra* mentions in Chapter IV (vv. 33 to 53) 108 postures of dancing. All of them, are illustrated in the east as well as the west *gōpuras* of the Natarāja temple where the posture of the god himself is one of *Ananda-tāṇḍava* or the dance of bliss. Many of the figures are mutilated. Ninety-three illustrations have been collected and are figured on the accompanying plates. The verses quoted above them in Grantha characters are often not legible. All these, however, have been identified by comparison with the corresponding verses of the *Nāṭya-sāstra* and are printed in the explanatory key (printed on pages 72 to 79). I find that there are often various readings in our inscriptions which are more correct.

referred to in the relation of father and son are the suspicious Udayēndiram plates of Nandivarman (*Epigraphia Indica*, Vol. III., pp. 142ff). It is not impossible that the genealogy recorded in these suspicious plates may, however, be authentic. In this case the Pallava kings Simhavarman and Skandavarman mentioned in the Penugonda grant will have to be referred to about the same period as Simhavarman II in whose 8th year were issued the Māṅgalūr plates. As the Sanskrit Pallava charters of Uruvupalli, Māṅgalūr, Pīkīra and Chendalūr have roughly been referred to the 6th century of the Christian era, we may presume by the help of the contemporaneous evidence set forth above, that the fourth king of the Western Ganga line from the founder Konkanivarman Dharma-Mahādhirāja, lived about that period and that between him and Śivamāra I to whom, on inscriptional evidence, Mr. Fleet assigns the middle of the 8th century A.D., there was an interval of two clear centuries during which there may have ruled seven kings of exceptionally long periods of reign as detailed by Mr. Rice in his genealogical account of the Western Ganga kings. The grant conveyed by the Penugonda plates register the gift of 65 paddy fields (*kēdāra*) sowable with 25 *khaṇḍukas* (of paddy) below the big tank of Paruvi in Paruvi-vishaya, to the Brahman Kumāraśarman of the Vatsa-gōtra and the Taittirīya-charana, on a full moon day of the lunar month Chaitra. Paruvi is identical with Parigi, seven miles north of Hindupur in the Anantapur district. The tank of Parigi is still one of the famous tanks in that district and irrigates a very large extent of land. It may be noted that Parigi under name Paṛivi is mentioned in early inscriptions as the capital of the Bānas and that in the time of the Chōla king Rājarāja I it was evidently the chief village of a sub-division named Paṛivai-nādu within the district called Nuḷambapādi *alias* Nigarili-Śōlapādi (see also No. 303).

#### EASTERN CHALUKYAS.

5. H. M. Hood, Esq., I.C.S., forwarded a set of copper-plates which "were found in a corner" of the Collector's office, Masulipatam, to the Superintendent, Archaeological Survey, Madras.

Masulipatam grant of Chālukya-Bhīma I. The latter officer transferred them to me for examination on 1st July 1913. These plates which are five in number measure  $9\frac{5}{8}$ " by  $4\frac{1}{2}$ " and are strung on an oval ring  $\frac{1}{2}$ " in thickness and 6" and 4" in its diameters. A massive cuplike seal with a circular surface ( $3\frac{3}{8}$ " in diameter), bears in relief the Chālukyan boar and the legend *Śrī-Tribhuvanāṅkuśa*. The ring was not cut when the plates reached me. With the kind permission of the Collector of Kistna (his letter No. 4073-Gl., dated 3rd August 1913) the plates will be deposited in the Government Museum as soon as the inscription on them is published.

6. The usual genealogy of the Eastern Chālukyas from Kubja-Vishṇuvardhana, brother of Satyāśraya-Vallabhendra, is traced, giving to Jayasimha I, 33 years instead of the usual 30 and to Vijayāditya-Bhāttāraka 19 years instead of the usual

Its contents.

18. His son Vishṇuvardhana IV is called Kali-Vishṇurāja. His son Vijayāditya II, "the destroyer of the party (who supported) the Southern Gaṅga and the builder of 100 temples of Narēndrēśvara," ruled for 40 years. The grandson of Vijayāditya II was Vijayāditya III-[Gunaka]. We are told of him that he acquired the famous surname Tripurāmartya-Mahēśvara consequent upon his having burnt the three cities Kirānapura, Achalapura and the great Nellūrapura. He is also stated to have taken by force the gold of the Gaṅga kings of Kālīṅga, the elephants of the kings of Kōsala and the gold of the Pāṇdyas and Pallavas, in order that he may distribute them in charity. Gunaka-Vijayāditya's crown prince (*yuvārāja*) was his younger brother Vikramāditya I. Of the latter's son Chālukya-Bhīma I in whose reign the inscription is dated, we learn that he defeated the army of Krishnavallabha together with his allies and that before him fled 'as darkness before light,' the vile kings of Karpāta, and Lāta. His son, a prince of 16 years, who was of charming appearance, learned and powerful, died after fighting bravely on the battle-fields at Niravadyapura and Peruvaṅgūr-grāma, killing in the latter from the back of his elephant the general of the Vallabha king called Dandēna-Guṇḍaya. Having performed the obsequial ceremonies of this prince who had the surname Iṛi[ma]rtiganda, the king granted to 45 learned Brāhmaṇas the village of Vedatulūru in Uttarakandēguvāti-vishaya. The record is not dated but

Death of prince Iṛimartiganda and the battles of Niravadyapura and Peruvaṅgūr-grāma.

we know from other sources that Chālukya-Bhīma I ruled from A.D. 888 to 918. The battles fought by the prince at Niravadyapura and Peruvaṅgūr-grāma are of immense interest to Eastern Chālukya history. Niravadya was a surname of the Western Chālukya king Vijayāditya II (A.D. 699 to 729) and Niravadyapura, therefore, was evidently a city named after this king. Its identity as well as that of Peruvaṅgūr is not certain. Of the three places Kiranapura, Achalapura and Nellūrapura mentioned in connection with Vijayāditya (III)-Gūṇaka, we already know from the Maliyapūṇḍi plates of Amma II that the first city Kiranapura where the Rāshtrakūṭa king Kṛishṇa II and his ally Śaṅkila had resided, was burnt by Gūṇaka's general Pāṇḍarāṅga. Achalapura may be the Sanskrit rendering of the Telugu name Kōṇḍapalli and Nellūrapura is probably the modern Nellore. If this latter identification is correct it shows that the dominion of the Eastern Chālukyas in the 9th century A.D. extended as far south as the town of Nellore and touched almost the border of the Tondaimaṇḍala which was the country of the Pallavas of Kāñchi. Gūṇaka's boast of having robbed the Pāṇḍyas and the Pallavas of their gold may not be altogether true; for the Pāṇḍyas of the south could have hardly had any opportunity of coming into contact with him. The Vallabha king whose general Dandēna-Guṇḍaya was killed by the son of Chālukya-Bhīma I., must also be identical with the Rāshtrakūṭa king Kṛishṇa II. Vedatalūru, the village granted, was situated in the Uttara-Kāṇḍēruvāṭi-vishaya. The latter territorial division has to be located somewhere in the Kistna district.

7. Four other Eastern Chālukya grants have been kindly placed at my disposal by Mr. J. Ramayya Pantulu, Presidency Magistrate, Madras (Nos. 5, 6, 8 and 9 of Appendix A). These he had secured from different parts of the Telugu districts for publication in the journal of the Telugu Academy of which he is the President. The earliest, No. 5, belongs to the time of Jayasimha I., Vallabha-Mahārāja, the second king in the Eastern Chālukya genealogy and is dated in the 15th year of his reign

Jayasimha I.

(expressed by numerical symbols). The wording of this grant differs from that of the Pedda-Maddāli copper-plates of the same king published by Dr. Fleet on p. 137 f of *Ind. Ant.*, Vol. XIII. The account here given makes Jayasimha, the grandson of Kirtivarman and son of Vishṇuvardhana-Mahārāja. The title Sarvasiddhi which the king bore, as stated in the Pedda-Maddāli plates, is suggested in this record also in l. 20 where the gift made, is called Sarvasiddhi-datti. Pulebūmra (Pulebūra), the village granted, was situated in the Guddavāṭi-vishaya and the *ājñapti* (executors) were *Hasti-kōṣa* and *Vīra-kōṣa* by which perhaps the officers in command of the elephant force and the infantry are meant.

8. No. 9 belongs to the time of Sarvalōkāśraya Vishṇuvardhana III (A.D. 709 to 746), son of Vijayasiddhi Maṅgi-Yuvarāja. It records the grant of land sowable with

Vishṇuvardhana III.; his queen Vijaya-Mahādēvi. 15 *khandis* of paddy, in the village Pasapubarru in Gudrahāra-vishaya

together with a house and a flower-garden, to a certain *Chaturvēdi* Kēśavaśarman of Paṇḍūr, on the day of a solar eclipse. The charter is not dated but its *ājñapti* was the chief queen Vijaya-Mahādēvi. The seal of the plates bears the legend *Tribhuvanāṁkuṣa*. It may be noted that no inscriptions of Vishṇuvardhana III have yet been discovered or published.

9. No. 6 is a mutilated grant on three copper-plates, whose writing is similar to that of Narēndramrigarāja Vijayāditya II illustrated on page 120 of *Epigraphia Indica*, Vol. V. The donor was the Sarvalōkāśraya Mahārājādhirāja Vishṇuvardhana, son of Vijayāditya-Mahārāja and grandson of Vishṇuvardhana-Mahārāja. The seal of these copper-plates bears the legend *Śrī-Vishamasiddhi* and Dr. Fleet (*Ind. Ant.*, Vol. XX, p. 102) mentions the titles Vishamasiddhi and Sarvalōkāśraya in connection with Kali-Vishṇuvardhana V. Consequently No. 6 must be attributed to the time

Vishṇuvardhana V.

of Vishṇuvardhana V. Vishamasiddhi, though the only plates of his time from "Ahadanakaram" hitherto published (*Ind. Ant.* Vol. XIII., pp. 185 ff.) do not show exactly the same type of characters. The grant which was made on the day of a lunar eclipse to a certain Brāhmaṇa named Agniśarman consisted of land sowable with 12 *khandis* of paddy in the village of Permajili in Pagunavāra-vishaya. The *ājñapti*



of the charter was Jayarūpa. The village Permmajili could not be identified; but the district Pagunavāra-vishaya is mentioned in the records of Amma II and Chālukya-Bhīma II.

10. The latest Eastern Chālukya grant examined during the year is one of Śaktivarman II.

Śaktivarman II, a hitherto unknown son of Vijayāditya VII. The plates (No. 8)

which record this grant were also received from Mr. Ramayya Pantulu. They are held together by a ring with seal which bears the legend *Tribhuvanāmkusa*. The writing is quite similar to that of the Korumelli plates of Rājārāja I published in *Indian Antiquary*, Vol. XIV, pp. 48 ff. Like the Korumelli and the Nandama-pūṇḍi grants of the time of Rājārāja I and the Raṇastipūṇḍi plates of Vimalāditya, these plates supply a *paurāṇic* and a historical genealogy. The only point worthy of note in the latter is, that just before the interregnum, the two brothers Dānārṇava and Amma II are stated to have murdered the sons of each other. This statement perhaps partly explains the necessity for an interregnum which followed their rule, in the Vēṅgī country. Vijayāditya VII, the brother of Rājārāja I is stated to have been the son of Vimalāditya by his wife, the Chōla princess Mālava-Mahādēvī. This latter must be different from the other well-known Chōla princess Kundavā-Mahādēvī, the mother of Rājārāja I., since we are told that "after the death of Rājārāja I, his brother by a different wife, [*i.e.* Vijayāditya VII] took possession of the kingdom." By his queen of the Haihaya race Vijayāditya had a son named Śaktivarman who succeeded to the throne in Śaka 98 (roughly = A.D. 1021). Śaktivarman II bore the surnames Samaraikabhairava and Satyāśraya. The date of Śaktivarman's accession falls into the reign of Vijayāditya VII. This shows that Śaktivarman was anointed crown prince two years after Vijayāditya succeeded to the throne. The statement that the latter took possession of the kingdom by force clearly defines the state of the Vēṅgī country immediately after the death of Rājārāja. Kulōttuṅga I, the son of Rājārāja I, had to be ousted with the help of the Chōla king Virarājendra I and the Kālīṅga king Rājārāja (*South-Indian Inscriptions*, Vol. III, p. 128).

#### WESTERN CHALUKYAS

11. The detailed survey of the Bellary tāluka made during the year has brought to light a number of Western Chālukya records. The earliest (Nos. 200 and 201) belong to the time of Jagadēkamalla Jayasimha II (A.D. 1018 to 1042). The king is stated to have been ruling at Pōṭṭalakere identified with Dannāyakanakere in the Bellary district. It is stated that his subordinate Udayādityadēva of the Pallava lineage 'the lord of Kāñchīpura', made

a grant of land to Mādhava-shaṅgaṅavid (Saṅgaṅi) and two other Brāhmanas 'who had placed the limbs of Nōlamba-Mahādēvī in the Ganges.' This is a clear reference to the custom which is prevalent even to this day, to carry the bones of a dead person to Benares and throw them in the river Ganges. Evidently Nōlamba-Mahādēvī, who died in the year Śaka 958, Dhātri (= A.D. 1036-37) was the mother of Dēvala-Mahādēvī queen of Jayasimha II. Dr. Fleet mentions only one queen of Jayasimha II, *viz.*, Suggaladēvī who is supposed to have converted the king from Jainism to the Śaiva faith. The chief Udayādityadēva of the Pallava family is again mentioned in No. 208 where he is called Udayādityayya and receives the surname Jagadēkamalla Nōlamba-Pallava Permanadi evidently as the subordinate of king Jagadēkamalla Jayasimha II. This is historically interesting inasmuch as we know that the affix Nōlamba-Pallava Permanadi has been found applied so far only to Jayasimha III, the younger brother of Vikramāditya VI apparently for the reason that he was in charge of the Nōlambavādi country. The inscription under reference further states that the residence and the capital (*ikke-vidu*) of the chief was Kampili in the Bellary district. No. 199 which gives the date Śaka 949 and mentions Jagadēkamalla Nōlamba-Pallava Permanadi, is much damaged. It must evidently belong also to the chief Udayādityadēva. No. 121 is dated in the reign of Trailōkyamalla Sōmēśvara I. No. 193 refers to him as Trailōkyamalla Āhavamalla and mentions the chief Trailōkyamalla Nanni-Nōlamba-Pallava Permanadi who, with the omission of

Sōmēśvara I.

the epithet Nanni, has been identified by Dr. Fleet with Jayasimha III, the third son of Sōmēśvara I (*Ep. Ind.* Vol. IV, p. 214 f.). It is stated in No. 232 of the same king that Trailōkyamalla Nanni-Nolambādhirāja was crowned king in Śaka 966, Tārāṇa (= A.D. 1044-45). This proves that Trailōkyamalla Nanni-Nolambādhirāja was a surname of Sōmēśvara I whose coronation according to Dr. Fleet occurred in A.D. 1044-45 (*Dyn. Kan. Distrs.*, p. 438). No. 207 supplies the name of a certain

Trailōkyamalla Iṛiva-Nolamba Narasiṅgha and his subordinate. Trailōkyamalla Iṛiva-Nolamba Narasiṅghadēva who, like Jayasimha III, was also entitled 'the jewel of the Pallava

family' and 'lord of Kāñchīpura the best of cities.' He was also perhaps a prince of the royal family as Jayasimha III. A subordinate of this prince was the Vaidumba chief Maṇibēta-Mahārāja. A *sāmanta* of king Trailōkyamalla Nanni-Nolambādhirāja Sōmēśvara I, was the Sinda chief Udayāditya who is distinct from Udayādityadēva Jagadēkamalla Nolamba-Pallava Permaṇādi, already mentioned. From what has been stated so far it appears as if the title Nolamba-Pallava Permaṇādi was introduced by the Western Chālukya kings already in the time of Jagadēkamalla Jayasimha II and used as the title of the ruling kings or princes who held sway over Nolambavādi, the hereditary dominion of the Nolamba-Pallavas. It is worthy of note that an incomplete record from Bhatrahalli (No. 198) in the Bellary taluka, informs us of a chief of the Sinda family who was born in the race of Drishtivisha. This latter name occurs also in the Velūrpālayam plates of Vijaya-Nandivarman III and is there applied to a chief of serpents whom Nandivarman made to dance.

12. No. 118 from Nilagunda belongs to Tribhuvanamalla Vikramāditya VI and mentions his chief Tribhuvanamalla Rāyapāṇḍyadēva who was entitled the chief of Vikramāditya VI and his chief Rāya-Pāṇḍya. Kāñchī, the jewel of the Yadu race, the punisher of the Parichehēdins and the

cause for the despair of the Chōla king Rājiga-Chōla (*i.e.* Rājendra-Chōla Kulōttunga I). He was ruling the Nolambavādi 32,000 and Kaṇiyakallu 300 provinces. Rāya-Pāṇḍya, as stated in the last report (p. 116 f.), was the grandson of Palata-Pāṇḍya. No. 122 describes queen Padmaladēvi who in the 41st year of the king is stated to have been 'ruling with pleasurable conversation' at the Brāhmaṇa village called Māṅgola. Evidently she was encamped there at the time. Being requested by the *mahājanas* of the village, she made a grant of land to the local temple. The king in the Śaka year 993 (= A.D. 1071-72 approximately) appears to have conquered one of his own chiefs—perhaps a traitor—called Dandānāyaka Biddayya and to have encamped at Gōvindavādi 'pleased with the victory which he had achieved' (No. 127). The *mahājanas* of Pūvinapadagali (*i.e.*, Hūvinahadagalli) went to him on a deputation and blessed him. He granted a village to the temple of Kalidēva at the request of these 'great men.' Raviga-Dandānātha or Raviyana-Bhaṭṭa was a powerful Brāhmaṇa minister of Vikramāditya VI (No. 128). He is stated to have been at

Raviga-Dandānātha, his Brahman minister. the very root of administration of the Chālukya king and to have conquered the seven Mālavas. The wife of this chief named Rebbaladēvi constructed the temple of Kēśavasvāmin at Pūvinapadagali (the modern Hūvinahadagalli) (*vide* Mr. Rea's *Chālukyan Architecture*, p. 28). No. 204 mentions the *Muhāmandalēśvara* Ballāreya Bivarasa. From No. 114 we learn that a *mahāpradhāna* of the king in A.D. 1110-11 was the Dandānāyaka Muddarasa.

No. 230 is one of Bhūlōkamalla [Sōmēśvara III] and mentions the great minister Anantapālayya who also served under Tribhuvanamalla Vikramāditya VI. The latest king of the Western Chālukya dynasty represented in the collection is

Jagadēkamalla II and his subordinates. [Perma]-Jagadēkamalla II, son of Sōmēśvara III. No. 211 states that one of his subordinates was the Sinda chief Irmādi-Bhīma whose younger brother was Rāchamalla. The latter is called Ballāreya Rāchamalla-dēvarasa in No. 206 which records a grant made to the Śaiva teacher Nirvanidēva of the Ē[1]kōti-chakravarti-maṭha at Sindagege. The teacher is described as the pupil of Kumāradēva, a pupil of Trilōchanadēva who was a pupil of Ē[1]kōti-chakravarti Vāmadēva of the Kālāmukha sect and the presiding priest in the temple of Svayambhūdēva at Muḷugunda. The praise bestowed on Vāmadēva, *viz.*, that he was well versed in all *śāstras* such as grammar, logic, philosophy, literature, drama (*nāṭaka* and *nāṭikā*), medicine, lexicography, rhetoric, *Śruti*, *Śmṛiti*, *Purāṇa*, *Itihāsa*, *Mīmāṃsā*, *Nītiśāstra*, *etc.*, makes it appear as if Vāmadēva was a very famous and learned teacher of the time. Other able



teachers of the Kālāmukha sect who were the hereditary priests of the Dakṣiṇa-Kēdārēśvara temple at Baligāmi are mentioned by Dr. Fleet in *Ep. Ind.* Vol. V., pp. 218 ff. No. 211 informs us that while the two Sinda chiefs Irmāḍi-Bhīma and Rāchamalla were ruling the Ballakunde-nāḍu a *gaṇḍa* built at Kōlūr, temples for Śiva, Viṣṇu, Āditya (Sun), Viḡhnēśvara and Bhairava. It is interesting to learn from this record that the Kuntala country of seven and a half lac (of villages?) (i.e. the Rattapāḍi of earlier records) over which the Western Chālukyas claimed suzerainty, was first ruled by Mauryas of the Nanda-Gupta race and after them by the Rāshtrakūṭa kings.

#### THE CHOLAS.

13. Inscriptions were copied in the Natarāja and the Tillaiyamman temples at Chidambaram in the years 1888 (Nos. 115 to 124), 1892 (Nos. 170 to 184), 1902 (Nos. 455 to 468) and 1903 (Nos. 390 to 401). During the current year the remaining inscriptions of the Natarāja temple, together with those on the Bhīmēśvara temple at Śingārattōppu near Chidambaram, have been secured.

The earliest Chōla records belong to the time of Rājendra-Chōla I and Kulōttuṅga-Chōla I. From a general study of the inscriptions it is inferred that the city

Chidambaram.

of Chidambaram must have at this period included the following hamlets (1)

Pannaṅgudichchēri (Parakēśarinallūr), (2) Ilanāṅgūr, (3) Kārikkudi, (4) Maṇalūr, (5) Kōyil-Pūṇḍi, (6) Śivapuri, (7) Kōlam, (8) Vikramachōlanallūr (Akkaṇ Paḷlippaḍai), (9) Tiruvekkalam, (10) Kaḍuvāchchēri, (11) Chandeśvaranallūr, (12) Korraṅgudi, (13) Midinikkudi and (14) Erukkāṭṭanjēri (the modern Erukkāṭṭupadugai), of which Nos. 2, 4, 5, 6, 9, 10, 12 and 14 exist still under almost the same names. Chidambaram itself is variously called Puliyūr, Perumbarrappuliyūr and Tillai. The name Chidambaram is the Sanskritised form of the earlier Śirāmbalam (Skt. Dabhrasabhā) 'the small shrine'. Evidently the temple at the time of its foundation consisted only of a very small shrine which was either the one now dedicated to Natarāja or that of the Śiva-*līṅga* called Mūlasthāna right opposite to the main *gōpura* of the temple. In the Dēvāram hymns the temple is referred to as Kōyil, i.e., "the temple" and so also in the inscriptions under review it is generally called Tirukkōyil "the sacred temple". At present the temple has numerous shrines of minor deities in addition to the three important ones of Natarāja, Mūlasthāna-nātha and the goddess. The building known as Kanaka-sabhā (or Ponṇambalam in Tamil) includes the shrine of Natarāja and the secret chamber called *rahasya* in which there is neither image nor *līṅga*. It is not possible to explain why it is so; but Hindu imagination rich as it is in these matters, has a ready explanation to give and it is stated that god Śiva in his *ākāśa* or etherial form dwells in the chamber being invisible to the human eye. This far-fetched explanation also accounts for the present name Chidambaram which is understood as indicating "the space of *Chit*." Kanaka-sabhā with the *rahasya* is enclosed by a wall which separates it from the shrine of Mūlasthāna-nātha. The earliest record in the temple is found on this wall and is dated in the 3rd year of the reign of Vikrama-Chōla. But copies of inscriptions belonging to the 24th year of Rājendra-Chōladēva I (copied in 1888) and to the 47th year of Kulōttuṅga-Chōla I (No. 290) who is famous in history as 'the king who abolished tolls' (No. 317), are also found. The wall is designated Vikramaśōlan-tirumāḷigai in three inscriptions on it and Kulōttuṅgaśōlan-tirumāḷigai in four others. It may safely be concluded that the pious act of building or rebuilding this *prākāra* was the work of Vikrama-Chōla who might have called it after his father Kolōttuṅga-Chōla I. The second *prākāra* wall which encloses the Mūlasthāna and the enclosure already mentioned, is also called Vikramaśōlan-tirumāḷigai. Evidently the same king constructed the second *prākāra* wall as well. From palaeographical evidence and from the endorsement made in the inscription of Kulōttuṅga I noted above, it appears as if the originals of this latter record and the one of Rājendra-Chōla I had been first engraved on the walls of the Mūlasthāna-nātha shrine which is called *edirambalam* being the shrine opposite to the wall on which the copies of inscriptions are now found or facing the main *gōpura* on the east side. Consequently also it appears as if the Mūlasthāna was likewise renovated about this period and its inscriptions transferred to the *prākāra* wall enclosing the 'golden hall'. It is a curious fact that though the history of Chidambaram goes back to the Pallava times, no record of the early Chōlas are forthcoming from that place. Most of the inscriptions of the temple during the year refer to the later Chōla kings and

register grants of land for flower-gardens. In a few cases gifts of land are also made for maintaining worship, offerings and festivals in the temple, for feeding-houses, for founding streets, an *agrahāra* or a new shrine and for providing a special food offering known as *pāvāḍai* which is observed even to this day. Boiled rice of determinate quantity is spread evenly over a plank measuring about 6 feet by 4 feet and offered in front of the Natarāja image.

14. We further learn that all land gifts made to the temple were required to be engraved on the walls of the temple. Up to the time of Vikrama-Chōla, the transactions made on behalf of the temple were in the name of Chandeśvara but subsequently they were registered in the name of the temple priests and trustees either jointly or severally. The deeds registered in the name of Chandeśvara evidently indicate the period when the Mūlsthāna enshrining the Śiva-linga within it and the image of Chandeśvara by its side, was considered to be the *sanctum sanctorum* of the temple. It is noteworthy that provision was made for singing the *Pā-mālai* of the Nāyanmār (i.e. the Dēvāram hymns) only in the shrine of the Mūlsthāna (No. 341). The prominence given to the Natarāja shrine in later inscriptions accounts also for the disappearance of Chandeśvara and the substitution, in his place, of one of the temple committee. This change suggests the reason why at the present day, the *Dikshitas* of Chidambaram have come to be the practical owners of the temple. In the time of Kulōttuṅga-Chōla III the order of the king or of his officers which was written by his royal secretary (*tirumandiraōlai*) was generally addressed to the executive member of the temple assembly, the temple priests, the managing committee and the supervisors of the temple. A large number of the king's officers are mentioned in inscriptions. These were:—

Temple transactions and the officers of Kulōttuṅga III.

(1) Toṇḍaimān, (2) Tiruvaiyārudaiyān, (3) Madurāntaka-Brahmamārāyan, (4) Tillaiyambalappērariyan, (5) Viliñattariyan, (6) Rājarāja Viḷupparaiyan, (7) Siddharāyan, (8) Villavarāyan, (9) Aṅgarāyan, (10) Śiṅgalarāyan, (11) Vijayarāyan, (12) Mūvēndaraiyan, (13) Vānādarāyan, (14) Vayanāttariyan, (15) Pottappichchōlan, (16) Kārānai Viḷupparaiyan, (17) Gurukulārāyar, (18) Narasiṃhavarman, (19) Pāṇḍyarāyan, (20) Malayappirāyar, (21) Vēnādudaiyār, (22) Maḷavarāyar, (23) Kāḍuvetti, (24) Vairādirāyar, (25) Viḷādarāyar, (26) Vikramaśōla-Brahmamārāyan, (27) Viḷanādudaiyān (28) Nigariliśōla-Pallavaraiyan, (29) Kulōttuṅgaśōla-Vānakōvaraiyan and (30) Ēdiriliśōlavēḷān. Four of the royal secretaries who were entrusted with drafting the king's orders are also mentioned, viz., (1) Neṇiyūdaichchōla-Mūvēndavēḷān, (2) Rājēndrasimha-Mūvēndavēḷān, (3) Miṇavan-Mūvēndavēḷān and (4) Rājarāja-Mūvēndavēḷān. The original title-deeds of the lands granted and other connected documents such as the resolution of the village assembly to make the land rent-free on

Title-deeds of lands granted, deposited in temples.

receiving some fixed amount from the donor (as in No. 290) or to distribute the due tax on other assessed lands of the village (as in No. 280), had to be deposited in safe custody in a room or office of the temple called "tirukkaiōtti-paṇḍāram" together with the sale deeds if any. It is gathered also that there was a committee in each village called சில அளவுப்பட பெருமக்கள் which was solely entrusted with the duty of classifying lands according to their yielding capacity and measuring them. It may be noted that there was a regular survey of land, conducted in the 17th year of Rājarāja I (*Annual Report* for 1913, p. 96) and another in the 16th year of Kulōttuṅga I (No. 317). Eight different classes of land are referred to in No. 262. The extent, ownership, assessment, classification, etc., had to be noted in village and temple registers by clerks specially appointed for the purpose. Registry in village books and enjoyment were considered essential to establish one's ownership in any property.

Within the enclosure of the Natarāja shrine, in the south-west corner, is the Viṣṇu temple called Tillai Gōvindarāja-Perumāḷ. In the *Nāḷāyiraprabandham* the same temple is referred to as *Chitrakūṭa*. Mr. Krishnasawmi Ayyangar in his *Ancient India* (Chapter XII) gives a short account of this temple and states that a certain Kulōttuṅga-Chōla who was a bigotted Śaiva having thrown the image into the sea, the temple had fallen into disuse but was restored in the time of the Vijayanagara king Rāmarāja. There seems to be some truth in the statement though the restoration mentioned, may

A Viṣṇu shrine in the Śiva temple at Chidambaram.

not have taken place actually in the time of Rāmarāja. No. 272 supplies the information that Achyutarāja ordered the image of Tillaī Gōvindarāja-Perumāḷ to be set up according to the Vaikhāṇasa ritual. It may be inferred from this that prior to the reconsecration, the temple was neglected either on account of religious disputes among the Vaishnavas or owing to the bigotry of the Śaiva manager of the Naṭarāja temple.

15. Of the year's collection, four records belong to the Chōḷa king Parāntaka I. All of them come from Erumbūr near Chidambaram. No. 384, dated in the 28th year of his reign, records that Parāntaka I and the construction of the Kadambavanēśvara temple at Erumbūr. having constructed the central shrine (*śrīvimāna*) of stone and having built the *gōpura* with its eight *parivāras*, a certain Irungōḷaṇ Guṇavaṇ Aparājitaṇ, with the permission of king Sōlaperumāṇadigaḷ Parāntakadēva, made a gift of land to the god in the temple of Śirutirukkōyil-Bhaṭāra i.e., the modern Kadambavanēśvara. Strangely, however, Nos. 379, 381 and 382 engraved on the walls of the same temple are dated in the 18th, 26th and 20th years of Parāntaka I. So it appears as if the construction of the central shrine mentioned in No. 384, must have taken place much earlier than the 28th year of the reign of Parāntaka. It may be that the work was actually completed in the 28th year—the grants made in previous years being engraved on the walls as these latter were got ready. Sōlaperumāṇadigaḷ as a special title of Parāntaka has been already noted in previous reports (*vide* Annual Report for 1913, p. 94, paragraph 18).

Two inscriptions of Rājakesarivarman Rājārāja I copied during the year also come from Erumbūr (Nos. 385 and 388). Both are dated in his 23rd year. The latter registers a sale of land to the temple, by the assembly of Urumūr (Erumbūr). It is incomplete but from what remains it may be gathered that the assembly exempted the land from all taxes such as *irai*, *echchōru*, *vāsalil-pōnda-kudimai*, *ūriḍu-varip-pādu*, etc. Two copper-plates received from Mr. Muttusvami Konar of Tiruchengode (Nos. 10 and 11 of Appendix A) which are dated in the 10th and 5th years respectively of a certain Rājakesarivarman have, to judge from the characters, also to be Rājakesarivarman identical with Rājārāja I; assigned to Rājārāja I. The donor in his subordinate Maḷavaraiyaṇ. both of these records, was a certain Maḷavaraiyaṇ Kollimalayaṇ, entitled Orriyūraṇ,

Piradigaṇḍaṇ and Sundaraśōḷaṇ and the grant made was in favour of the temple of Dūṣiyūr. No. 10 records the interesting fact that this chief built a stone well to appease the thirsty spirit (?) of his father who died at Īlam (i.e., Ceylon). Evidently the latter was a military officer of Rājārāja I or of one of his predecessors. An inscription from Tiruvengāḍu (No. 116 of 1896) of the time of Rājārāja I refers to the general Śiriyavelār of Koḍumbālūr who fell [on a battle-field] in Īlam, in the 9th year of Ponmāligai-tuṇjina-dēva (i.e., Sundara-Chōḷa Parāntaka II). It is not impossible that the father of Maḷavaraiyaṇ was also connected with the battle in which Śiriyavelār fell.

16. Of Rājārāja II, No. 397 of 1913 is the only inscription copied during the year. It records that a private individual purchased land from the village assembly of Urumūr (modern Erumbūr) and made a gift of it to the temple as a *dēvadāna*. Towards the payment of *kaḍamai* on these lands the assembly agreed to measure out to the temple trustees 55 *kalams* of paddy. But owing to famine and want of money they could not maintain themselves. They therefore borrowed from the temple treasury 60 *kāṣu*, the rate of interest on every *kāṣu* being 2 *tūṇi* and 3 *kuṟuṇi* of paddy.

17. No. 263 of 1913 copied in Chidambaram is dated in the 2nd year of a certain Rājādhirāja Karikāla-Chōḷadēva. Comparing the transaction recorded herein with the statement made in No. 262 of the time of Kulōttuṅga-Chōḷa III there is reason to infer that Rājādhirāja Karikāla-Chōḷa was evidently another name of Kulōttuṅga-Chōḷa III. Some of the signatories at the end of the record figure also in the inscriptions of Kulōttuṅga III. The latter king called Virarājēndradēva (Nos. 216 and 513), Vijayarājēndradēva (Nos. 457 and 462) and Tribhuvanaviradēva (Nos. 273, 284, 298, 313, 314 and 400) is represented by 21 inscriptions in the collection and the majority of these come from Chidambaram. No. 264 of 1913 dated in his 17th year records a gift of 1,100 *kāṣu* to cover the expenses of oil, wick and



lighting charges of a lamp in the temple of Tirukkalāñjedi-Udaiyār at Perumbarrappuliyūr. It is curious to note that the persons with whom the amount was deposited for interest had to produce the capital at the end of every fifth year before the *mūlaparushaiyār*, the *sthānikas* and the managers of the temple. This points to a general want of confidence in the people and perhaps also to the unsettled state of Government which led to the decline of the Chōla power during the latter part of Kulōttuṅga III's reign. No. 435 of 1913 further confirms this state of the country. As early already as the 13th year [of the king], there were evident signs of slackness in the general administration; for, in No. 440 we are told that Rājarājadēvaṇ

A political compact in the 13th year of his reign. Ponparappinār *alias* Kulōttuṅgachōla Vānakōvaraiyaṇ of Āragalūr and Kiliyūr Malaiyamāṇ of Tirukkōvalūr entered into

an agreement by which it was stipulated that in settling the extent of country belonging to each, the dominion lying to the south of the river Ālvinaiyāru must go to the former and the country to the north of the same should be held by the latter; that they should not behave inimically towards one another as long as they live, that they should act in conjunction in serving the king and that if any harm is done to one the other must take it as done to himself and render the necessary military assistance by sending his chiefs, army and horses. No. 435 which is dated in the 35th year of Kulōttuṅga III registers another political compact entered into by Śēṅgēni Ammai-yappaṇ Alagiyaśōlaṇ *alias* Ediriliśōla Śambuvarāyaṇ on the one hand and by (1) Ponparappina Vānakōvaraiyaṇ, (2) Kulōttuṅgaśōla Vānakōvaraiyaṇ and (3) the king's brother-in-law Kāḍavarāya, on

A similar compact made in the 35th year of the same reign. the king's brother-in-law Kāḍavarāya, on

the other. It was stipulated that the three chiefs mentioned in the second instance should not be enemies but friends of the first mentioned Śēṅgēni Ammai-yappaṇ, giving neither shelter to offenders against him nor setting up new offenders. In his turn Ammai-yappaṇ also agreed not to act hostile to them. "If he so acted he would be the bearer of shoes and betel-bags both to his kinsmen and to his enemies. He would also be one not born to his father." No. (2) of the second compact frequently figures in the inscriptions of Taḍāvūr (Nos. 461 and 462 of 1913).

It has been already remarked that during the time of Rājarāja II sufficient money was not in circulation and that people had to borrow from the temple treasury.

Continuance of a famine during his reign. No. 458 of 1913 found at Taḍāvūr and dated in the 27th year of Kulōttuṅga III confirms the statement. It is gathered from the contents of this record that the cost of building the central shrine and the *maṇḍapa* of stone had to be met by selling some of the jewels of the temple.

### The Pāndyas.

18. Besides the few inscriptions which give the title "who took all countries" (அனைத்துலகங்கொண்டருளிய) to Jaṭavarman Sundara-Pāṇḍya and thus distinguish him as the first of that name in the Pāṇḍya list, there are a few others

discovered on the eastern and western main *gōpurās* of the Naṭarāja temple at Chidambaram, which contain Tamil verses in praise of the military exploits of a certain Sundara-Pāṇḍya who could be no other than Jaṭavarman Sundara-Pāṇḍya I. Nos. 332, 340 and 361 describe him as having inflicted a severe defeat on the Teluṅgas at Mudugūr, slaughtering them and their allies, the Āriyas, right up to the bank of the Pērāru and driving the Bāna chief into the forest. No. 354 informs us that in addition to the victory over the Northern kings, Sundara-Pāṇḍya killed Gaṇḍagōpāla, conquered (the king of) Vēṇādu and pierced the (army of the) Koṅgas. It is again stated that before him the king Kāḍavarkōṇ with his innumerable army melted away (No. 332). Sundara-Pāṇḍya is also mentioned as having covered the Naṭarāja temple with gold and to have there performed the *tulābhāra* ceremony (No. 338). Sundara-Pāṇḍya thus described, must be Jaṭavarman Sundara-Pāṇḍya I. He was a powerful conqueror whose military exploits extended right up to Nellore where he performed the anointment of victors (*viṣayābhishēka*). The defeat of the Teluṅgas combined with the Āriyas and of Kāḍavarkōṇ (Sanskrit, Kāṭhaka?) and the killing of Gaṇḍagōpāla, mentioned in the metrical records quoted above, confirm what is otherwise known to us from the Sanskrit introduction to the

inscriptions of Jaṭavarman Sundara-Pāṇḍya I. He is herein called a tiger to the antelope, *vis.*, the Kākatiya king Ganapati, the *kūṭapākala*-fever to the elephant, *vis.*, the Kāthaka king, the slayer of Gandagūpāla, *etc.* The defeat of Koṅgar and Āriyar, however, is not mentioned. Probably the Āriyar were the Chōlas who appear to be so referred to in the Singhalese chronicle, the *Mahāwansa*. Jaṭavarman Sundara-Pāṇḍya I was a great patron of the Raṅganātha temple at Śrīraṅgam. He also performed the *tulābhāra* ceremony there and covered with gold the *vimāna* of the Raṅganātha temple earning thereby the name *Hēmāchchhādanarāja* (*Ep. Ind. Vol. III* p. 11).

No. 277 which is dated in the 13th year of Kōṇērinmaikōṇḍāṇ Sundara-Pāṇḍya may be noticed. It has to be ascribed to Jaṭavarman Sundara-Pāṇḍya I; for in it provision is made for a special service called *Ellāndalaiāṇa-Perumāl-sandi*, *i.e.*, "the service of the lord of all (countries)." Coins bearing the legend *Ellāndalaiyāṇa-Perumāl* have been ascribed to this Sundara-Pāṇḍya. Being one of the very few inscriptions that relate to the foundation of a new village in his time; of a new village, some details about it may not be without interest. The village details of arrangements.

granted was called Vikrama-Pāṇḍya-chaturvēdi-maṅgalam evidently after the name of an unknown brother or father (*nāyaṇār*) of Sundara-Pāṇḍya. In the centre of it was also established the temple of Vikrama-Pāṇḍyēśvara similarly designated. The village was intended to accommodate primarily 108 Brāhmanas among whom were many well-versed in *vēdas* and *sāstras* and able to expound the same. Four *vēlis* of land were purchased for the village site and included within it the temple premises, the house sites of the 108 Brāhmanas mentioned above, of men who were in charge of the village library (*Sarasvatī-bhāṇḍārātār*) and of other village servants (*paṇimakkal*). In purchasing the land with its trees, wells, paths, channels (?), embankments indicating land-divisions (*bhāgāśraya*) and all other benefits, the rights and privileges of the old tenants and title-holders were completely bought up. The right of way was secured for the Brāhmanas to walk to the tank Kāvarkulam every day for the purpose of performing the *sandhyāvandana* prayers. Land for grazing the cattle was also provided for. Also for the maintenance of the 108 Brahman families and others, were acquired 117  $\frac{3}{4}$  *vēlis* of land in the village of Rājāsikhamaṇinallūr *alias* Puliyāṇ-gudi. The Brāhmanas evidently received each a full *vēli* of land. The following other *vrittis* were also settled:—teachers of *Vēdas*, 3, teachers of *Sūtras*, 1, two doctors, 1  $\frac{3}{4}$ , *ambādūyas* (?),  $\frac{1}{8}$ , village accountant  $\frac{1}{2}$ , drummer,  $\frac{1}{4}$ , potter,  $\frac{1}{4}$ , blacksmith,  $\frac{1}{4}$ , carpenter,  $\frac{1}{2}$ , goldsmith,  $\frac{1}{4}$ , *īraṅkolli*,  $\frac{3}{8}$ , barber,  $\frac{3}{8}$ , washerman,  $\frac{1}{4}$ , village watchman (*pādi-kāppāṇ*)  $\frac{3}{4}$ , and the village-servant (*veṭṭiyāṇ*)  $\frac{1}{8}$ . Of the *natta* land outside the *agruhāra* 'Brahman quarter,' three parts were set apart for *Vellāṇ-kāṇiyālar* and the remainder for other professionals (?). The fruit trees, gardens, ponds, waterpits, grazing grounds, irrigation channels, uncultivable waste, embankments (?) of fields and pathways, included in the village site were made over (to the donees) as per customary law. All taxes were excused but it was stipulated that from the 14th year of the king 500 *kalam* of superior paddy, was to be measured out every year to the temple at Chidambaram for conducting the *sandi* mentioned at the beginning of this paragraph and that all lands which belonged to temples (*tirunāmattukkāni*) must be demarcated by stones marked with the trident. No. 278 which is dated in the reign of a certain Kōṇērinmaikōṇḍāṇ deals similarly with a grant of 116 *vēlis* of land to 108 Brāhmanas who by turns were required to 'bless the king' during the *śrībali* ceremony conducted in the temple of the goddess. The land was made tax-free but as in the case of the donees of Vikrama-Pāṇḍya-chaturvēdimāṅgalam, these had to measure out a fixed quantity of paddy to the Tillaināyakaṇ (*i.e.*, Naṭarāja) temple at Chidambaram.

19. Nos. 425 and 426 are also dated in the reign of Jaṭavarman Sundara Pāṇḍya.

Kulaśekhara; an unknown elder brother of the king. The former contains details of date which have been calculated by Diwan Bahadur L. D. Swamikannu Pillai found to be correct for Jaṭavarman Sundara-Pāṇḍya I. Further the attesting officer Kaḍuvetti of Kappalūr of No. 425 is also found in No. 429 which distinctly belongs to Jaṭavarman Sundara-Pāṇḍya I. "who took all countries." The reference made in Nos. 425 and 426 to a shrine of Kulaśekhara-Āvudaiyār so named after the king's



elder brother (*annālvī*) suggests that Jaṭavarman Sundara-Pāṇḍya I. must have had an elder brother called Kulaśēkhara who ruled either simultaneously with him or some time before him. Mr. Swamikkannu Pillai in his list of Pāṇḍya rulers of the 13th century A.D. (*Ind. Ant.* Vol. XLII) mentions a Jaṭavarman Kulaśēkhara II. who succeeded to the throne in A.D. 1237. In his report for 1899, para. 46, the late Rai Bahadur V. Venkayya also postulated the existence of a Kulaśēkhara with Jaṭavarman Sundara-Pāṇḍya I. No. 439 which again belongs to the time of [Jaṭavarman] Sundara-Pāṇḍya I. is another interesting document. A number of Brahman priests had shared among themselves the hereditary right of periodical worship during the 30 days of the month in the temple of Kāmēśvara at Āragalūr. Probably there were also some women among the shareholders. These having misappropriated the

Misappropriation of temple jewels and the punishment of the culprits.

temple jewels; were arrested in consequence and placed in confinement under orders of the *māhēśvaras* and the chief officers of the temple. These latter subsequently assembled together in the *mandapa* and decided that the  $3\frac{1}{2}$  days of worship belonging to the culprits may be sold for 250 *paṇam* (one *paṇam* being = 100 *kāṣu*). No. 448 also from Āragalūr quotes the 13th year of (the king's) elder brother (*annālvī*) Sundara-Pāṇḍyadēva. It is not

An unidentified Sundara-Pāṇḍya.

possible to state who this king was whose elder brother is called Sundara-Pāṇḍya and on whose account a grant was made to ward off the evil of an eclipse which happened in the month Pūratṭādi.

20. Seven inscriptions of Vikrama-Pāṇḍya three of which distinguish him by the title Māṇavarman and four which eulogise his military prowess in Tamil verses,

Bhuvanēkavīra Vikrama-Pāṇḍya.

have been secured from Chidambaram. A Dalavānūr record which was copied in 1905 (No. 55) begins with the historical introduction *samasta-bhuvan-aika-vīra*, etc., and calls Vikrama-Pāṇḍya "the sun to the dense darkness of the Kēraḷa race, the submarine fire to the Chōḷa race", the consuming fire of the Kāthaka and a poison to the lord of Laṅkā (Ceylon). It further states that Vikrama-Pāṇḍya was a terror to Vīra-Gaṇḍagōpāla, and the *kūtapākala*-fever to the mad elephant *viz.* Gaṇapati and that he performed his anointment of sovereignty at Kāñchīpura. The date Śaka 1209 (= 1286-87 A.D.) given against No. 54 of 1905 could not with certainty be ascribed to the time of Vikrama-Pāṇḍya and may not belong to him. In his Annual Report for 1904-05, paragraph 23, Mr. Venkayya expressed his doubt if Vikrama-Pāṇḍya could have conquered Gaṇapati since the latter had died in or about A.D. 1260. No. 365 of the current year which consists of three Tamil verses in praise of Vikrama-Pāṇḍya refers to his conquest of the Vēṇāḍu (Travancore) king at Pōdiyil and to his titles Bhuvanēkavīraṇ and Koṟkaikāvalaṇ. It calls him also an enemy of Gaṇapati and in one verse addresses the king in a quasi-poetical manner as a hero who did not carry his arms to the north, 'for there (*i.e.* in the north) was a woman ruling (in the name of a) king.' It is not impossible that in this last verse there is a hidden reference to the Kākatiya queen Rudrāmbā who under the name Rudradēva-Mahārāja succeeded her father Gaṇapati in Śaka 1182 (= A.D. 1260). The latest date for Rudrāmbā as appears from the sequel, is Śaka 1211 (= A.D. 1289). Consequently it is not impossible that Bhuvanaikavīra Vikrama-Pāṇḍya of the metrical records is identical with Māṇavarman Vikrama-Pāṇḍya who, according to the calculations of Diwan Bahadur L. D. Swamikkannu Pillai, succeeded to the throne in A.D. 1283 and would thus be a contemporary of Rudrāmbā. That he was the enemy of the Kākatiya king Gaṇapati and of Vīra-Gaṇḍagōpāla has still to be explained. It naturally suggests itself that Vikrama-Pāṇḍya who like Jaṭavarman Sundara-Pāṇḍya I. conquered the Kēraḷas, the Chōḷas and the king of Laṅkā and was the enemy of Gaṇapati and Vīra-Gaṇḍagōpāla is indeed identical with that Vikrama-Pāṇḍya whose name, Jaṭavarman Sundara-Pāṇḍya I. is stated to have commemorated in inscriptions Nos. 277 and 278 noted above. As he was the enemy of the Kākatiya king Gaṇapati as well as of the latter king's daughter Rudrāmbā, his rule must have commenced sometime before A.D. 1260. The coin, bearing the legend *Bhuvanaikavīraṇ* described by Sir Walter Elliot (*Coins of Southern India*, p. 152 f, No. 138), may have to be attributed to this Bhuvanēkavīra Vikrama-Pāṇḍya. No. 336 also refers to Vikrama-Pāṇḍya's title Bhuvanēkavīraṇ. The author of the Tamil verses recorded in No. 329 was a certain

Tāynalla-Perumāl Munaiyadaraiyaṇ who was surnamed Bhuvanēkavīra-Tondaimāṇ. This inscription which consists of six verses refers to a battle which was fought by the Pāṇḍya, evidently Bhuvanēkavīra Vikrama-Pāṇḍya, against the Chōla, at Chidambaram. The military officer who took an active part in the battle is stated to be Valliyāṇ Munaiyaṇ Ādittāṇ. From the description given in No. 336 it appears that the battle with the Chōlas took place on the banks of Vellāru near Chidambaram. Thus it looks as if Vikrama-Pāṇḍya Bhuvanēkavīra whose records begin *samastabhuvanāikavīra*, etc., must have been a contemporary of Jaṭavarman Sundara-Pāṇḍya I being related to him as his father or brother (*nāyaṇār*). Or, it may be that he is identical with Māravarman Vikrama-Pāṇḍya whose initial date as calculated by Mr. Swamikkannu Pillai corresponds to A. D. 1283, and who claimed for himself the conquests of Jaṭavarman Sundara-Pāṇḍya I having perhaps associated with him while yet a prince, in the fight with Gaṇapati, Gaṇḍagōpāla and others.

Nos. 270 and 295 which call Vikrama-Pāṇḍya, a Māravarman and supply for him the surnames Rājakkal-nāyaṇ and Rājakkal-tambirāṇ respectively, probably refer to a later king of that name. No. 276 mentions his queen Ulagamuludum-Uḍaiyāl.

Māravarman Vikrama-Pāṇḍya.

Some of his ministers were Vaṅgattaraiyaṇ, Kulasēkharachchōlakōṇ and Gaṅgēyarāyaṇ. Rājakkal-nāyaṇ-tirumāligai and Bhuvanēkavīraṇ-Paṭṭana-śīrmai which occur in later inscriptions from Chidambaram, were evidently named after the kings who bore the respective surnames.

21. Māravarman Vīra-Pāṇḍya is another Pāṇḍya king of whose reign we have very few records. He is represented by six epigraphs in the collection (Nos. 269, 279, 320, 328, 351 and 386 of 1913). No. 269 registers an order of an officer called Vikrama-Pāṇḍya Gaṅgēyarāyaṇ and refers to the founding of a street for the benefit of the weaver merchants of Chidambaram on condition that they supplied four new cloths every year for a festival in the temple (see also No. 308). No. 351 similarly records an order of Chēdiyarāyaṇ, No. 279 of Pallavarāyaṇ and No. 320 of Vīra-Pāṇḍya Vāṇādarāyaṇ. The name Vikrama-Pāṇḍya Gaṅgēyarāyaṇ of No. 269 and the term

Vīra-Pāṇḍya, the successor of Vikrama-Pāṇḍya.

Rājakkal-tambirāṇ-tirumāligai which occurs in No. 320 as the name of a portion of the Chidambaram temple, suggest that

Vīra-Pāṇḍya should have been a successor of Māravarman Vikrama-Pāṇḍya whose title Rājakkal-tambirāṇ has been noted already. In my Annual Report for 1910-11 paragraph 40, I have stated that the Ārulāla-Perumāl inscription of Ravivarman

Vīra-Pāṇḍya, a probable contemporary of Ravivarman Kulasēkhara.

Kulasēkhara which is about 30 years later than the death of Jaṭavarman Sundara-Pāṇḍya I. refers to a certain Vīra-Pāṇḍya

as his enemy. It is not unlikely that our Māravarman Vīra-Pāṇḍya who in point of time immediately followed Māravarman Vikrama-Pāṇḍya, was the Pāṇḍya enemy of the Kēraḷa king Ravivarman Kulasēkhara.

22. Of the two records which are dated in the reign of Māravarman Tribhuvana-chakravartin Kulasēkharadēva (Nos. 286 and 366) the latter has to be ascribed to

Māravarman Kulasēkhara I.

Māravarman Kulasēkhara I. inasmuch as it mentions the Ellāṇḍalaiyāṇa-

Perumāl-sandi already referred to in connection with Jaṭavarman Sundara-Pāṇḍya I. Also Kāliṅgarāyaṇ who issues the order figures in the inscriptions of Jaṭavarman Sundara-Pāṇḍya I.

23. No. 424 from Āragalūr refers to the king by his title Kōṇērinmēlkonḍāṇ and in the body of the record we find mention made of a service called *Kōḍaṇḍarāmaṇ sandi* instituted in the name of the king. A village was also granted for the maintenance of this service, excluding therefrom, as usual, the gifts previously made to temples, *bhāttas* and Jaina shrines (*Paḷlichechandaṇ*). From calculations of dates, Mr. Swamikkannu Pillai concludes that Kōḍaṇḍarāmaṇ must have been a title of Jaṭavarman Sundara-Pāṇḍya III who ascended the throne in A.D. 1276. The Pāṇḍya coins bearing the legends *Kōḍaṇḍarāmaṇ* and *Kaliyugaṇarāmaṇ* have also to be ascribed to him (Epigraphical Report for 1893, p. 6). Another record of Jaṭavarman Sundara-Pāṇḍya III. from Āragalūr (No. 432) deserves to be noted. The grant registered therein was made under peculiar circumstances. The Chēṭṭies of Āragalūr appear to have had the proprietary right of conducting the festivals in the temple.

But the oil merchants (*vāṇiya-nagarattār*) quarrelled with the Chetties, spoke disparagingly of them and offered to take upon themselves the responsibility of conducting these festivals. Being asked by the supervisors of the temple to bid for the privileges in public auction (சென்டெசரடபெருவிலை) the oil merchants did so and the management of the festivals passed into their hands. But as time passed by, the festivals came to be neglected. Thereupon the *nāṭṭār* (i.e. the Chetties) came forward and raising a severe protest against the discontinuance of the festivals, made a grant of the village of Talaivāy for conducting them as usual, in conformity to the wishes of the *māhēśvaras* and the *sthānikas* of the temple. Such disputes are not uncommon even to-day and oftentimes the festivals, in many ordinary temples are kept up by the vain sense of dignity prevalent among rival parties recognized as the hereditary patrons of the temples. From No. 419 we learn that a specified tax called *kāṇikkai* granted to the Āragalūr temple by the king was apparently not paid to that temple by the *nāṭṭār* living in the districts between the rivers Vēambarāru and Pennai. On hearing of this the king issued an immediate order to the *nāṭṭār* to make the payment back to the temple, of the tax that had been due to it and not to repeat the mistake again.

Default in the payment of certain tax rectified.

24. No. 350 engraved on the southern *gōpura* of the Natarāja temple records an order of Chēdiyarāyan registering a gift of land made in the 4th year of Māravarman Vira-Kēraḷa *alias* Kulaśēkhara; his identity with Ravivarman Kulaśēkhara.

Vira-Kēraḷa *alias* Kulaśēkhara; native of Pallikkōḍu in Malaimaṇḍalam (Malabar). From the title Māravarman which the king bears, it appears as if the Kulaśēkhara of this inscription has to be taken for a Pāṇḍya king. The surname Vira-Kēraḷa, however, indicates his Kēraḷa (Chēra) affinity. Perhaps we have to identify him with the Kēraḷa conqueror Ravivarman-Kulaśēkhara, two of whose records have been published in *Ep. Ind.*, Vol. IV, pp. 145 and 148 and Vol. VIII, p. 8. The Poonamallee Grantha inscription (No. 34 of 1911) which registers the grant of Poonamallee *alias* Chēra-Pāṇḍya-chaturvēdimaṇḍalam (Annual Report for 1911, p. 79, paragraph 40), evidently suggests that the Chēra conqueror called himself also a Pāṇḍya. It may be noted that Jayasimha, the father of Ravivarman, bore the title Vira-Kēraḷa (*Ep. Ind.*, Vol. IV, p. 293). In the Arulala-Perumāl inscription Ravivarman Kulaśēkhara is stated to have been at Kāñchi in his 4th year.

No. 356 from Chidambaram is a record of the Cochin king Rāmavarman-Mahārāja of the family of Śēramāṇ-Perumāl Nāyaṇār. He was born under the asterism Viśākhā.

Rāmavarman-Mahārāja of Cochin. In the Śaka year 14[9]8 corresponding roughly to A.D. 1576-77 he made a grant of 33 dishes (*taligai*) of food-offerings to Ānandatāṇḍava-Perumāl (i.e., Natarāja) for distribution among Māhēśvaras, Brāhmanas and temple cooks. Mr. Achyuta Menon the author of the Cochin State *Manual*, does not mention this Rāmavarman-Mahārāja but says on page 79, speaking of Vira-Kēraḷa-Varma: "The king died in 1561 and was succeeded by Gōḍa-Varma; the length of this king's reign and the names of his immediate successors are unknown." Consequently it appears as if Rāmavarman-Mahārāja of the Chidambaram inscription must be one of the unknown, if not the immediate, successor of Gōḍa-Varma referred to by Mr. Menon.

#### VIJAYANAGARA KINGS.

25. The only copper-plate record (No. 2 of Appendix A) of the dynasty examined during the year was secured by the acting Kanarese Assistant Mr. K. Rama Sastri, through the kindness of the Tahsildar, Bellary. The plates are written in Nāgarī

A copper-plate grant of Virūpāksha. and commence with a regular genealogy of the Yādava or the first dynasty of Vijayanagara kings. Of Bukka I we are told that on his becoming king the prosperity of the Kārṇāṭa kingdom was permanently established. Evidently by Kārṇāṭa is here meant the empire of the Hoysala dynasty which Bukka is known to have revived under the new name of Vijayanagara. The prowess of Dēvarāya I was such that the Turushkas (Muhammadans) dwindled before him. The father of Virūpāksha was Pratāpa or



**Praudha-Pratāpa.** I have suggested in *A.S.R.* for 1907-8, p. 252, note 5, that this Pratāpa cannot be identical with Dēvarāya II as Prof. Kielhorn apparently thought (*Ep. Ind.*, Vol. V. Appendix II, 18a) but must be his younger brother Pratāpa-Dēvarāya who is mentioned in the Satyamaṅgalam plates of Dēvarāya II as having held a high office under his royal brother (*Ep. Ind.*, Vol. III. p. 36). This is supported by what is stated in the present inscription, *viz.*, that the former 'acquired the rule of the kingdom of Ghanādri (*i.e.*, Penugonda) from his elder brother.' Again, the wife of this Pratāpa and the mother of Virūpāksha was Siddaladēvī as given in our record. Mr. Rice however gives the same as Simhaladēvī in *Ep. Carn.*, Vol. III. Pl. 121. It is not impossible that Simhaladēvī is a mistake for Siddaladēvī. Virūpāksha is stated in our record to have secured his succession to the Vijayanagara throne by his own prowess (*nija-pratāpāt*). Evidently there was some trouble in succession subsequent to the death of Mallikārjuna Immadi, Praudha-Dēvarāya II. The king made a grant of land to a great scholar (not named) who is stated to have written the work called *Bhāshya-Bhūshā*, and to a doctor. He then also gave at the request of a certain Vīraṇārya, the village of Sōmalāpura to several Brāhmaṇas.

26. The earliest of the Vijayanagara stone records, belongs to the reign of Harihara I, the son of Saṅga (*i.e.*, Saṅgama) and the elder of the two brothers who founded the dynasty. It is dated in Śaka 1277, (= A.D. 1355-6) and is engraved on the pedestal of a Jaina image

Harihara I.

now preserved in the taluk office at Rāyadrug (No. 111 of Appendix B.). It informs us that a certain Jaina merchant named Bhōgarāja, a lay pupil of Māgaṇdivratin, who was himself a disciple of Amarakīrti-Āchārya of Kundakundānvaya, Sārasvata-gachcha, Balātkāragana and the Mūlasaṅgha, consecrated the image of Śānt-Ānanta-Jinēśvara, which is probably the one on which the inscription is incised. No. 109 which comes also from Rāyadrug is a *nīśidi*-stone and bears on it in different compartments the images of eight Jaina teachers and lay disciples. Harihara II. is represented by a single inscription (No. 247) from Mōdahalli which is here surnamed Kamparājapura. The inscription is dated in Śaka 1313 and refers to a

Harihara II. and Kampa II.

previous gift made by Hiriya-Kamparāya, 'the elder Kamparāya.' By the term 'elder' affixed to Kamparāya we have perhaps to understand Kampa I. one of the younger brothers of Harihara I and Bukka I. Kampa II. the son of Bukka I, of whom we have three records in the collection is generally referred to in inscriptions as Kumāra-or Chikka-Kampa (*Ep. Ind.*, Vol. VI. p. 324). A damaged inscription from Chinna-Hoṭṭūr refers to the foundation of the temple of Ādikēśavanātha (*i.e.* the present Channakēśavasvāmin) by Pratāpa Harihararāya (Harihara II). Two other kings of the first dynasty whose records are registered in Appendix B are Viruppanṇa-Udaiyar (*i.e.*, Virūpāksha I) son of Ariyanna-Udaiyar (No. 430) and

Virūpāksha I. and Vīra-Bhūpati.

Vīra-Bhūpatirāya (No. 358). The latter registers a gift by the ministers Chāvun-

darasa and Ādittarasa. If the minister Chāvundarasa here mentioned is identical with the Vēdic scholar Chaundapāchārya, we may identify Vīra-Bhūpati with the son of Bukka II in whose time that scholar flourished (*vide* Annual Report for 1909, p. 115). In the reign of Virūpāksha I three priests of the temple of Kāmēśvaram-udaiya-Nāyanār at Āragalūr are stated to have sold the share of their privilege of worship in that temple, with its emoluments, to a priest of some other village (No. 430). This privilege of worship in the Āragalūr temple was the subject also of a very interesting dispute which has been registered in No. 413 of about this same period. The judgment given by a certain Tirumalli-Nāyaka who was evidently

A temple dispute and an interesting enquiry. the ruler of the district, shows the democratic spirit displayed by him in settling the question. The complaint was one which evidently proceeded from the managers of the Kāmēśvara temple at Āragalūr. By way of summing up and communicating his final orders to the managers (*sthānikas*) of that temple the chief Tirumalli-Nāyaka says: "(1) A has been enjoying for a long time the privilege of worshipping all the 30 days of the month in the temple, while actually only 15 days belong to him by right and 15 days belong to another person named B; (2) the privilege of B thus enjoyed by A without proper authority, requires settlement;

(3) in support of the latter part of the statement made in (1) there are records in the temple to prove that the 15 days of B (now abandoned by him but enjoyed by A) have under orders been counted 'unclaimed' (*irāṅgal*); (4) of this privilege of 15 days so declared unclaimed, you have sold (on your own responsibility)  $7\frac{1}{2}$  days to a third person C and given him a sale-deed; (5) by so doing you have deprived the acquired right of A enjoyed by him for the last eight or ten generations; (6) at this stage, the *nāttār* appear to have volunteered to settle the question of enjoyment—A being found issueless (?)—and to have called the parties to present themselves before them together with A; (7) you—the managers—were also required (under my orders), to be present on the occasion, to hear the case, and to carry out the decision arrived at by the *nāttār* and to have in the meantime, during this period of hearing (by the *nāttār*), the worship of the temple performed by outsiders, on payment; (8) A having then appealed to me while I happened to be present at Āragalūr, to hear his case personally and give a just decision I and the *nāttār* together advised the parties to put their case before the *mahājanas* and issued an order to this effect; (9) in obedience to our order the *mahājanas* of the *agrahāras* of Kulattūr, Ālambalam, Śaḍaiyanpattu and Maṭṭiyā-kurichchi met together, heard both sides and decided that although A may have been the hereditary holder of only 15 days of the privilege, it was not fair to sell part of the disputed portion thereof to an outsider like C while the right to purchase (in virtue of long enjoyment) primarily rested in A; (10) accordingly, therefore, to this decision of the *mahājanas* we order that A must continue to enjoy the full 30 days as before and that the sale-deed you have given to C should be cancelled."

27. No. 376 from Chidambaram of the time of Dēvarāya II registers an order of the king to the managers of all temples and temple charities in the districts of [Tiruchchirā]palli-uśāvaḍi and Valudilambattu-uśāvaḍi thus: "As we have been

Dēvarāya I and his beneficial rule.

informed by the *Māhēśvaras* and Marudavaṇachchivaṇ that the king's officers, in the villages belonging to the temples, are unjustly collecting the taxes called *kūṇikkai*, *araṣupēru*, *karanakkar-jōḍi*, *viśēṣhūdayam*, *ālamāṇji*, etc., representing these to be dues payable to the palace; that the villagers taking up on mortgage the lands purchased, presented or otherwise owned by the temples, stubbornly refuse to give back those lands to the temples and that as a consequence the temple tenants have abandoned the villages causing thereby the stoppage of worship in these temples, we order that the taxes mentioned above shall no longer be collected, the only payable tax, however, being the *śulavarippon*; that the worship, etc., in your temples shall be conducted in future, under the direction of the said Marudavaṇachchivaṇ and that temple lands shall in no case be let out on (long) lease, nor shall they be assigned to anyone as tax-free hereditary property, free-gift or *bhaṭṭa-vritti*." Dēvarāya's beneficial rule which contributed to many other comforts of his subjects (*A.S.R.* for 1907-88, p. 250) and had reached the height of prosperity, is thus further confirmed by the order recorded in No. 376.

28. It is known that the first dynasty of Vijayanagara kings terminated with the usurpation of the Śāluvas. No. 322 which is dated in Śaka 1422 mentions an

Śāluvas.

agent of Narasā-Nāyaka-Udaiyar, named Tirumalaikkolundar and states that the latter was in charge of the management of the temple at Chidambaram. As Narasā-Nāyaka does not receive the usual Śāluva titles, we have perhaps to presume that the reference here is to the Tuluva general of the Śāluva king Narasiṅgarāya.

Eight records ranging in date from Śaka 1424 to Śaka 1428 belong to the time of Immaḍi-Nriṣimharāya, the son of the usurper Śāluva Narasiṅgarāya or Śāluva Narasiṅga Bhujabaladēva-Mahārāya, as he is called in No. 412. Immaḍi-Nriṣimha

Immaḍi-Nriṣimha.

called in these records Daṇmarāya (Dharmarāya) or Tammarāya (identical with 'Tamarao' of Nuniz), Virapratāpa Tammarāya and Tamarāya Immaḍi-Narasā-Nāyaka. His father Śāluva Narasiṅga is stated to have 'witnessed the elephant hunt' and to have 'received tribute from the king of Ceylon.' While the former of these attributes may have been borrowed from the kings of the 1st Vijayanagara dynasty, the latter perhaps proves the extent of his dominion and perhaps also his powerful re-organisation which once again revived the disintegrating empire (*Annual Report* for 1908-09, p. 117). Immaḍi-Nriṣimha was only king



*de jure*, while the reins of Government were actually in the hands of the Tuluva general Narasā-Nāyaka. The grants registered in Nos. 445 and 450 were made in order to secure success to Narasā-Nāyaka in his victorious tours (*digvijaya*). The gift made in the first of these inscriptions by a certain Ammana-Nāyaka was that of a woman to the temple as a permanent servant (*adhiyāl*), providing her with land, house and rice from the temple. In the second, the same chief is called *Kumārār Svāmi* Ammana-Nāyakkar. Both the records are dated in the Simha (Bhādrapada) month of Śaka 1424, in the latter part of which year, Narasā-Nāyaka must have died and his son Vira-Narasimharāya succeeded to the throne (*A.S.R.* for 1908-9, p. 171). The Śāluva king Immadi-Nṛsiṃha, however, still continued to be the nominal ruler with his seat of Government somewhere outside Vijayanagara. The two Pāṇem inscriptions (Nos. 166 and 167) supply the name of a certain Honnappa-Nāyaka, son of *Bokkasam* (the treasurer), Dēvappa-Nāyaka. His records from Āragalūr in the Salem district carry Immadi-Nṛsiṃha's date up to Śaka 1427 which is the date of his Dēvulapalle plates (*Ep. Ind.* Vol. VII. pp. 74-85). In Nos. 412 and 420 we are introduced to a chief named Eṛamāñchi Tulukkana-Nāyaka. In Śaka 1426 this chief restored the village of Pākkambādi to the temple at Āragalūr of which it was a *dēvadāna* from a long time but which had been subjected in the interim to the payment of a tax called *Rājagaram-kūṇikkai*. Eṛamāñchi Timmappa-Nāyaka and his son Tulukkana-Nāyaka.

It is worthy of mention that this Tulukkana-Nāyaka and his father Eṛamāñchi Timmappa-Nāyaka receive the titles *Nāyaṅkarāchārya*, *Naralōkagāṇḍa* and *Vaṅginārāyana* among others. The *Kōyilolugu* states that Kṛṣṇarāya Uttamanambi, the younger brother of Tirumalainātha Uttamanambi, when he was managing the affairs of the temple at Śrīraṅgam in Śaka 1409, secured for that temple as many as 20 villages from persons like Eṛamāñchi Timmappa-Nāyaka (*Ind. Ant.*, Vol. XL. p. 142). The grant registered in No. 420 was made for the health of Tulukkana-Nāyaka by Allālānātha, Ilaiya-Nāyaka and the inhabitants of Āṇṇūr-nādu and Mulaippār-nādu which were perhaps subject to his immediate control.

29. No. 408 from Āragalūr belongs to the time of Vira-Narasimharāya. It is dated in Śaka 1430, Vibhava and mentions in order of succession perhaps as ruling sovereigns, Vīrapratāpa Dēvarāya-Mahārāya, Bhujabala Vira-Narasimha Vasantarāya.

Śāluva Narasiṅgarāya, his son Tammarāya, Narasā-Nāyaka-Udaiyar and prince Vira-Narasimha Bhujabala-Vasantarāya. The order in which these kings are mentioned shows that the usurper Śāluva Narasiṅgarāya immediately followed Vīrapratāpa Dēvarāya-Mahārāya, by which perhaps 'Padearao' of Nuniz is meant. The Tuluva chief Narasā-Nāyaka, though he may not have actually usurped the throne, is nevertheless mentioned inasmuch as he was the *de facto* ruler of the kingdom. The surname 'Bhujabala' for Vira-Narasimharāya—the elder brother of the great Kṛṣṇarāya of the Tuluva dynasty—corresponds to 'Busbalrao' of Nuniz. 'Vasantarāya' is a title not hitherto known for this king. Eṛamāñchi Tulukkana-Nāyaka, son of Eṛamāñchi Timmaya-Nāyaka is here styled 'the inspirer of fear in the Chēra, Chōla, Pāṇḍya and Vallāla kings, the establisher of Yādavarāya and the enemy of Sambuvarāya'.

30. About 20 inscriptions belong to the time of Kṛṣṇarāya and range in date between Śaka 1430 and 1451. No. 371 engraved on the north *gōpura* of the temple at Kṛṣṇarāya. Chidambaram, mentions that, after setting up a pillar of victory at Simhādri-Pottu-

nūra, the king returned from that place, visited Ponnambalam (*i.e.* Chidambaram) and built the northern *gōpura* of the temple, perhaps as an act of gratitude for the victories that he had achieved in the north. Speaking of the same *gōpura* No. 374 says that, while the three other *gōpuras* were built by crowned kings, this was the work of god himself. Evidently it was supposed to be the highest or the most picturesque and attractive. We have already seen that the east *gōpura* was the work of Kōpperuñjūgādēva. In the Pāṇḍya inscriptions of the 13th century A.D. reference is often made to a *gōpura* of seven-storeys. Kṛṣṇarāya's north *gōpura* was evidently built in Śaka 1438, Dhātṛi, the year in which he returned from Simhāchalam (*A.S.R.* for 1908-09, p. 181).

An inscription of Śaka 1435 from Bukkapatṇam states that the king who had gone to Śivanasamudram on state business ordered from there that the ceremony of *lakṣha-hōma* (a fire oblation in which ghee was poured 100,000 times into the fire-pit) might be performed at Penugonda, and on the closing occasion of that ceremony when the *pūrnāhuti* is offered in the fire, the *Lakṣha-hōma* ceremony performed at Penugonda. assessment on the *dēvadāya* and *brahmadāya* lands below the tank of Krottach-

eruvu, which having been tax-free from the time of Chikkodayalu had been assessed during subsequent political disturbances in the country, might be completely exempted from paying any taxes either in kind or in coin. The order was engraved on stone by command of Rāyasam Koṇḍamarasayya Dēmarasayya. The latter must have been an officer of the king and a son of Koṇḍamarasayya, the Brahman general of Krishnarāya (*Annual Report* for 1912, p. 80, paragraph 55). The 'state affairs' which required the presence of king Krishnarāya at Śivanasamudram, was evidently the rebellion raised by the Ummattūr chiefs, whose capital was at Śivanasamudra.

Rebellion of the Ummattūr chiefs.

This is referred to in the Amarāvati inscription of Krishnarāya published in

*Ep. Ind.* Vol. VII. pp. 17 to 22. The political disturbances mentioned in the inscription must have been those connected with these same chiefs who, under the title *Penugonda-chakrēśvara*, had apparently held the whole country on the side of Penugonda, and asserted their independence already under Krishnarāya's predecessor Vīra-Narasimharāya.

The chiefs Eṛamāñchi Timmappa-Nāyaka and his son Tulukkana-Nāyaka mentioned already in connection with the Sāluvas figure also in the time of Krishnarāya as chiefs ruling Malādu. In Śaka 1430 (No. 427) Eṛamāñchi Tulukkana-Nāyaka revived the car festival in the Āragalūr temple, which had remained neglected subsequent to the days of the Pāṇḍyan rule. No. 408 of the time of Bhujabala Vīra-Narasimharāya, already referred to, and No. 411 in which no king is mentioned, also refer to Tulukkana-Nāyaka having instituted festivals and provided a car to the Āragalūr temple, which he called *Naralōkaganḍan* after one of his own titles. From No. 403 we learn that the chief Eṛamāñchi Akki-Timmaya-Nāyaka, evidently the grandson of Timmappa-Nāyaka already mentioned, gave a village to a Brāhmaṇa named Śrī-Raṅgarājabhaṭṭa, son of Arunagirinātha. The same chief is stated in No. 409 dated Śaka 1435, to have rehabilitated the deserted hamlet of Paṇattalai near Āragalūr under the name Immaḍi-Tulukkananāyakan-pēṭṭai and to have bestowed it on the *Kaikkōlar* (weavers) and other classes as a *kattuguttalai* village by which they had to pay 3 *paṇam* for each loom and 3 for each plough, but were otherwise free from the obligations and assessments such as *echchōru*, *variśōru*, *ālamañji* etc.

In a record of Śaka 1438 which comes from Kokkarāyanpēṭ the king receives, among others, the title 'Rājakkal-tambirāṇ'. An interesting information about the reception in court accorded by the king to three *sthānikas* of the Āragalūr temple is recorded in No. 449. It appears that these had suffered some injustice at the hands of the authorities (*rājagara*) and accordingly went to Vijayanagara to represent their grievances to the king. Amaram Timmarasa who was the chief in waiting at the door of the king, introduced them to the sovereign and had their grievances redressed. It is also stated that before returning, each of the *sthānikas* was presented with a garland, a head dress, a horse and an umbrella.

No. 333 which is in Tamil verse says that in Śaka 1443 a certain Maṅgaraśaṇ

His officer, Maṅgaraśa.

granted the village of Chidambaranāthapuram to the temple at Chidambaram

for the welfare of the king. This chief may be identical with Taranikka Maṅgaraśayyaṇ who is mentioned in No. 426 of 1909 as Krishnarāya's viceroy in Tiruvadi-rājya (South Arcot district).

The succession of kings supplied by No. 451 is somewhat similar to the one mentioned at the beginning of No. 408. These were Tammayarāya, Virapratāpa Narasā-Nāyaka, Virabhōga-Vasantarāya and Krishnadēva-Mahārāya. Virabhōga-Vasantarāya is evidently a mistake for Vīra-Bhujabala Vasantarāya which, as noted already, was a surname of Vīra-Narasimharāya, the elder brother of Krishnarāya.

The record registers a grant of eight permanent servants (*adiyār*) to the Kariya-perumāl temple at Āragalūr with a provision of 1,000 *kūḷi* of land for their maintenance, by one Mṛutyūñjaya-Nāyaka for the merit of his master, a certain Tirumalai-Nāyaka.

Honna-Nāyaka, son of Bokkasam Dēvapa-Nāyaka (No. 165), already referred to in connection with the Sāluvas, Muddana-Nāyaka (No. 194), Vākīṭa-Peddapa-Nāyudu, son of Bokkasam Peddapa-Nāyudu (No. 164) and Bhaṇḍārada

Other officers of the king.

Timmarasa (No. 216) are mentioned as other officers of Krishnarāya. The last two inscriptions are dated in the Śaka year 1451 (expired), Virōdhin. As the first refers itself to the earlier half of Virōdhin *viz.* Vaiśākha *su. di.* 15, it is not impossible that Krishnarāya was still living at the time. But from the second inscription which is dated in Māgha, *su. di.* 11, of that same year by which time, according to the two

Kāñchī inscriptions, king Achyutarāya Achyutarāya's coronation and the people at Yālpi had been already crowned (on the 5th day of the dark half of the month of

Kārttika; A.S.R. for 1908-9, p. 187), it has to be doubted if the writer of this inscription was right in mentioning Krishnarāya as the ruling sovereign. But the statement in the body of the record that a gift of 36 *varāhas* was made to a feeding house at Yalape for the merit of Achyutarāya-Mahārāya, makes it more likely that the news of the coronation of Achyutarāya mentioned in the Kāñchī inscriptions had not yet reached the people at Yālpi but that they were in expectation of it. Meanwhile Krishnarāya was evidently presumed to be the king.

31. A record of Tirumaladēva-Mahārāya dated in Śaka 1446 (No. 181) comes from Gōraṇṭla where another inscription of the same king had been already copied in 1912 (*Annual Report* for 1912, p. 80). He has been identified with a son of Krishnarāya who, according to Nuniz, was elected by the king to succeed him on the throne but died soon after.

32. The contents of No. 179 from Bukkapatnam are similar to what have been noted already in connection with No. 180 under Krishnarāya. The *dēvadāya* and the *brahmadāya* lands below the tank of Hosakere (Telugu: Krottacheruvu) which were tax-free since the time of Chikkavodeya had in the interim been assessed in coin and in kind, owing to political disturbances.

Achyuta and the *lakṣaḥōma*-ceremony performed at Varadarāja-Ammana-pēṭe. Bhaṇḍārada Timmarasa, son of Apparasayya, restored the old order of things and declared the lands rent-free on the occasion of the *pūrnāhuti*-oblation in the *lakṣaḥōma*-ceremony which was performed at the instance of the king in Varadarāja-Ammana-pēṭe. Chikkavodeya mentioned here and in No. 180 must have been a person for whom the kings Krishnarāya and Achyuta must have evidently had high regard. Perhaps by Chikkavodeya we have to understand Bukka I, the younger of the two brothers who founded the Vijayanagara empire. The political disturbances again mentioned in the Bukkapatnam record of Achyutarāya indicate that after the death of the powerful Krishnarāya there must have been once more a revolt by the Ummattūr chiefs. This explains why in the Kāñchī inscriptions, Achyuta is stated to have promised protection to Mallarāja of Ummattūr.

From Hāvinahālu Virapura comes a record (No. 195) which supplies the name Bukka-Amma, the grandmother of Achyutarāya and mother of Narasana-Nāyaka. In another part of the record we learn that the name of her husband was Īśvara-Nāyaka. The village Dondavati, it is stated, was granted to the god Bukkeśvaradēva whose throne was established above the temple of Virūpākṣadēva, on its west side, near the Sommana-Nāyaka [pond]. No. 245 gives to king Achyuta the attribute 'who having performed the anointment of heroes and victors (had acquired) immeasurable prowess,' and records a grant to the temple of Mallikārjuna at Old Mōḍahalli made by an officer for the merit of the king and Rāmappayya 'the partner of the king in the administration of the country.' Rāmappayya who was evidently the chief minister of Achyuta is identical with the famous Rāmabhaṭṭayya. Under orders of this Rāmabhaṭṭayya a certain Peddirājayya communicated to the *reddis* and *karnams* of Krottacheruvu, that the tax (?) called *rājulagutta* had been remitted on all the lands belonging to that *māgarā* (No. 176). The same chief also announced the



remission of marriage fees and taxes on the income (?) of Brāhmanas (No. 177). No. 202 registers the foundation of a temple of Mukhyapranānātha—a name given by the Brahmins of the Mādhva sect, to Hanumān—for the merit of the *Mahāmandalēśvara* Hiriya-Tirumalarāja, son of Salakayadēva-Mahā-arasu. This chief was the well known brother-in-law of the king who led a campaign against the Travancore country and who by his arrogant behaviour was the chief instrument in alienating the allegiance and sympathy of Achyuta's feudatory chiefs (*A.S.R.* for 1908-9, p. 190). The reconsecration of the Tillai Gōvindarāja-Perumāḷ shrine according to the Vaikhānasa ritual, in the reign of Achyuta, has been mentioned above in the general section on Chidambaram given at the beginning of this part.

33. Remission of taxes payable by barbers throughout the country was one of the first administrative measures adopted by the *Mahāmandalēśvara* Rāmarājayadēva of the Karnāṭa family, who set up on the Vijayanagara throne the puppet king Sadāśiva. This has been referred to in inscriptions frequently. No. 218 from Yālpi states that the concession was extended to the barbers (*nāyinda-vōja*) in Yalap-paya-sīma. The *Mahāmandalēśvara* Rāmarāja-Vithalarāja-Tirumalarājayadēva Mahārāja, one of the viceroys of the king ruling the Rāyadurga-sīma, on hearing from the Brahmins of that district that a certain Haṣāni-Hasu—evidently a Muhammadan chief—was collecting by force certain taxes which they were not obliged to pay, ordered after due investigation into accounts that these taxes were illegal and need not be collected anymore and that fines from people accruing in these *agrahāra*-villages, may henceforward be utilised for repairing temples, tanks, ponds and irrigation channels (No. 104). Viṭṭhala, the father of this Tirumalarājayadēva, was the famous conqueror of the Travancore country and the viceroy for some time of the Tiruchchirāppalli-sīrmai (*A.S.R.* for 1908-9, p. 162). No. 105 from Rāyadrug mentions another son of Viṭṭhala named Kṛishnamarāja and records the grant of the village Bāgināyanipalle in Rāyadurga-sīma. Still another viceroy of Sadāśiva was the *Mahāmandalēśvara* Komāra-Kondrājayadēva-Mahārāja who was in charge of the Vinukonda-sīma under orders of the *Mahāmandalēśvara* Rāmarāja Tirumalarājayya (No. 530). This chief must be identical with the Karnāṭa king Tirumala I, who

after the battle of Tālikōṭa stepped into the place of his elder brother Rāmarāja (Hemrāj) and became all powerful in the administration of the Vijayanagara empire. From copper-plate inscriptions we know that Tirumala I had four sons, *viz.* Rāma, Raṅga II, Raghunātha and Venkāṭa I—the second and fourth of whom ruled the Karnāṭa kingdom subsequent to Tirumala. No. 215 of Śaka 1485 states that Raghunātharājayya, son of Rāmarāja-Tirumalarājayadēva-Mahā-arasu, made a grant to the temple of Siddhēśvaradēva. Still another subordinate of Sadāśivadēva was evidently the Tanjore Nāyaka ruler Achyutappa-Nāyaka, son of Śīru (Telugu: Chinna)-Sevvappa-Nāyaka, who in Śaka 1488 (No. 259) made a grant of the village Tiruvēshkulam (Tiruvakulam) for the merit of Tirumalarājayya, *i.e.*, Tirumala I. I have stated elsewhere (*A.S.R.* for 1911-12, p. 175) that Tirumala must have succeeded Sadāśiva on the throne of Vijayanagara in or about Śaka 1493. No. 137 from Guṇḍāla supplies the latest date Śaka 1490 for Tirumala I, as a *Mahāmandalēśvara*. The inscription, it may be noted, does not mention the ruling sovereign Sadāśiva.

34. The Karnāṭa dynasty is represented in the year's collection by the three kings Raṅga II, Venkāṭa I and Raṅga VI. With the first are mentioned the chiefs

Karnāṭa kings; Raṅga II.

Mēgōṭi-Timmā-Nāyudu, his subordinate Dalavāyi Venkātappa-Nāyudu, and Vaiyappa-Kṛishnappa-Kondama-Nāyakkar. The *gōpura* and the enclosure wall of the Rāmasvāmin temple at Rāyadrug were built by a native of Kundurpi under orders of a certain Venkātapati-Nāyanivāru who in Śaka 1618 is stated to have been ruling on the throne at Rāyadrug (No. 102). The son of Venkātapati-Nāyanivāru was Timmappa-Nāyanivāru who was ruling the same country in Śaka 1686 (No. 103). Apparently these were some later descendants of Dalavāyi Venkātappa-Nāyudu the subordinate of Mēgōṭi-Timmā-Nāyudu, mentioned above. Vaiyappa-Kṛishnappa-Kondama-Nāyakkar presented a number of villages to the temple at Chidambaram for the maintenance of festivals and food offerings (No. 359). This same chief also appears largely in the records of Venkāṭa I. found at Chidambaram. He declared completely tax-free all the villages owned by the temple from very early times (No.

369). The arrangement made by him for the proper conduct of these charities was known as *Koṇḍamanāyakkar-kattalai*. One of the stipulations of this *kattalai* was that the offering of 50 *taligai* of food to the god had to be distributed among Śaivā mendicants who went about with the beggar's bowl in their hands (பரதேசி or திருத்தெருவார்).

Veṅkata I.

From No. 362 we learn that the supervisor of all the services (*kattalai*) in the Chidambaram temple was a certain Namaśśivāya-Udaiyār. Muttu Krishnappa-Nāyaka, the son of the above mentioned Koṇḍama-Nāyaka, appears also to have made some repairs to the temple during the reign of the same king. In a record of Śaka 1533 (No. 184) the gift is made for the merit of Chika-Veṅkatappa-Nāyaka, evidently one of the two Veṅkatas of the Hemrāj line (*Ep. Ind.* Vol. III, table facing p. 238).

One record from the Chidambaram temple which belongs to the reign of Raṅga VI (No. 271) is dated in Śaka 1565 (= A.D. 1643) and registers that a number of additions were made to the shrine of Tillai Gōvindarājasvāmin of the holy Chitrakūṭa, by the king himself. A big pavilion (*mandapa*) was added in front of the shrine of Gōvindarājasvāmin. So also, the *gōpura* over the main shrine, the shrines (*vimāna*) of the goddesses Puṇḍarikavalli-Nāchchiyār and Śūdikkodutta-Nāchchiyār and the *mandapa* in front of the shrine of Tiruvāli-Ālvān were added and five villages in which the Śrī-Vaiṣṇavas always dwelt were also granted. The four streets through which perhaps the gods and goddesses were to be carried in procession, were also defined.

Raṅga VI.

#### OTHER DYNASTIES.

35. I noticed in my *Annual Report* for 1909, p. 110, a copper-plate grant from Rāmatīrtham which belongs to an early member of the family of Viṣṇukunḍins. The only published record of that family is the Chikkulla plates of Vikramēndravarmān II. The Rāmatīrtham plates are also being now edited by Prof. Hultsch in the *Epigraphia Indica* and will shortly appear in that journal. Recently, a copper-plate grant (No. 7 of Appendix A) was discovered in the Gōḍavārī district by

Viṣṇukunḍins.

discovered in the Gōḍavārī district by

Mr. D. V. Prakasa Rao of Cocanada and was announced as relating to this family of kings. Mr. J. Ramayya Pantulu who secured them has been kind enough to lend them to me for examination. The alphabet in which the plates are written is much later compared with the Chikkulla and the Rāmatīrtham plates, and the execution of the letters too is very carelessly done. The first king mentioned is Vikramahēndra whose son was Gōvindavarman. The 'dear son' of the latter was the donor, the Mahārāja-Mādhavarman some of whose eulogistic adjuncts found in this inscription are identical with similar phrases occurring in the Chikkulla and the Rāmatīrtham plates. Mahārāja-Mādhavarman, also called Janāśraya-Mahārāja, having crossed the river Gōḍavārī with a desire to conquer the eastern region (*prāgdik*), presented the village Pulimbūru in Guddavāṭi-vishaya to a Brahman who was an immigrant from Kuṇḍūru in Kammarāshṭra. If Vikramahēndra, perhaps a corrupt form of Vikramēndra could be identified with Vikramēndravarmān II of the Chikkulla plates two further generations of the Viṣṇukunḍins may be supposed to be supplied by the new plates. But it is very doubtful if in face of the later type of characters we would be justified in doing so. Anyhow it is certain that the kingdom of the Viṣṇukunḍins must have been somewhere south of the river Gōḍavārī inasmuch as Mādhavarman II alias Janāśraya-Mahārāja of our record, had to cross the Gōḍavārī in proceeding on a conquest of the eastern country.

36. Two Rāshṭrakūṭa records (Nos. 234 and 236) have been secured from Rāshṭrakūṭas; death of Kṛishṇa III and the accession of Khoṭṭiga. Kolagallu in the Bellary district. The first is dated in Śaka 888 and refers to the reign of Chalakkenallāta Akālavarsha [Kṛishṇa III]. Gajadharayya, the high priest of the monastery called Kārttikēya-tapōvana remitted the taxes on a land granted by a private individual. Evidently Kārttikēya-tapōvana comprised a tract of country over which Gajadharayya had full control. No. 236 states that Kṛishṇa died in Śaka 889, Kshaya and was succeeded on the throne by Khoṭṭigadēva. Here again Gajadharayya is mentioned and the god Kārttikēya is extolled as Jñānasaktidhara, the son of Rudra, the leader of



the army of gods, the destroyer of the demon Tāraka and the very powerful one. The date of Krishna's death and Khotṭiga's accession to the throne are for the first time, supplied by this record.

37. No. 242 from Nēlapalli is a big rock inscription of the time of the later Nolamba king Iṛiva-Nolamba II, entitled Ghaṭe-yāṅkakāra and Pallavāditya. The record

is not dated but the characters are old enough to justify our assigning it to the latter part of the 10th century A.D. The genealogy supplied at the beginning is similar to what was registered in the last year's report Part II, paragraph 14. We are first introduced to a certain Ēkavākya Iṛiva-Nolamba (I); then, to his son Nanni-Nolamba, his son Polalchōradēva, his son Vīra-Mahēndra, his son Vākyadēva and his son the ruling prince Iṛiva-Nolamba II. Thus the Nēlapalle record supplies us with two generations of the later Nolambas subsequent to Vīra-Mahēndra Nolambādhirāja of the Karshana-palle inscription (No. 325 of 1912). The contents of the record are also interesting. The king being encamped at Ve[nvu]ru-Ponne in Paṇuvi-nādu, conferred the title of Mummadigavare Pallavāditya-Nolamba-Setti (also referred in No. 243) on one of the Baligāra-[merchants?] of Kōyatūru (*i.e.* Laddigam near Puṅganūr). The honour carried with it the paraphernalia of a horse, an umbrella-bearer, a throne, *addamige* and other such royal gifts. The merchant also received from the king the village Kolatūra surnamed Pallavādityapura, in Puli-nādu as a *Vaiśyadatti* 'gift to a merchant,' perhaps to maintain the dignity which was thus conferred on him.

38. No. 113 from Nilagunda is a Kaḷachuri record and belongs to the time of Tribhuvanamalla Bhujabalachakravartin Bijjaladēva. His subordinate Tribhu-

vanamalla Vīra-Pāṇdyadēva, not mentioned in Dr. Fleet's *Dyn. Kan. Distr.*, is stated to have been ruling the districts of Kōgali 500 and Kaḍambalige 1000, included within Noṇambavādi 32,000. The same chief was also serving under the Western Chālukya kings Sōmēśvara III and Jagadēkamalla II.

39. Another record from Nilagunda (No. 116) in the Bellary district, refers to Vīra-Ballāla II and his son Narasiṃha II. both of whom, we know, were powerful emperors of the Hoysala dynasty. Of

the former it is stated that 'with a single elephant he pushed back and killed, from Soratūr to the banks of Krishnavēni (*i.e.*, Krishnā), the army of Sēuna which numbered 200,000 infantry and 12,000 horse'. No. 123 adds that Ballāla II ruled a vast extent of territory which comprised the provinces of Gaṅgavādi 96,000, Noṇambavādi 32,000, Banavase 12,000, Huligere 300, the two Beluvoias (?) and Māsavādi, right up to the banks of the Heddoṛe, *i.e.* Krishnā. No. 126 states that he was 'the God of death to the Mālavas; the king of birds (*i.e.* Garuḍa) to the serpents, *viz.*, the lords of Magadha; the submarine fire to the Pāñchālas; the *vajra*-weapon to the mountains, *viz.*, the Turushkas; the god Śiva to the cupid-like Nēpālas and a lion to the elephants, *viz.*, the Gurjaras. He was also the supreme emperor of the South (No. 126). Ballāla's officers mentioned in these records were Sameyada-Garuḍa Marmmarasa and Māsaṇeya-Daṇḍanātha. The former built a (*Trikūṭa*) temple (now conserved under Government orders) for the gods Śiva, Viṣṇu and Sūrya. No. 124 mentions the name of the architect of this temple, to be Bammōja. Narasiṃha II in No. 116 is stated to have killed in battle the chiefs Vikramapāla and Pāvusa; befriending the Chōla he killed, his enemies, the Kādava king (Kōpperuñjīga), the chief of Magara and the lord of the Pāṇdyas; reinstated the Chōla in his kingdom and planted a pillar of victory at Sētu (*i.e.*, Rāmēśvaram). This boast of Narasiṃha has been confirmed by the Tiruvēndipuram inscription printed in *Ep. Ind* Vol VII, p. 160ff. Sōmēśvara, the son of Narasiṃha II, stopped at Kaṇṇanūr in the south to protect the Hoysala interests and divided his dominion between his two sons Narasiṃha III and Rāmanātha, the latter getting all the Tamil territory owned by the Hoysalas and the former the Kaṇṇā country with its capital at Dōrasamudra (*i.e.* Halēbidu). One inscription of Rāmanātha has been copied at Āragalūr in the Salem district in which a certain Rāhuttarāyaṇ figures evidently as the chief officer of the king (No. 414). After Narasiṃha III and Rāmanātha the Hoysala kingdom once again became united

under Ballāla III whose rule continued down to the very foundation of Vijayanagara by the brothers Harihara I and Bukka I. No. 471 from Kūgaḷūr in the Coimbatore district belongs to the reign of Ballāla III.

40. Rudrāmbā, the daughter of Gaṇapati, who came to the throne in Śaka 1182 is represented by five inscriptions all of which come from Īpūru in the Vinukonda tāluka of the Guntur district. They

Kākatiyas; Rudrāmbā *alias* Rudradēva-Mahārāja.

supply for her the latest available date *viz.* Śaka 1211 (No. 536). The grants made are in favour of the temple of Allādanātha which was built according to No. 535 in or about Śaka 1179 for the merit of the *Mahāmaṇḍalēśvara* Kōṭa-Gaṇapamadēviyamman-gāru. This lady chief was a daughter of the Kākatiya king Gaṇapati, a sister of Rudrāmbā and the wife of the Kōṭa chief Bēta. The title *Mahāmaṇḍalēśvara* prefixed to Gaṇapama in this inscription suggests that she must have been independently ruling her husband's dominions after the latter's death. In Śaka 1173, her husband Bēta must have been living, since in that year he is stated to have founded the temple of (Gōpinātha-Vāsudēva) at Yenamadala (No. 142). In the Yenamadala inscription of Gaṇapāmbā which Professor Hultzsch has published in *Ep. Ind.* Vol. III, pp. 94ff, he states that Gaṇapāmbā after the death of her husband devoted herself to pious works

The Kākatiya princess Gaṇapāmbā; her husband Kōṭa-Bēta; the date of her Yenamadala record.

and assumed the government of the small territory inherited from her deceased husband Bēta and his ancestors along with the title 'lord, etc.' which is in the

masculine gender. This confirms what is suggested above, *viz.*, that Gaṇapama after the death of her husband did actually rule and assume the male titles of her family. Again, the cyclic year Saumya (corresponding to Śaka 1172) which is now lost in the original of the Yenamadala inscription but which Professor Hultzsch takes from an abridged translation of it found in the Kistna district *Manual*, is presumed to be the possibly correct date of that record. If this is true, the death of Bēta will have to be placed before Śaka 1172. But No. 142 was found to be clear in stating that Bēta was still alive in Śaka 1173. This, combined with No. 535 of Śaka 1179 which shows that Bēta was dead by that time leaves us to conclude that Bēta's death must have occurred some time between Śaka 1173 and Śaka 1179 and therefore also the date of the Yenamadala record of Gaṇapāmbā, which belongs to the period subsequent to the death of Bēta, could not be earlier than Śaka 1173.

No. 163 of 1913 from Pānem supplies the name of a hitherto unknown minister of Pratāparudradēva.

southern portion of the Kākatiya country, including Pedakallu (*i.e.* Pendekallu on the Southern Mahratta Railway).

41. The Velanāṇḍu chiefs who after the decline of the Eastern Chālukya kings in the Āndhra country, played a very prominent part even as independent sovereigns, are represented in the collection by three inscriptions which come from Guntur,

Velanāṇḍu Chiefs.

Yenikepāḍu and Peddakodamagunḍla.

These belong to the reign of the two

kings Kulōttuṅga-Chōḍa Goṅkarāja (III) and his son Kulōttuṅga Rājendra-Chōḍaya. From No. 144 of Peddakodamagunḍla we learn that a certain subordinate of king Kulōttuṅga-Chōḍa-Goṅka (III) together with those of the Haihaya chief Kāmarāja-Mallidēvarāja 'the lord of Māhishmatī and the ruler of the middle country right up to the banks of the Gaṅgā river' assigned to the great men of Godamagūḍa (*i.e.* Peddakodamagunḍla) the taxes *perusunka*, *vaddārāvala*, *bīraṇa*, *kollivīsa* (instituted by Boḍḍasa Bhīmana) and other tolls in order that services in temples and the maintenance of mendicants and students may be kept up in that village. The common interest which these subordinates of the Velanāṇḍu and the Haihaya kings had in the taxes at Peddakodamagunḍla suggests that the village was evidently one bordering between the two territories. In my report for 1910, page 117, paragraph 60, I have noted a few other inscriptions from the Palnād tāluka which also relate to the Haihaya chiefs and their suzerains the Western Chālukya kings of Kalyāṇi.

From another record of the Velanāṇḍu family (No. 141) we learn that the temple of Buddhadēva, evidently the one at Dipaladinne near Amarāvati continued to be patronised by merchants (perhaps of the Hindu creed) and from No. 158, that at Bezvāḍa

in the 12th century A.D. there were two Vishnu temples, viz., Rājanārāyaṇa and Kēśava, whose traces are not seen to-day. The Buddha temple at Amarāvati existed in the time of the Kōṭa chief Kēta II (*Ep. Ind.* Vol. VI., p. 148). A record of Manma-Kētarāja the grandson of this chief, copied in the Madras Museum also registers the gift of a lamp to the temple of Buddha. An inscription of Bayyamāmbā, perhaps wife of Manmakēta, is published in *Ibid.* p. 157f.

42. Three records from the Kistna district belong to the Gajapati kings of

Gajapati kings of Orissa.

Orissa who, since the closing days of the first Vijayanagara dynasty, were trying

to extend their dominion southward. In Śaka 1377, Gaṇadēva, a subordinate of Kapilēśvara-Gajapati (A.D. 1434 to 1469) (*Annual Report* for 1906, p. 81, paragraph 47), was permanently stationed at Koṇḍaviḍu. The Zakkampūḍi record (No. 148) which is not dated, belongs to his time and registers a grant made by prince Āmbidēvarāja. The village Zakkireddipalle (i.e., the modern Zakkampūḍi) was granted for worship in the temples of Pāpavināśadēva and Rudradēva at Bejavāda and for the maintenance of two feeding houses one of which was for the *jaṅgams* and the other for the *Brāpanas*. The *Jaṅgams* are the wandering mendicants and priests of the Liṅgāyata creed and the *Brāpanas* are the Brāhmanas. It may be noted that these two classes do not interdine. No. 156 belongs to the time of Purushōttama-Gajapati entitled Paharā Hamvīra, who succeeded Kapilēśvara and reigned from A.D. 1462 to 1496 (Sewell's *Lists of Antiquities*, Vol. II, p. 188). The Yenikēpāḍu inscription (No. 157) noted above in connection with Kulōttuṅga-Chōḍa-Gonka III, registers the grant of that village to the servants of the temple of Rājanārāyaṇa at Bejavāda, by the chief Komāra Hambīradēva-Mahāpātra. The record is not dated; but the name of this chief or prince is mentioned in the inscriptions of Kṛishnarāya of the 16th century A.D. as one of the many generals of the Gajapati king, whom Kṛishnarāya captured alive at Koṇḍaviḍu.

43. In Śaka 1452, Khara (= A.D. 1530-31), a favourite feudatory of king Mahamandu Sāhu Sulutānu, named Masanada Ēli Kutumana-Malka-Odeyalu, conquered by his prowess the hill fortresses

The Bahmanī king Muḥammad Shāh II and his general Masnad Ēli Kutumana Malka (i.e. Qutb-ul-Mulk).

Koṇḍapalli and others, built a free feeding house (*langara*) at Kēdārabād which he had himself founded close to

Payyālagallu south of Koṇḍapalli, for the benefit of the forsaken, blind, decrepit and lame beggars and dervises and granted the two villages Kavurūru and Kēdārabād for the maintenance of this feeding house. By Mahamandu Sāhu Sulutānu must be meant the Bahmanī king Muḥammad Shāh II. in the latter part of whose reign "Qutb-ul-Mulk Governor of Telīṅgāna declared his independence at Golkōṇḍa" (Sewell's *Lists of Antiquities*, Vol. II, p. 164). In Brigg's *Herishta* has been recorded the fact that the Muhammadans took Koṇḍapalli from the Hindus in A.D. 1531. The powerful Kṛishnarāya having now died the Muhammadans evidently found it a convenient opportunity to reconquer the fortresses that had been lost to them by the inroads of Kṛishnarāya. No. 153 which is a Persian translation of the above inscription (No. 152) from Malkāpuram, states that in 931 A.H. (= A.D. 1524-25) Malik Qutb-ul-Mulk granted villages for the maintenance of the *langar*. The difference of date (i.e., 5 years) between the Persian inscription and the Telugu inscription cannot be accounted for. It is important enough that we have in these two records the mention of Qutb-ul-Mulk who under the name Sultān Qulī Qutb Shāh subsequently proclaimed his independence and became the first ruler of the Qutb Shāhi dynasty of Golkōṇḍa.

44. An inscription on a slab near Boḍagulo (No. 187) set up on the road from Kallikōṭa to Boirani, gives us some further information about this Muhammadan king of Golkōṇḍa. It states that while Mahamandu Kulli Kudupā Nizām Pādasā (i.e. Muḥammad Qulī Qutb Shāh of Golkōṇḍa) was ruling the Āndhra country which was

Muḥammad Qulī Qutb Shāh of Golkōṇḍa and the Gajapati ruler Narasimha or Siṅgabhūpāla.

included within the three *liṅga* shrines (Trilinga-madhyama) and was the lord of the 84 (*chaurāsi*) hill forts, his military officer born in the family of the noble

and powerful Saiyads, a certain Śaha Sūkaralli Mōhana Paritu overran by his prowess



the whole country from here (*i.e.*, Bodagulo) to the Māḷajāṅghala mountain on the sea-coast and occupied it. At this time on the lion-throne of the Gajapati kings was ruling, a chief of the lunar race of the Śālvās, the victorious Narasimha. This Siṅgabhūpāla (*i.e.* Narasimha) who was born in the very same lunar race to which Bāhubalēndra belonged, reigned over the kingdom of Utkala (which included within it), the Rājamahēndra, Kāliṅga and Saurāshṭra countries. The chief Śāha (*i.e.* Śāha Sūkaralli Mōhana Paritu) mentioned above, founded a tank on the west bank (?) of the Laṅgula river flowing by the side of Āsikā (Aska), in the Śaka year 1512, Virōdhin (= A.D. 1590-1) and called it Siṅgasāgara after the Gajapati ruler. The names of the Quṭb Shāhi king Muḥammad Qulī and of his friend and feudatory Bāhubalēndra (called Bhaybulander by Ferishta) are known (*Annual Report* for 1906, page 85). The Gajapati kingdom was from A.D. 1559 in the hands of a Telugu family of usurpers of which Mukundadēva and Bāhubalēndra were members. Narasimha or Siṅgabhūpāla mentioned in the Bodagulo record would perhaps be another, of the same family. The name of the Saiyad chief, Shāh Sūkaralli Mōhan Barid cannot be traced in Ferishta's account of the Quṭb Shāhi kings. From No. 237, we learn that Alam Shanwā Sāhēbaru had granted to a certain Haṇḍe Chikka-

'Abdulla Quṭb Shāh.

Malukapa-Nāyaka the village of Handarahālu in Ballāridurga-sīma as a

*jāghir* for *Vazīrship*. The date of the record is Śaka 1584 and the Muhammadan chief referred to is evidently Ālamghyr Pādshah, which must be a title or a surname of the Quṭb Shāhi king 'Abdullā Quṭb Shāh who ruled from A.D. 1611 to 1672. The big mosque at Vinukōṇḍa was erected during the reign of this king, by a certain Ali Kizā Khān (No. 531).

In Śaka 1615 (= A.D. 1693-94), the *dēśāyis*, *dēśakulakarnis* and the *nāḍukulakarnis* of Mōke-sīme gave to Mallik Shāh (Mallikēśāyi) son of Bir Mallik Shāh permission to build protective bastions (*ūḍḍe*) on the hillock near Virāpura and granted him also some land for doing this service (No. 229). Evidently this was a period when the dominion of Bijapur in which Bellary was included was indefinitely

Other Muhammadan chiefs.

ruled either by the Muhammadans or by the Marāṭhas according as each came into

power. No. 214 which records the building of the fort at Hirehālu (Bellary taluk) with its bastions and gateway by a certain Śivāji Mallahari Pant in A.D. 1751-52, indicates the unsettled state of the country when the building of forts and of *hūdes* for the defence of the country was found necessary. The remains of the fort which was built by Mallahari Pant still exists at Hirehālu (Bellary *Gazetteer*, page 224). A certain Abudalu Husēnu servant of Abudulā-khānu who was a servant of Sēka-jā-khānu, built a sluice for the tank at Kudaravalli (No. 161).

45. No. 244 from Nēlapalle which is not dated, commemorates the death of a

A tiger hunt.

follower of Śrīkanṭha son of Māvali-Vānavidyādhara *alias* Pulalammaraiyan, in a

face-to-face tiger hunt (முதுமுதுவேட்டை). The bold huntsman pierced the tiger. The tiger and the hero died together and land was granted in recognition of his prowess. No. 119 is a record of the death of another hero who died on the occasion when he fought in Banavāsi-nāḍu to rescue the cows of Nīrgunda.

46. We know so little of the early history of the Velugōṭi family that practically nothing can be said of its members prior to their mention in the records of the

Velugōṭi chiefs.

Vijayanagara king Sadāśivarāya. A reference to the warlike Velugōṭi chiefs occurs, however, in a eulogistic poem about Krishnarāya, but without mentioning, however, any particular names. In No. 173 from Mahānandi which is dated in Śaka 1332 (= A.D. 1410-11), three generations of these chiefs are given: Tipparāju, his father Pina-Tipparāju and his father Gaṅgalrāju Chenrāju entitled *Mahāmandalēśvara*, 'born of the matchless Chōḍa race', 'lord of the excellent city of Nandyāla', 'worshipper of the feet of Mahā-[Nandiśvara]' and 'the hero on the battle-field of Krottacherlakōṭa (*i.e.*, Kōcherlakōṭa in Palnād)'. These names are not found in the usual dynastic list supplied by tradition and are accordingly of historical importance.

47. Two records of the 19th century A.D. giving the English dates 1886, May 6 and 1888, April 13 and describing the extent of land granted, in terms of the English land measure of acres and cents, Teachers of the Pāsupata Śaiva sect and the Śiva-*līngas*. come from Peddakodamagundla in the Palnāḍ taluk of the Guntur district (Nos. 146 and 147). The former quotes an earlier inscription of Śaka 1435, Śrimukha (= A.D. 1513-14) and states that one of the ancestors of the donor a certain Mantramūrtiguru, had after death actually become a Śiva-*līnga* in the Uttarēśvara temple at Peddakodamagundla. The quoted record No. 143 also speaks of a teacher of the Pāsupata-Śaiva sect who had similarly become a Śiva-*līnga* in the same temple. Evidently like the present day preceptors of Līngāyatas in the Kanarese country, these teachers of the Pāsupata-Śaiva sect, were buried in the temple premises with a *līnga* fixed over their tombs. In course of time these latter came to be worshipped in the same manner as the *līngas* which had no connection with tombs. An instance is supplied by No. 112 which states that a chief of Rāyadurga granted a village for the worship of the *Īśvara-sthāna* of his mother, by which is evidently meant the shrine with *līnga* built over her tomb. The popular opinion current about the famous Śaiva temples of the south, is that they must have been directly or indirectly connected with the tombs of some great saints. It is not unlikely that the majority of the extant Śiva temples are of this nature.

**Order—No. 920, Public, dated 4th August 1914.**

Recorded.

2. The number of inscriptions copied and examined fell from 614 in the year 1912-13 to 438 in 1913-14. The importance of proceeding with this work with all reasonable speed has more than once been emphasized by the Government, and they hope that the Assistant Superintendent will ensure that nothing is allowed to interfere with its progress.

3. The proposals of the Assistant Archaeological Superintendent in regard to the publication of inscriptions, detailed in paragraph 3 of Part I of the report, are approved. The Government trust that the general instructions which they have recently issued regarding this section of the work will result in a greatly increased output.

4. The programme of work for the next field season is approved.

5. The Government note with pleasure the valuable assistance kindly given by the Honourable Diwan Bahadur L. D. Swamikannu Pillai, as well as that tendered by the gentlemen named in paragraphs 9 and 10 of the Assistant Superintendent's report.

(True Extract.)

A. BUTTERWORTH,  
Ag. Chief Secretary.

To the Assistant, Archaeological Superintendent for  
Epigraphy, Southern Circle.

.. the Superintendent, Archaeological Survey.  
.. the Superintendent, Government Museum.  
.. all Collectors.  
.. the Political Department.  
.. the Government of India, Department of Education (with C.L.).  
.. the " of Burma.  
.. the " of Ceylon (with C.L.).  
.. the Director-General of Archaeology (with C.L.).

Editors' Table.



